A GLOSSARY

OF

ANGLO-INDIAN COLLOQUIAL WORDS AND PHRASES,

AND OF

KINDRED TERMS.

HOBSON-JOBSON:

BEING

A GLOSSARY

ETYMOLOGICAL, HISTORICAL, GEOGRAPHICAL AND DISCURSIVE

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PREFACE

THE objects and scope of this work are explained in the Introductory Remarks which follow the Preface. Here it is desired to say a few words as to its history.

The book originated in a correspondence between the present writer, who was living at Palermo, and the late lamented ARTHUR BURNELL, of the Madras Civil Service, one of the most eminent of modern Indian scholars, who during the course of our communications was filling judicial offices in Southern and Western India, chiefly at Tanjore. We had then met only once—at the India Library; but he took a kindly interest in work that engaged me, and this led to an exchange of letters, which went on after his return to India. About 1872—I cannot find his earliest reference to the subject—he mentioned that he was contemplating a vocabulary of Anglo-Indian words, and had made some collections with that view. In reply it was stated that I likewise had long been taking note of such words, and that a notion similar to his own had also been at various times floating in my mind. And I proposed that we should combine our labours.

I had not, in fact, the linguistic acquirements needful for carrying through such an undertaking alone; but I had gone through an amount of reading that would largely help in instances and illustrations, and had also a strong natural taste for the kind of work.

This was the beginning of the portly double-columned edifice which now presents itself, the completion of which my friend has not lived to see. It was built up from our joint contributions till his untimely death in 1882, and since then almost daily additions have continued to be made to the material and to the structure. The subject, indeed, had taken so comprehensive a shape, that it was becoming difficult to say where its limits lay, or why it should

ever end, except for the old reason which had received such poignant illustration: *Ars longa, vita brevis.* And so it has been wound up at last.

The work has been so long the companion of my *horae subsicivae*, a thread running through the joys and sorrows of so many years, in the search for material first, and then in their handling and adjustment to the edifice—for their careful building up has been part of my duty from the beginning, and the whole of the matter has, I suppose, been written and re-written with my own hand at least four times—and the work has been one of so much interest to dear friends, of whom not a few are no longer here to welcome its appearance in print,* that I can hardly speak of the work except as mine.

Indeed, in bulk, nearly seven-eighths of it is so. But BURNELL contributed so much of value, so much of the essential; buying, in the search for illustration, numerous rare and costly books which were not otherwise accessible to him in India; setting me, by his example, on lines of research with which I should have else possibly remained unacquainted; writing letters with such fullness, frequency, and interest on the details of the work up to the summer of his death; that the measure of bulk in contribution is no gauge of his share in the result.

In the *Life of Frank Buckland* occur some words in relation to the church-bells of Ross, in Herefordshire, which may with some aptness illustrate our mutual relation to the book:

> "It is said that the Man of Ross" (John Kyrle) "was present at the casting of the tenor, or great bell, and that he took with him an old silver tankard, which, after drinking claret and sherry, he threw in, and had cast with the bell."

John Kyrle's was the most precious part of the metal run into the mould, but the shaping of the mould and the larger part of the material came from the labour of another hand.

At an early period of our joint work BURNELL sent me a fragment of an essay on the words which formed our subject, intended as the basis of an introduction. As it stands, this is too incomplete to print, but I have made use of it to some extent, and given some extracts from it in the Introduction now put forward.†

* The dedication was sent for press on 6th January; on the 13th, G. U. Y. departed to his rest.

† Three of the mottoes that face the title were also sent by him.

The alternative title (*Hobson-Jobson*) which has been given to this book (not without the expressed assent of my collaborator), doubtless requires explanation.

A valued friend of the present writer many years ago published a book, of great acumen and considerable originality, which he called *Three Essays*, with no Author's name; and the resulting amount of circulation was such as might have been expected. It was remarked at the time by another friend that if the volume had been entitled *A Book, by a Chap*, it would have found a much larger body of readers. It seemed to me that *A Glossary* or *A Vocabulary* would be equally unattractive, and that it ought to have an alternative title at least a little more characteristic. If the reader will turn to *Hobson-Jobson* in the Glossary itself, he will find that phrase, though now rare and moribund, to be a typical and delightful example of that class of Anglo-Indian *argot* which consists of Oriental words highly assimilated, perhaps by vulgar lips, to the English vernacular; whilst it is the more fitted to our book, conveying, as it may, a veiled intimation of dual authorship. At any rate, there it is; and at this period my feeling has come to be that such is the book's name, nor could it well have been anything else.

In carrying through the work I have sought to supplement my own deficiencies from the most competent sources to which friendship afforded access. Sir JOSEPH HOOKER has most kindly examined almost every one of the proof-sheets for articles dealing with plants, correcting their errors, and enriching them with notes of his own. Another friend, Professor ROBERTSON SMITH, has done the like for words of Semitic origin, and to him I owe a variety of interesting references to the words treated of, in regard to their occurrence, under some cognate form, in the Scriptures. In the early part of the book the Rev. GEORGE MOULE (now Bishop of Ningpo), then in England, was good enough to revise those articles which bore on expressions used in China (not the first time that his generous aid had been given to work of mine). Among other friends who have been ever ready with assistance I may mention Dr. REINHOLD ROST, of the India Library; General ROBERT MACLAGAN, R.E.; Sir GEORGE BIRDWOOD, C.S.I.; Major-General R. H. KEATINGE, V.C., C.S.I.; Professor TERRIEN DE LA COUPERIE; and Mr. E. COLBORNE BABER, at present Consul-General in Corea; Dr. J. A. H. MURRAY, editor of the

great English Dictionary, has also been most kind and courteous in the interchange of communications, a circumstance which will account for a few cases in which the passages cited in both works are the same.

My first endeavour in preparing this work has been to make it accurate; my next to make it—even though a Glossary—interesting. In a work intersecting so many fields, only a fool could imagine that he had not fallen into many mistakes; but these, when pointed out, may be amended. If I have missed the other object of endeavour, I fear there is little to be hoped for from a second edition.

H. YULE.

5th January, 1886.

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ARTHUR BURNELL. (Born 1840, died 188 .)

INTRODUCTORY REMARKS.

WORDS of Indian origin have been insinuating themselves into English ever since the end of the reign of Elizabeth and the beginning of that of King James, when such terms as *calico*, *chint*, and *gingham* had already effected a lodgment in English warehouses and shops, and were lying in wait for entrance into English literature. Such outlandish guests grew more frequent 120 years ago, when, soon after the middle of last century, the numbers of Englishmen in the Indian services, civil and military, expanded with the great acquisition of dominion then made by the Company; and we meet them in vastly greater abundance now.

Vocabularies of Indian and other foreign words, in use among Europeans in the East, have not unfrequently been printed. Several of the old travellers have attached the like to their narratives; whilst the prolonged excitement created in England, a hundred years since, by the impeachment of Hastings and kindred matters, led to the publication of several glossaries as independent works; and a good many others have been published in later days. At the end of this Introduction will be found a list of those which have come under my notice, and this might no doubt be largely added to.*

Of modern Glossaries, such as have been the result of serious labour, all, or nearly all, have been of a kind purely technical, intended to facilitate the comprehension of official documents by the explanation of terms used in the Revenue department, or in other branches of Indian administration. The most notable examples are (of brief and occasional character), the Glossary appended to the famous *Fifth Report* of the Select Committee of 1812, which was compiled by Sir Charles Wilkins;

* See Note A. at end of Introduction.

and (of a far more vast and comprehensive sort), the late Professor Horace Hayman Wilson's *Glossary of Judicial and Revenue Terms* (4to, 1855) which leaves far behind every other attempt in that kind.*

That kind is, however, not ours, as a momentary comparison of a page or two in each Glossary would suffice to show. Our work indeed, in the long course of its compilation, has gone through some modification and enlargement of scope; but hardly such as in any degree to affect its distinctive character, in which something has been aimed at differing in form from any work known to us. In its original conception it was intended to deal with all that class of words which, not in general pertaining to the technicalities of administration, recur constantly in the daily intercourse of the English in India, either as expressing ideas really not provided for by our mother-tongue, or supposed by the speakers (often quite erroneously) to express something not capable of just denotation by any English term. A certain percentage of such words have been carried to England by the constant reflux to their native shore of Anglo-Indians, who in some degree imbue with their notions and phraseology the circles from which they had gone forth. This effect has been still more promoted by the currency of a vast mass of literature, of all qualities and for all ages, dealing with Indian subjects; as well as by the regular appearance, for many years past, of Indian correspondence in English newspapers, insomuch that a considerable number of the expressions in question have not only become familiar in sound to English ears, but have become naturalized in the English language, and are meeting with ample recognition in the great Dictionary edited by Dr. Murray at Oxford.

Of words that seem to have been admitted to full franchise, we may give examples in *curry, toddy, veranda, cheroot, loot, nabob, teapoy, sepoy, cowry;* and of others familiar enough to the English ear, though hardly yet received into citizenship, *compound, batta, pucka, chowry, baboo, mahout, aya, nautch,*† first-*chop*, competition-*wallah*, *griffin*, &c. But beyond these two classes of words, received within the last century or so, and gradually, into half or whole recognition, there are a good many others, long since fully assimilated, which really originated in the adoption of an Indian word, or the modification of an Indian proper name. Such words are the three quoted at the beginning of these remarks, *chintz, calico, gingham,* also *shawl, bamboo, pagoda, typhoon, monsoon, mandarin, palanquin,*‡ &c., and I may mention among

* Professor Wilson's work may perhaps bear re-editing, but can hardly, for its purpose, be superseded. The late eminent Telugu scholar, Mr. C. P. Brown, interleaved, with criticisms and addenda, a copy of Wilson, which is now in the India Library. I have gone through it, and borrowed a few notes, with acknowledgment by the initials C. P. B. The amount of improvement does not strike me as important.

† *Nautch*, it may be urged, *is* admitted to full franchise, being used by so eminent a writer as Mr. Browning. But the fact that his use is entirely *misuse*, seems to justify the classification in the text (see GLOSS., s. v.). A like remark applies to *compound*. See for the tremendous fiasco made in its intended use by a most intelligent lady novelist, the last quotation s.v. in GLOSS.

‡ GLOSS., s.v. (note p. 502, col. *b*, and p. 503, col. *a*), contains quotations from the Vulgate of the passage in Canticles iii. 9, regarding King Solomon's *ferculum* of Lebanon cedar. I have to thank an old friend for pointing out that the word *palanquin* has, in this passage, received solemn sanction by its introduction into the Revised Version.

further examples which may perhaps surprise my readers, the names of three of the boats of a man of war, viz the *cutter*, the *jolly boat*, and the *dingy*, as all (probably) of Indian origin * Even phrases of a different character—slang indeed, but slang generally supposed to be vernacular as well as vulgar—*e g*, 'that is the *cheese*,' * or supposed to be vernacular and profane—*e g*, 'I don t care a *dam*' *—are in reality, however vulgar they may be, neither vernacular nor profane, but phrases turning upon innocent Hindustani vocables

We proposed also, in our Glossary, to deal with a *selection* of those administrative terms, which are in such familiar and quotidian use as to form part of the common Anglo-Indian stock, and to trace all (so far as possible) to their true origin—a matter on which, in regard to many of the words, those who hourly use them are profoundly ignorant—and to follow them down by quotation from their earliest occurrence in literature

A particular class of words are those indigenous terms which have been adopted in scientific nomenclature, botanical and zoological On these Mr Burnell remarks —

"The first Indian botanical names were chiefly introduced by Garcia de Orta (*Colloquios*, printed at Goa in 1563), C d Acosta (*Tractado*, Burgos, 1578), and Rhede van Drakenstein (*Hortus Malabaricus* Amsterdam, 1682) The Malay names were chiefly introduced by Rumphius (*Herbarium Amboinense*, completed before 1700, but not published till 1741) The Indian zoological terms were chiefly due to Dr F Buchanan, at the beginning of this century Most of the N Indian botanical words were introduced by Roxburgh"

It has been already intimated that as the work proceeded, its scope expanded somewhat, and its authors found it expedient to introduce and trace many words of Asiatic origin which have disappeared from colloquial use, or perhaps never entered it, but which occur in old writers on the East We also judged that it would add to the interest of the work, were we to investigate and make out the pedigree of a variety of geographical names which are or have been in familiar use in books on the Indies take as examples *Bombay, Madras, Guardafui, Malabar, Moluccas, Zanzibar, Pegu, Sumatra, Quilon, Seychelles, Ceylon, Java, Ava, Japan, Doab, Punjab*, &c , illustrating these, like every other class of

to come within the scope of such a glossary

The words with which we have to do, taking the most extensive view of the field, are in fact organic remains deposited under the various

existing western term traceable to that episode of communication , but the Greek and Roman commerce of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted *Agallo*

* See these words in GLOSS
† See that word in SUPPLEMENT

chum, *carbasus*, *camphor*, *sandal*, *musk*, *nard*, *pepper* (πέπερι, from Skt. *pippali*, 'long pepper'), *ginger* (ζιγγίβερις, see under *Ginger*), *lac*, *costus*, *opal*, *malabathrum* or *folium indicum*, *beryl*, *sugar* (σάκχαρ, from Skt. *sarkara*, Prak. *sakkara*), *rice* (ὄρυζα, but see s.v.), were products or names, introduced from India to the Greek and Roman world, to which may be added a few terms of a different character, such as Βραχμᾶνες, Σαρμάνες (*śramaṇas*, or Buddhist ascetics), ξύλα σαγαλῖνα καὶ σασαμῖνα (logs of teak and shīsham), the σάγγαρα (rafts) of the Periplus (see *Jangar* in Gloss.); whilst *dīnāra*, *dramma*, perhaps *kastīra* ('tin,' κασσίτερος), *kastūrī* ('musk,' καστόριον, properly a different, though analogous animal product), and a very few more, have remained in Indian literature as testimony to the same intercourse.*

The trade and conquests of the Arabs both brought foreign words to India and picked up and carried westward, in form more or less corrupted, words of Indian origin, some of which have in one way or other become part of the heritage of all succeeding foreigners in the East. Among terms which are familiar items in the Anglo-Indian colloquial, but which had, in some shape or other, found their way at an early date into use on the shores of the Mediterranean, we may instance *bazaar*, *cazee*, *hummaul*, *brinjaul*, *gingely*, *safflower*, *grab*, *maramut*, *dewaun* (dogana, douane, &c.). Of others which are found in medieval literature, either West-Asiatic or European, and which still have a place in the Anglo-Indian or English vocabulary, we may mention *amber*-gris, *chank*, *junk*, *jogy*, *kincob*, *kedgeree*, *fanam*, *calay*, *bankshall*, *mudiliar*, *tindal*, *cranny*.

The conquests and long occupation of the Portuguese, who by the year 1540 had established themselves in all the chief ports of India and the East, have, as might have been expected, bequeathed a large number of expressions to the European nations who have followed, and in great part superseded them. We find instances of missionaries and others at an early date who had acquired a knowledge of Indian languages, but these were exceptional.† The natives in contact with the Portuguese learned a bastard variety of the language of the latter, which became the *lingua franca* of intercourse, not only between European and native, but occasionally between Europeans of different nationalities. This Indo-Portuguese dialect continued to serve such purposes down to a late period in the last century, and has in some localities survived down nearly to our own day.‡ The number of people in India claiming to be of Portuguese descent was, in the 17th century, very large. Bernier, about 1660, says:—

"For he (Sultan Shujā', Aurangzeb's brother) much courted all those *Portugal* Fathers, Missionaries, that are in that Province. . . . And they were indeed capable to serve him, it being certain that in the kingdom of *Bengale* there are to be found not less than eight or nine thousand

* See A. Weber, in *Indian Antiquary*, ii. 143 *seqq.* Most of the other Greek words, which he traces in Sanskrit, are astronomical terms derived from books.

† Varthema, at the very beginning of the 16th century, shows some acquaintance with Malayālam, and introduces pieces of conversation in that language. Before the end of the 16th century, printing had been introduced at other places besides Goa, and by the beginning of the 17th, several books in Indian languages had been printed at Goa, Cochin, and Ambalakkāḍu.—(A. B.)

‡ "At Point de Galle, in 1860, I found it in common use, and also, somewhat later, at Calecut."—A. B.

families of *Franguis*, *Portugals*, and these either Natives or Mesticks" (*Bernier*, E T of 1684, p 27)

A Hamilton, whose experience belonged chiefly to the end of the same century, though his book was not published till 1727, states —

"Along the Sea coasts the *Portuguese* have left a Vestige of their Language, tho' much corrupted, yet it is the Language that most *Europeans* learn first to qualify them for a general Converse with one another, as well as with the different inhabitants of *India* ' (*Preface*, p xii)

Lockyer, who published 16 years before Hamilton, also says —

"This they (the *Portuguese*) may justly boast, they have established a kind of *Lingua Franca* in all the Sea Ports in *India*, of great use to other *Europeans*, who would find it difficult in many places to be well understood without it " (*An Account of the Trade in India*, 1711, p 286)

The early Lutheran Missionaries in the South, who went out for the S P C K , all seem to have begun by learning Portuguese, and in their diaries speak of preaching occasionally in Portuguese * The foundation of this *lingua franca* was the Portuguese of the beginning of the 16th century , but it must have soon degenerated, for by the beginning of the present century it had lost nearly all trace of inflexion †

It may from these remarks be easily understood how a large number of our Anglo-Indian colloquialisms, even if eventually traceable to native sources (and especially to Mahratti, or Dravidian originals) have come to us through a Portuguese medium, and often bear traces of having passed through that alembic Not a few of these are familiar all over India, but the number current in the south is larger still Some other Portuguese words also, though they can hardly be said to be recognized

tially Portuguese, among Anglo-Indian colloquialisms, persistent or obsolete, we may quote *goglet*, *gram*, *plantain*, *muster*, *caste*, *peon*, *padre*, *mistry* or *maistry*, *almyra*, *aya*, *cobra*, *mosquito*, *pomfret*, *camee* *palmyra*, still in general use , *picotta*, *rolong*, *pial*, *fogass*, *margosa*, preserved in the south , *batel*, *brab*, *foras*, *oart*, *vellard* in Bombay , *joss compra lore*, *lin*

cutta customs tariff), *cuspadore* ('a spittoon'), and *covid* ('a cubit or ell') Words of native origin which bear the mark of having come to us through the Portuguese may be illustrated by such as *palanquin*, *man*

darin, *mangelin* (a small weight for pearls, &c.) *monsoon*, *typhoon*, *mango*, *mangosteen*, *jack-fruit*, *batta*, *curry*, *chop*, *congee*, *coir*, *cutch*, *catamaran*, *cassanar*, *nabob*, *avadavat*, *betel*, *areca*, *benzoin*, *corge*, *copra*.* A few examples of Hindustani words borrowed from the Portuguese are *chābī* ('a key'), *bāola* ('a portmanteau'), *bāltī* ('a bucket'), *martol* ('a hammer'), *tauliya* ('a towel,' Port. *toalha*), *sābūn* ('soap'), *bāsan* ('plate' from Port. *bacia*) *līlām* and *nīlām* ('an auction'), besides a number of terms used by Lascars on board ship.

The Dutch language has not contributed much to our store. The Dutch and the English arrived in the Indies contemporaneously, and though both inherited from the Portuguese, we have not been the heirs of the Dutch to any great extent, except in Ceylon, and even there Portuguese vocables had already occupied the colloquial ground. *Petersilly*, the word in general use in English families for 'parsley,' appears to be Dutch. An example from Ceylon that occurs to memory is *burgher*. The Dutch admitted people of mixt descent to a kind of citizenship, and these were distinguished from the pure natives by this term, which survives. *Burgher* in Bengal means 'a rafter,' properly *bargā*. A word spelt and pronounced in the same way had again a curiously different application in Madras, where it was a corruption of *Vaḍagar*, the name given to a tribe in the Nilgherry hills;—to say nothing of Scotland, where Burghers and Antiburghers were Northern tribes (*veluti* Gog *et* Magog!) which have long been condensed into elements of the United Presbyterian Church——!

Southern India has contributed to the Anglo-Indian stock words that are in hourly use also from Calcutta to Peshawur (some of them already noted under another cleavage), *e.g. betel*, *mango*, *jack*, *cheroot*, *mungoose*, *pariah*, *bandicoot*, *teak*, *patcharee*, *chatty*, *catechu*, *tope* ('a grove'), *curry*, *mulligatawny*, *congee*. *Mamooty* (a digging tool) is familiar in certain branches of the service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, *manvĕtti*, 'earth-cutter.' Of some very familiar words the origin remains either dubious, or matter only for conjecture. Examples are *hackery* (which arose apparently in Bombay), *florikan*, *topaz*.

As to Hindustani words adopted into the Anglo-Indian colloquial the subject is almost too wide and loose for much remark. The habit of introducing these in English conversation and writing seems to prevail more largely in the Bengal Presidency than in any other, and especially more than in Madras, where the variety of different vernaculars in use has tended to make their acquisition by the English less universal than is in the north that of Hindustani, which is so much easier to learn, and also to make the use in former days of Portuguese, and now of English, by natives in contact with foreigners, and of French about the French settlements, very much more common than it is elsewhere. It is this bad habit of interlarding English with Hindustani phrases which has so often excited the just wrath of high English officials, not accustomed

* The nasal termination given to many Indian words, when adopted into European use, as in *palanquin*, *mandarin*, &c., must be attributed mainly to the Portuguese; but it cannot be entirely due to them. For we find the nasal termination of *Achīn*, in Mahommedan writers (see p. 3), and that of *Cochin* before the Portuguese time (see p. 173), whilst the conversion of *Pasei*, in Sumatra, into *Pacem*, as the Portuguese call it, is already indicated in the *Basma* of Marco Polo.

to it from their youth, and which (e g) drew forth in orders the humorous indignation of Sir Charles Napier

One peculiarity in this use we may notice, which doubtless exemplifies some obscure linguistic law Hindustani *verbs* which are thus used are habitually adopted into the quasi English by converting the imperative into an infinitive Thus to *bunow*, to *lugou*, to *foozlou*, to *puckarow*, to *dumbcow*, to *sumjow*, and so on, almost *ad libitum*, are formed as we have indicated *

It is curious to note that several of our most common adoptions are due to what may be most especially called the Oordoo (*Urdu*) or 'Camp' language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—*e g*, "The old *Bukshee* is an awful *bahadur*, but he keeps a first-rate *bobachee*" That is a sentence which might easily have passed without remark at an Anglo-Indian mess table thirty years ago,—perhaps might be heard still Each of the outlandish terms embraced in it came from the depths of Mongolia in the thirteenth century *Chick* (in the sense of a cane blind), *daroga*, *oordoo* itself, are other examples

With the gradual assumption of administration after the middle of last century, we adopted into partial colloquial use an immense number of terms, very many of them Persian or Arabic, belonging to technicalities of revenue and other departments, and largely borrowed from our Mahommedan predecessors Malay has contributed some of our most familiar expressions, owing partly to the ceaseless rovings among the Eastern coasts of the Portuguese, through whom a part of these reached us, and partly doubtless to the fact that our early dealings and the sites of our early factories lay much more on the shores of the Eastern Archipelago than on those of Continental India *Paddy*, *godown*, *compound*, *bankshall*, *rattan*, *durian* *a muck*, *prow* and *cadjan*, *junk*, *crease*, are some of these It is true that several of them may be traced eventually to Indian originals, but it seems not the less certain that we got them through the Malay, just as we got words already indicated through the Portuguese

We used to have a very few words in French form, such as *boutique* and *mort de chien* But these two are really distortions of Portuguese words

A few words from China have settled on the Indian shores and been adopted by Anglo India but most of them are, I think, names of fruits or other products which have been imported, such as *loquot*, *leechee*, *chow-chow*, *cumquat*, *ginseng*, &c and (recently) *jinrickshaw* For it must be noted that a considerable proportion of words much used in Chinese ports, and

precipitated in Chinese waters during the flux and reflux of foreign trade

Within my own earliest memory Spanish dollars were current in England at a specified value if they bore a stamp from the English mint And similarly there are certain English words often obsolete in Europe, which have received in India currency with a special stamp of

* The first five examples will be found in GLOSSARY OF SLIPT [illegible] *Panao* is imperative of *banā nā* 'to fabricate' *laguo* of *lagā nā*, 'to lay alongside &c', *samjhāo*, of *samjhā nā* to cause to understand &c

meaning; whilst in other cases our language has formed in India new compounds applicable to new objects or shades of meaning. To one or other of these classes belong *outcry*, *buggy*, *home*, *interloper*, *rogue* (-elephant), *tiffin*, *furlough*, *elk*, *roundel* ('an umbrella,' obsolete), *pish-pash*, *earth-oil*, *hog-deer*, *flying-fox*, *garden-house*, *musk-rat*, *nor-wester*, *iron-wood*, *long-drawers*, *barking-deer*, *custard-apple*, *grass-cutter*, &c.

Other terms again are corruptions, more or less violent, of oriental words and phrases which have put on an English mask. Such are *maund*, *fool's rack*, *bearer*, *cot*, *boy*, *belly-band*, *Penang-lawyer*, *buckshaw*, *goddess* (in the Malay region, representing Malay *gādīs*, 'a maiden'), *compound*, *college-pheasant*, *chopper*, *summer-head*,* *eagle-wood*, *jackass*-copal, *bobbery*, *Uper Roger* (used in a correspondence given by Dalrymple, for *Yuva Raja*, the 'Young King,' or Cæsar, of Indo-Chinese monarchies), *Isle-o'-Bats* (for Allahābād or *Ilahābāz* as the natives often call it), *hobson-jobson* (see Preface), *St. John's*. The last proper name has at least three applications. There is "St. John's" in Guzerat, viz. *Sanjān*, the landing-place of the Parsee immigration in the 8th century; there is another "St. John's" which is a corruption of *Shang-Chuang*, the name of that island off the southern coast of China whence the pure and ardent spirit of Francis Xavier fled to a better world: there is the group of "St. John's Islands" near Singapore, the chief of which is properly Pulo-*Sikajang*.

Yet again we have hybrids and corruptions of English fully accepted and adopted as Hindustani by the natives with whom we have to do, such as *simkin*, *port-shrāb*, *brandy-pānī*, *apīl*, *rasīd*, *tumlet* (a tumbler), *gilās* ('glass,' for drinking vessels of sorts), *rail-ghārī*, *lumber-dār*, *jail-khāna*, *bottle-khāna*, *buggy-khāna*, 'et omne quod exit in' *khāna*, including *gym-khāna*,' a very modern concoction (q. v.), and many more.

Taking our subject as a whole, however considerable the philological interest attaching to it, there is no disputing the truth of a remark with which Burnell's fragment of intended introduction concludes, and the application of which goes beyond the limit of those words which can be considered to have 'accrued as additions to the English language': "Considering the long intercourse with India, it is noteworthy that the additions which have thus accrued to the English language are, from the intellectual standpoint, of no intrinsic value. Nearly all the borrowed words refer to material facts, or to peculiar customs and stages of society, and, though a few of them furnish allusions to the penny-a-liner, they do not represent new ideas."

It is singular how often, in tracing to their origin words that come within the field of our research, we light upon an absolute dilemma, or bifurcation, *i.e.*, on two or more sources of almost equal probability, and in themselves entirely diverse. In such cases it may be that, though the use of the word *originated* from one of the sources, the existence of the other has invigorated that use, and contributed to its eventual diffusion.

An example of this is *boy*, in its application to a native servant. To this application have contributed both the old English use of *boy* (analogous to that of *puer*, *garçon*, *Knabe*) for a camp-servant, or for a slave, and the Hindī-Marāṭhī *bhoi*, the name of a caste which has furnished

* This is in the Bombay ordnance nomenclature for a large umbrella. It represents the Port. *sombrero*!

palanquin and umbrella bearers to many generations of Europeans in India The habitual use of the word by the Portuguese, for many years before any English influence had touched the shores of India (*e g boy de sombrero, bóy d aguoa, boy de palanquy*), shows that the earliest source was the Indian one

Cooly, in its application to a carrier of burdens, or performer of inferior labour, is another example The most probable origin of this is from a *nomen gentile*, that of the *Kolis* a hill people of Guzerat and the Western Ghats (compare the origin of *slave*) But the matter is perplexed by other facts which it is difficult to connect with this Thus in S India, there is a Tamil word *kūli*, in common use signifying 'daily hire or wages,' which H H Wilson regards as the true origin of the word which we call *cooly* Again, both in oriental and Osmanli Turkish *kol* is a word for a slave, and in the latter also there is *kūleh*, 'a male slave, a bondsman' *Khol* is, in Tibetan also, a word for a slave or servant

Tank, for a reservoir of water, we are apt to derive without hesitation from *stagnum*, whence Sp *estanc*, old Fr *estang*, old Eng and Lowland Scotch *stank*, Port. *tanque*, till we find that the word is regarded by the Portuguese themselves as Indian, and that there is excellent testimony to the existence of *tanka* in Guzerat and Rajputana as an indigenous word and with a plausible Sanskrit etymology

Veranda has been confidently derived by some etymologists (among others by M Defrémery, a distinguished scholar), from the Pers *bar amadi*, 'a projection,' a balcony , an etymology which is indeed hardly a possible one, but has been treated by Mr Beames (who was evidently unacquainted with the facts that do make it hardly possible) with inappropriate derision, he giving as the unquestionable original a Sanskrit word *baranda*, 'a portico' On this Burnell has observed that the word does not belong to the older Sanskrit but is only found in comparatively modern works Be that as it may, it need not be doubted that the word *veranda*, as used in England and France was imported from India, *i e*, from the usage of Europeans in India but it is still more certain that either in the same sense, or in one closely allied, the word existed, quite independent of either Sanskrit or Persian, in Portuguese and Spanish, and the manner in which it occurs in the very earliest narrative of the Portuguese adventure to India (*Roteiro do Viagem de Vasco da Gama*, written by one of the expedition of 1497) confirmed by the Hispano Arabic vocabulary of Pedro de Alcala printed in 1505, preclude the possibility of its having been adopted by the Portuguese from *intercourse with India*

Mangrove, John Crawfurd tells us, has been adopted from the Malay *manggi-manggi*, applied to trees of the genus *Rhizophora* But we learn from Oviedo, writing early in the sixteenth century, that the name

es of the Spanish Main to trees of the

coast of S America, which same *mangle*

French *manglier*, and not improbably

therefore of the English form *mangrove* *

The words *bearer, mate, cotwal*, partake of this kind of dual or doubtful ancestry, as may be seen by reference to them in the Glossary

* Mr Skeat s Etym Dict does not contain *mangrove*

Before concluding, a word should be said as to the orthography used in the Glossary.

My intention has been to give the headings of the articles under the most usual of the popular, or, if you will, vulgar quasi-English spellings, whilst the oriental words, from which the headings are derived or corrupted, are set forth under precise transliteration, the system of which is given in a following "Nota Bene." When using the words and names in the course of discursive elucidation, I fear I have not been consistent in sticking either always to the popular or always to the scientific spelling, and I can the better understand why a German critic of a book of mine, once upon a time, remarked upon the *etwas schwankende yulische Orthographie*. Indeed it is difficult, it never will for me be possible, in a book for popular use, to adhere to one system in this matter without the assumption of an ill-fitting and repulsive pedantry. Even in regard to Indian proper names, in which I once advocated adhesion, with a small number of exceptions, to scientific precision in transliteration, I feel much more inclined than formerly to sympathise with my friends Sir William Muir and General Maclagan, who have always favoured a large and liberal recognition of popular spelling in such names. And when I see other good and able friends following the scientific Will-o'-the-Wisp into such bogs as the use in English composition of *sipāhī* and *jangal*, and *varandah*—nay, I have not only heard of *bagī*, but have recently seen it—instead of the good English words 'sepoy,' and 'jungle,' 'veranda,' and 'buggy,' my dread of pedantic usage becomes the greater.*

For the spelling of *Mahratta*, *Mahratti*, I suppose I must apologize (though something is to be said for it), *Marāṭhī* having established itself as orthodox.

NOTE A.—LIST OF GLOSSARIES.

1. Appended to the **Roteiro de Vasco da Gama** (see Book-list, p. xlii.) is a Vocabulary of 138 Portuguese words with their corresponding word in the *Lingua de Calicut, i.e.* in Malayālam.

2. Appended to the **Voyages**, &c., du **Sieur de la Boullaye-le-Gouz** (Book-list, p. xxxiii.), is an *Explication de plusieurs mots dont l'intelligence est nécessaire au Lecteur* (pp. 27).

3. Fryer's New Account (Book-list, p. xxxiv.) has an *Index Explanatory*, including *Proper Names*, *Names of Things*, and *Names of Persons* (12 pages).

4. "**Indian Vocabulary**, to which is prefixed the Forms of Impeachment." 12mo, Stockdale, 1788 (pp. 136).

5. "**An Indian Glossary**, consisting of some Thousand Words and Forms commonly used in the East Indies . . . . extremely serviceable in assisting Strangers to acquire with Ease and Quickness the Language of that Country." By **T. T. Robarts**, Lieut., &c., of the 3rd Regt. Native Infantry, E.I. Printed for Murray & Highley, Fleet Street, 1800. 12mo. (not paged).

6. "**A Dictionary of Mohammedan Law**, Bengal Revenue Terms, Shanscrit, Hindoo, and other words used in the East

* 'Buggy' of course is not an oriental word at all, except as adopted from us by orientals. I call *sepoy*, *jungle*, and *veranda*, good English words; and so I regard them, just as good as *alligator*, or *hurricane*, or *canoe*, or *Jerusalem* artichoke, or *cheroot*. What would my friends think of spelling these in English books as *alagarto*, and *huracan*, and *canoa*, and *girasole*, and *shuruṭṭu*?

Indies, with full explanations, the leading word used in each article being printed in a new Nustaluk Type,' &c By S Rousseau, London, 1802 12mo (pp lxiv-287) Also 2nd ed 1805

7 **Glossary** prepared for the **Fifth Report** (see Book list, p xxxv) by Sir **Charles Wilkins** This is dated in the preface "E I House, 1813 The copy used is a *Parliamentary reprint, dated* 1830

8 The Folio compilation of the **Bengal Regulations** published in 1828-29 contains in each volume a Glossarial Index, based chiefly upon the Glossary of Sir C Wilkins

ments

10 The only important result of the circulation of No 9 was '**Supplement to the Glossary of Indian Terms A—J** By H M Elliot, Esq, Bengal

11 To "**Morley s Analytical Digest** of all the Reported Cases Decided in the Supreme Courts of Judicature in India Vol I, 1850 there is appended a "Glossary of Native Terms used in the Text '(pp. 20)

12 In "**Wanderings of a Pilgrim** (Book list, p xlvi), there is a Glossary of some considerable extent (pp 10 in double columns)

13 "**The Zillah Dictionary** in the

14 "**A Glossary of Judicial and Revenue Terms** and of Useful Words occurring in Official Documents, relating to

16 **Ceylonese Vocabulary**, see Book list p xxxii

18 "**A Glossary of Indian Terms**, containing many of the most important

19 '**A Glossary of Reference** on Subjects connected with the Far East (China and Japan) By H A Giles Hong Kong 1878, 8vo (pp 182)

20 "**Glossary of Vernacular Terms** used in Official Correspondence in the Province of **Assam**. *Shillong, 1879* (Pamphlet)

22 In '**Cambridge s Account** of the

NOTE B.—THE INDO-PORTUGUESE PATOIS.

(By A. C. Burnell.)

The phonetic changes of Indo-Portuguese are few. *F* is substituted for *p*, whilst the accent varies according to the race of the speaker.* The vocabulary varies, as regards the introduction of native Indian terms, from the same cause.

Grammatically, this dialect is very singular:

1. All trace of gender [illegible] (Mat. i. 20); [illegible] (Id. i. 23); [illegible] (Id. ii. 18); [illegible] (Acts, ix. 8); [illegible] (Mat. ix. 1); [illegible] (Id. ix. 2); [illegible] (Id. ii. 18).

2. In the plural, [illegible] generally, the plural [illegible] as the [illegible].

3. The genitive is expressed by *de*, which is [illegible] with the article [illegible] (Mat. ii. 16); [illegible] (Id. ii. 1?).

4. The definite article [illegible] in the plural [illegible] (Acts, ix. 1?).

5. The pronouns still preserve some inflections: [illegible], &c.; [illegible].

6. The verb substantive is (present) [illegible], (past) [illegible], and (conditional) [illegible].

7. Verbs are conjugated by adding, for the present, *te* to the verb form, viz., the infinitive, which loses its final *r*. Thus [illegible]. The past is formed by adding [illegible]. The future is formed [illegible]. To express the infinitive, *per* is added to the Portuguese infinitive deprived of its *r*.

* Unfortunately, the translators of the Indo-Portuguese New Testament have, as much as possible, preserved the Portuguese orthography.

NOTA BENE—IN THE USE OF THE GLOSSARY

(A.) The bulk which the volume has already attained, has been a hindrance to the introduction of a full Index, which had been intended. It must be noted, therefore, that the examination of many subjects will be incomplete without reference to the SUPPLEMENT, and I append, for this reason, a list of articles dealt with in the Supplement.

ARTICLES OMITTED IN GLOSSARY, ADDED IN SUPPT.

Abyssinia
Agdaun
Akalee
Alablaze pan
Alcoranus (?)
Alguada.
Alpeen
Ap
Art, European

Bahirwutteea.
Bandy (?)
Bargany
Barramuhul
Bassan
Batára
Bayparree, Beopary
Behar
Benares
Biscobra
Brahminy Butter
Breech Candy
Budge Budge
Budlee
Burgher (c)
Bussora, Balsora

Cadjowa
Caimal.
Canarin.
Canhameira, Conimere
Capass
Carens
Caryota
Casuarina
Chandernagore
Cherry fouj
Chobwa
Chownee.
Chucklah
Chuckmuck
Chullo!
Chunar gurh
Colao
Congeveram
Congo bunder or Cong
Coolin
Cotton.
Counsillee
Course
Currumshaw Hills

Daimio
Dangur
Darcheenee
Dengue
Deuti
Devil.
Devil bird
Devil's Reach
Diamond Harbour
Didwan (?)
Doombur
Dosooty
Double grill.
Dour
Dowra.
Durjun
Durwauza bund

Ekteng
Elchee
Elephant
Elu

Fanqui
Ferozeshuhur
Futwa

Galgal
Gaurian
Gavial
Gazat
Gingi
Gobang
Goorka, Goorkally
Goung
Gunta
Gwalior

Hansaleri
Havildar's Guard
Hong Kong

Idalcan, Hidalcan and Idalxa
Izam Maluco

Jam (nautical measure)
Jamma
Jancada.
Jasoos
Jiggy jiggy

Karbaree
Kardar
Kedgeree, n.p.
Khot
Khurreef
Khyber Pass
Kidderpore
Kizilbash
Kotul
Kuzzanna.
Kyoung

Lamasery
Lat, Lath
Law-officer
Laximana
Leaguer
Lishtee
Lotoo
Lucknow
Lugow, To.

Ma-bap
Madremaliço
Malabar Hill
Maladoo
Marwáree
Mayla
Meckly
Melique Verido
Mincopie
Miscall
Mone
Moon Blindness
Mufty
Munneepore

Nalkee
Narrows, The
Naund
Nizam.
Nizamaluco
Nol kole
Nonmon
Numerical Affixes

Ooriya
Ovidore

Pahlavi
Pailoo
Pálagiláss
Papua.
Pardao
Pazend
Perpetuano
Phanseegar
Picar
Plassey
Podár
Porgo
Praag
Praya.
Pultun
Purdesee
Putnee, Putney
Pyse

Quemoy

Reshire.
Rhinoceros
Rhotass
Rogue's River
Roocka
Roselle
Rowtee
Rubbee
Ruble

Sabaio
Sagar pesha
Salak
Sanguicel
Sanguicer, n.p.
Satigam
Shiraz
Slave
Summerhead (under Sombrero)
Sonthals
Suákin.
Sufeena.
Supreme Court
Surrinjaumee, Cram
Sutledge

Taj
Tanor
Tara, Tare.
Teerut, Teertha
Thakoor
Towleea
Tuan

Urz and Urzee

Vettyver
Vizier

White Jacket.
Woon

Xercansor

Zend and Zendavesta

ARTICLES IN GLOSSARY ADDITIONALLY ILLUSTRATED.

Gordower
Gosbeck
Grab
Griffin
Gruff
Grunth.
Grunthum
Guana
Guava.
Gudge
Guinea-cloths
Guinea fowl
Guinea worm
Gum gum
Gunny
Gureeb nuwauz
Gutta Percha.
Gyal
Gynee

Hackery
Halalcore
Hanger
Harry
Haut (b)
Havildar
Hickmat
Hindee
Hindoo Koosh
Hindostanee
Hing
Hobson Jobson
Hoogly
Hooka
Hooluck
Hoonimaun
Hosbolhookhum
Hubshee
Hummaul
Hurcarra.

Impale
India.
Indigo
Interloper
Itzeboo

Jack.
Jaggery
Jagheer
Jam (title)
James and Mary
Jangar
Jangomay
Jawaub
Jeel
Jezya.
Jhoom
John Company
Joss
Jowaulla Mookhee
Jowaur
Judea
Julibdar
Jumbeea
Juncameer
Jungeera
Jungle
Jungle terry
Junkeon
Junibasso

Khan (b)
Khanum
Khiraj
Khud l
Killadar
Kincob
Kitmutgar
Kittysol
Kling
Kobang
Koel
Kookry
Kotow
Kuttaur

Lac
Lack
Lar
Larry bunder
Liampo
Lingam
Lip-lap
Long cloth
Long drawers
Loot
Looty
Lory
Loutea
Lungoor

Mabar
Macao
Macareo
Macheen
Magadoxo
Mahájun
Mahout
Mahratta
Mahratta Ditch
Maistry
Malabar (b)
Mandarin
Mangalore (b)
Mangelin
Manjee
Martaban n p
Masulipatam
Matross.
Milk bush
Mocuddum
Mogul
—— The Great
Mohur Gold
Mohwa
Moluccas
Monegar
Monsoon
Mookteár
Moollah
Moolvee
Moonga
Moonshee
Moor
Moorpunky
Moors
Mora
Mort-de-chien
Mosque
Mucoa.
Muggrabee
Muncheel

Musk rat
Musnud
Mussaulchee
Mussoola.
Mustees
Muster
Muxabad
Muzbee
Myna

Nabob
Narcondam
Neelam
Neelgye
Negapatam
Negrais
Nelly
Nilgherry
Nipa
Nokar
Nuggurcote
Nuzzur

Omrah
Ooplah
Oordoo
Opium
Orange
Ormus
Otto
Outcry
Overland

Paddy bird
Padre
Pagoda (c)
Palankeen
Palempore
Pandy
Papaya
Parbutty
Parell
Patcharee
Pattamar
Pawl
Pawnee Kalla
Pecul
Peepul
Peer
Pergunnah
Peshawar
Peshcubz
Peshcush
Pice
Picottah
Piece goods
Pig sticking
Pishashee
Plantain
Poligar
Pommelo
Pondicherry
Porcelain
Pra Phra
President
Prow
Puckauly
Pulwah
Pun
Punch
Punchayet

Punch house
Punkah
Pyjamma
Pyke (b)

Radaree
Regulation
Resident
Ressaldar
Rohilla
Roomee
Roundel
Rowce
Rozye
Rum
Ruttee

St John's
Salabad
Salempoory
Saligram
Salsette
Samsho
Sanskrit
Satrap
Sayer
Scavenger
Scymitar
Seedy
Seerpaw
Sepoy
Serai (a)
Shabunder
Shaddock
Shanbogue
Sheeah
Sherbet
Sicca
Siris
Sitting up
Sittringy
Snake stone
Sombrero
Soorky
Soursop.
Sowar
—— Shooter
Sucker Bucker
Sultan
Sunderbunds
Surat
Suttee
Swally
Syce
Sycee

Talisman
Talook.
Tanadar
Tanga
Tangun
Tazeea
Tea.
Teapoy
Telinga
Tenasserim
Tiffin
Tiger
Tincall
Tobra
Tola

Tomaun.
Toolsy.
Topaz.
Tope-khana.
Toucan.
Tribeny.
Trichinopoly.
Trumpak.
Tuccavee.
Tumlook.
Turban.
Turkey.
Tyconna.
Typhoon.
Ujungtanah.
Upas.
Venetian.
Wali.
Wanderoo.
West Coast.
Winter.
Woolock.
Writer.
Xerafine.
Zebu.
Zemindar.

(B.) The dates attached to quotations are not always quite consistent. In beginning the compilation, the dates given were those of the *publication* quoted; but as the date of the *composition*, or of the use of the word in question, is often much earlier than the date of the book or the edition in which it appears, the system was changed, and, where possible, the date given is that of the actual use of the word. But obvious doubts may sometimes rise on this point.

The dates *of publication* of the works quoted will be found, if required, from the BOOK LIST, following this *Nota bene*.

(C.) The system of transliteration used is substantially the same as that modification of Sir William Jones's which is used in Shakespear's Hindustani Dictionary. But—

The first of the three Sanskrit sibilants is expressed by (ś). And, as in Wilson's Glossary, no distinction is marked between the Indian aspirated *k*, *g*, and the Arabic gutturals *kh*, *gh*. Also, in words transliterated from Arabic, the sixteenth letter of the Arabic alphabet is expressed by (ṭ). This is the same type that is used for the cerebral Indian (ṭ). Though it can hardly give rise to any confusion, it would have been better to mark them by distinct types. The fact is, that it was wished at first to make as few demands as possible for distinct types, and, having begun so, change could not be made.

The fourth letter of the Arabic alphabet is in several cases represented by (*th*) when Arabic use is in question. In Hindustani it is pronounced as (*s*).

Also, in some of Mr. Burnell's transliterations from S. Indian languages, he has used (R) for the peculiar Tamil hard (*r*), elsewhere (r), and (γ) for the Tamil and Malayālam (*k*) when preceded and followed by a vowel.

LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY.

Abdallatif Relation de l'Egypte *See* De Sacy, Silvestre

Abel Remusat Nouveaux Melanges Asiatiques 2 vols 8vo Paris, 1829

Abreu, A de Desc de Malaca, from the *Parnaso Portug e*

Abulghazi H des Mogols et des Tatares par Aboul Ghazi, with French transl by Baron Desmaisons St Petersb *2 vols 8vo 1871*

Academy, The A Weekly Review, &c London

Acosta Christ Tractado de las Drogas y Medecinas de las Indias Orientales 4to Burgos 1578

——, E Hist Rerum a Soc Jesu in Oriente gestarum Paris, 1572

Adams Francis Names of a Plants, and Animals descri Greek authors &c (Being Dunbar's Greek Lexicon)

Aelian Claudii Aeliani, De N malium, Libri XVII

Ain Āin i Akbarī, The, by Abul Fazl 'Allami, tr from the orig Persian by H Blochmann, M A Calcutta, 1873 Vol I

The MS of the remainder disappeared at Mr Blochmann's lamented death in 1878, a deplorable loss to Oriental literature

—— (orig) The same Edited in the original Persian by H Blochmann, M A Calcutta 1872 2 vols 4to Both these were printed by the Asiatic Society of Bengal

Aitchison, C U Collection of Treaties Engagements, and Sunnuds relating to India and Neighbouring Countries 8 vols 8vo Revised ed, Calcutta, 1876–78

Ajaib al Hind *See* **Merveilles**

Albirûnî Chronology of Ancient Nations E T by Dr C E Sachau (Or Transl Fund) 4to 1879

Alcalâ, Fray Pedro de Vocabulista Araungo en letra Castellana Salamanca, 1505

Ali Baba, Sir Twenty one Days in India, being the Tour of (by G Abergh Mackay) London, 1880

Amari I Diplomi Arabi del R Archivio Fiorentino Firenze, 1863 4to

Anderson, Philip, A M The English in Western India &c 2nd ed Revised 1856

Andriesz G Beschrijving der Reyzen, 4to Amsterdam 1670

Angria Tulagee Authentic and Faithful History of that Arch Pyrate London 1756

Annaes Maritimos 4 vols 8vo Lisbon, 1840–44

Anquetil du Perron Le Zendavesta 3 vols Discours Preliminaire, &c (in first vol) 1771

Aragon Chronicle of King James of E T by the late John Forster, M P 2 vols Imp 8vo

Arbuthnot ... Memoir of Sir T ... to ed of his Minutes,

... Archivo Portuguez Ori

(1) Relazione di Leonardo da Ca Masser s pra il Commercio dei Portoghesi nell India (1506) App Tom II 1845

(2) Lettere di Giov da Empoli, e la Vita di Esso, scritta da suo zio (1530) App Tom III 1846

Arnold Edwin The Light of Asia (as told in Verse by an Indian Buddhist) 1879

Assemani Joseph Simonius Syrus Maronita Bibliotheca Orientalis Clementino Vaticana 3 vols in 4, folio Romae, 1719 1728

Ay ...

...

Baber Memoirs of Zehir ed din Mu ...

...

Baboo and other Tales, descriptive of Society in India. Smith & Elder. London, 1834. (By Augustus Prinsep, B.C.S., a brother of James and H. Thoby Prinsep.)

Bácon, T. First Impressions of Hindustan. 2 vols. 1837.

Baden Powell. Punjab Handbook, vol. ii. Manufactures and Arts. Lahore, 1872.

Bailey, Nathan. *Diction. Britannicum*, or a more Compleat Universal Etymol. English Dict. &c. The whole Revis'd and Improv'd by N. B., Φιλόλογος. 1730. Folio.

Baillie, N. B. E. Digest of Moohummudan Law applied by British Courts in India. 2 vols. 1865-69.

Baker, Mem. of Gen. Sir W. E., R.E., K.C.B. Privately printed. 1882.

Balbi, Gasparo. Viaggio dell' Indie Orientali. 12mo. Venetia, 1590.

Baldaeus, P. Of this writer Burnell used the Dutch ed., Naauwkeurige Beschryvinge van Malabar en Choromandel, folio, 1672, and —— Ceylon, folio, 1672.

I have used the German ed., containing in one volume seriatim, Wahrhaftige Aüsfuhrliche Beschreibung der beruhmten Ost-Indischen Kusten Malabar und Coromandel, als auch der Insel Zeylon . . . . benebst einer . . . . Entdeckung der Abgöterey der Ost-Indischen Heyden. . . . Amsterdam, 1672, folio.

Baldelli-Boni. Storia del Milione, 2 vols. Firenze, 1827.

Baldwin, Capt. J. H. Large and Small Game of Bengal and the N. W. Provinces of India. 1876.

Balfour, Dr. E. **Cyclopaedia of India.**

Banarus, Narrative of Insurrection at, in 1781. Calc. 4to. 1782. Reprinted at Roorkee, 1853.

Bányan Tree, The. A Poem. Printed for private circulation. Calcutta, 1856.

(The author was Lt.-Col. R. A. Yule, 9th Lancers, who fell before Dehli, June 19, 1857).

Barbaro, Iosafa. Viaggio alla Tana, &c. In *Ramusio*, tom. ii. Also E. T. by W. Thomas, Clerk of Council to King Edward VI., embraced in Travels to Tana and Persia, HAK. Soc., 1873.

N.B.—It is impossible to discover from Lord Stanley of Alderley's Preface whether this was a reprint, or printed from an unpublished MS.

Barbier de Méynard, Dictionnaire Géogr. Hist. et Littér. de la Perse, &c. Extrait . . . de Yaqout. Par C. B. de M. Paris, 1861. Large 8vo.

Barbosa. A Description of the Coasts of E. Africa and Malabar in the beginning of the 16th century. By Duarte Barbosa. Transl., &c., by Hon. H. E. J. Stanley. HAK. Soc., 1866.

——. **Lisbon Ed.** Livro de Duarte Barbosa. Being No. VII. in Collecção de Noticias para a Historia e Geografia, &c. Publ. pela Academia Real das Sciencias, tomo ii. Lisboa, 1812.

Barbosa. Also in tom. ii. of Ramusio.

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CORRIGENDA.

PAGE.	COL.	POSITION	
Passim.			*For* "Pyrard de la Val" *read* "Pyrard de Laval"
In Book List, p xxxi			*Omitted*, "**Buchanan**, Dr Francis (afterwards Hamilton) A Journey through **Mysore**, Canara, and Malabar &c 3 vols 4to 1807
10	*a*	(4th quotation)	*For* "Zeidler" *read* "Zedler"
30	*b*	(„ „)	*For* "p 130" *read* "p 150" The date of the *event* is 1610.
31	*b*	(3rd „ 1st line)	*For* "none" *read* "now," also the reference of 1873 is i. 99
47	*b*	(2nd „ under b)	should be under a
64	*b*	(after 2nd quotation)	*For* "Arungzebe" *read* "Aurangzeb"
76	*a*	(1st line)	*For* "*866*" *read* "*1866*."
77	*b*	(1st quotation)	*For* "dez Mombayn" *read* "de Mombayn"
77	*b*	(„ „)	*For* "fedias" *read* "fedeas"
77	*b*	(„ „)	*For* "Hoy aforada" *read* "foy aforada"
84	*b*	(2nd last quotation)	*For* "Wakeman" *read* "Watreman"
96	*b*	(under **Bummello**)	*For* "**Bombay duck** (q v)" read "see **Ducks, Bombay**"
101	*a*	(2nd last quotation)	*For* "Lord Minto on" *read* "Lord Minto in"
104	*b*	(date of 3rd quotation)	*For* "1872" *read* "1874"
104	*b*	(5th quotation from bottom)	*For* "Buxerries" *read* "Buxaries"
104	*b*	(„ „ „)	*Before* "stopped" *insert* "if"
109	*a*	(5th quotation)	*For* "Lyell" *read* 'Lyall'
121	*b*	(8th line from bottom)	*For* "navo" *read* "naoo"
142	*b*	(under **Chawbuckswar**)	*dele* "obsolete"
145	*b*	(line 17)	*For* "Zimme (q v)" *read* "Zimmé (v. **Jangomay**)"
159	*a*	(2nd quotation)	*For* "χολέρης" *read* "χόλερης"
181	*a*	(last line)	*For* 'Kŏllidam" *read* "Kŏllidam"
186	*b*	(in regard to *campo*)	see p 263, col *b*, note
205	*b*	(under **Cotia**, 2nd quotation)	*For* "*Prima*" *read* "*Primor*"
253	*a*	(note)	For correction, see in SUPPT **Reshire**
258	*b*	(3rd line)	*For* "(see that word)" *read* "(see **Frazala**)"
260	*a*	(1st quotation)	*For* "Diego" *read* "Diogo"
261	*b*	(under **Elk**)	*For* "[illegible]" *read* "*Jarrow*"
263	*b*	(2nd quotation)	In regard to "Scavenger," see that word
267	*b*	(at end of quotations)	*For* "Helbert," *read* "Hebbert"
274	*b*	(under **Fuleeta**)	*For* "**Ramosammy**" *read* "**Ramasammy**"
292	*b*	(5th quotation from below) .	*For* "Dillon' *read* "Dellon"
294	*a*	(under **Gole**)	*For* "Baker" *read* "Baber"
346	*a*	(1st quotation and note)	*For* explanation of *Geme*, see **Jam**, b in SUPPT
349	*a* & *b*	(4th quotation, under	

with the Indian jitai

Page	Col.	Position.	
383	*b*	(2nd quotation) . . .	*For* "Della Thomba" *read* "Della Tomba."
408	*b*	(5th quotation)	*For* "Conto" *read* "Couto."
409	*b*	(under Mahratta) . .	*For* "Marhăttā" *read* Marhaṭṭā. We find also Marhāṭā (Marhaṭī, Marahṭī, Marhaiṭī), and Marāṭhā.
"	"	" **Mahannah** .	*For* "Miana" *read* "Mecana."
416	*a*	(last quotation)	*For* "Eredio" *read* "Eredia"
422	*b*	(" ")	*After* "V. de St. Martin," *insert* "in Pèlerins Bouddhistes."
424	*a*	(4th ") . .	*For* "Bontis" *read* "Bontius."
487	*a*	(middle of col.) . .	*For* "Εσσυα" *read* "Ἐσσυά."
520	*a*	(5th quotation)	*For* "Pundurang" *read* "Pandurang"
569	*b*	(2nd ")	*For* "Travellers" *read* "Travels."
614	*a*	(quotation of 1554) . . .	*For* "Busbeg" *read* "Busbeq."
614	*b*	. . . .	*Add*, that in the Diary in England of Annibale Litolfi of Mantua the writer says: "On entering the Tower there is a *serraglio* in which, from grandeur, they keep lions and tigers and cat-lions." (See *Rawdon Brown's Calendar of Papers in Archives of Venice*, vol. vi. pt. iii., 1557-1558. Appendix.)
629	*b*	(under **Shooldarry**)	*For* "Platts" *read* "Platt."
703	*a*	(under **Tincall**) . . .	*For* "Ταγγαροι" *read* "Τάγγαροι."

The following, among those words for which readers have been referred, in the Glossary, to the Supplement, have been forgotten in the latter:

Faghfur . . . . (*see* p. 264).
Uncovenanted . . . . (*see* p. 207).
Kurachee . . . . (*see* p. 214).

A GLOSSARY

OF

ANGLO-INDIAN COLLOQUIAL TERMS AND PHRASES OF ANALOGOUS ORIGIN.

Abada, s A word used by old Spanish and Portuguese writers for a 'rhinoceros,' and adopted by some of the older English narrators The origin is a little doubtful If it were certain that the word did not occur earlier than c 1530–40 it would most probably be an adoption from the Malay *badak* 'a rhinoceros' The

Arabic origin in such a word as *abi l*, fem *ābida* of which one meaning is (v *Lane*) 'a wild animal The usual form *abad i* is certainly somewhat in favour of such an origin

It will be observed that mor one authority makes it the rhinoceros and in the dictionaries the word is feminine But so Barros makes *Gand i*

1544 'Now the King of Tartary was fallen upon the City of *Pequin* with so great an army as the like had never been seen since *Adam s* time in this army were seven and twenty Kings under whom marched 1 800 000 men with four

scorethousand Rhinoceroses (*dondepart rao com oitenta mil* **badas**) —Ib (orig cap cvii) in *Coga* , p 149

1585 'It is a very fertile country with great stoare of prouisioun there are elephants in great number and **abadas** which is a kind of beast so big as two great buls and hath vppon his snowt a little horne —*Mendoza* ii 311

1592 'We sent commodities to their

ker in Hak ii [illegible]

1598 The **Abada** or Rhinoceros is not in India * but onely in *Benjala* and *Patane* —*Linschoten* 88

c 1606 ove portano le loro mercanzie per venderle a Cinesi particolarmente molti corni della **Bada** detto [illegible]

solitary places —[illegible]

1613 'And the woods give great timber

* i e not on the west coast of the Peninsula called especially *I d a* by the Portuguese See under India.

and in them are produced elephants, **badas**, . . ."—*Godinho de Eredia*, 10 *v*.

1618. "A China brought me a present of a cup of **abado** (or black unecorns horne) with sugar cakes."—*Cocks's Diary*, ii. 56.

1626. On the margin of Pigafetta's *Congo*, as given by *Purchas* (ii. 1001) we find: "Rhinoceros or **Abadas**."

1631. "Lib. v. cap. 1. De **Abada** seu Rhinocerote."—*Bontii Hist. Nat. et Med.*

1726. "**Abada**, s. f. La hembra del Rhinoceronte."—*Dicc. de la Lengua Castellana.*

Abcáree, Abkáry. Hind. from Pers. *āb-kārī*, the business of distilling or selling (strong) waters, and hence elliptically the excise upon such business. This last is the sense in which it is used by Anglo-Indians. In every district of India the privilege of selling spirits is farmed to contractors, who manage the sale through retail shop-keepers. This is what is called the '**Abkary** System.' The system has often been attacked as promoting tippling, and there are strong opinions on both sides. We subjoin an extract from a note on the subject, too long for insertion in integrity, by one of much experience in Bengal.*

June, 1879. "Natives who have expressed their views are, I believe, unanimous in ascribing the increase of drinking to our **Abkaree** system. I don't say that this is putting the cart before the horse, but they are certainly too forgetful of the increased means in the country, which, if not the sole cause of the increased consumption, has been at least a very large factor in that result. I myself believe that more people drink now than formerly: but I knew one gentleman of very long and intimate knowledge of Bengal, who held that there was as much drinking in 1820 as in 1860."

In any case exaggeration is abundant. All Sanskrit literature shows that tippling is no absolute novelty in India.

1797. "The stamps are to have the words '**Abcaree** licenses' inscribed in the Persian and Hindee languages and character."—*Bengal Regulations*, x. 33.

Abihówa. Properly (Pers.) *āb-o-hawā*, 'water and air.' The usual Hindustani expression for 'climate.'

1786. "What you write concerning the death of 500 Koorgs from small-pox is understood . . . . they must be kept where the climate [**āb-o-hawā**] may best agree with them."—*Tippoo's Letters*, 269.

* Sir G. U. Yule.

Achánock, n.p. Hind. *Chānak* and *Achānak*. The name by which the station of **Barrackpore** (q.v.) is commonly known to sepoys and other natives. Some have connected the name with that of Job *Charnock*, or, as A. Hamilton calls him, **Channock**, the founder of Calcutta, and the quotations render this probable. Formerly the Cantonment of Secrole at Benares was also known, by a transfer no doubt, as *Chotā* (or Little) **Achānak**.

1726. "'t stedeken **Tsjannock**."—*Valentijn*, v. 153. In Val.'s map of Bengal also, we find opposite to *Ogli* (Hoogly), **Tsjannok**, and then *Collecatte*, and *Calcula*.

1758. "Notwithstanding these solemn assurances from the Dutch it was judged expedient to send a detachment of troops . . . . to take possession of Tanna Fort and **Charnoc's** Battery opposite to it."—*Narrative of Dutch attempt in the Hoogly*, in *Malcolm's Life of Clive*, ii. 76.

1810. "The old village of **Achanock** stood on the ground which the post of Barrackpore now occupies."—*M. Graham*, 142.

1848. "From an oral tradition still prevalent among the natives at Barrackpore . . . we learn that Mr. Charnock built a bungalow there, and a flourishing bazar arose under his patronage, before the settlement of Calcutta had been determined on. Barrackpore is at this day best known to the natives by the name of **Chanock**."—*The Bengal Obituary*, Calc. p. 2.

Achár, s. Pers. *achār*, adopted in nearly all the vernaculars of India for acid and salt relishes. By Europeans it is used as the equivalent of 'pickles,' and is applied to all the stores of Crosse and Blackwell in that kind. We have adopted the word through the Portuguese; but it is not impossible that Western Asiatics got it originally from the Latin *acetaria*.—(See *Plin. Hist. Nat.* xix. 19).

1563. "And they prepare a conserve of it (*Anacardium*) with salt, when it is green (and this they call **Achar**), and this is sold in the market just as olives are with us."—*Garcia de O.* f. 17.

1596. Linschoten in the Dutch gives the word correctly, but in the English version (1598) it is printed *Machar*.

1616. "Our *jurebasso's** wife came and brought me a small jarr of **achar** for a present, desyring me to exskews her husband in that he abcented hymselfe to take phisik."—*Cocks*, i. 135.

1623. "And all these preserved in a way

* An interpreter.

that is really very good which they call acciao —Della Valle ii 08

1653 Achar e t vn nom Ind tann ou Ind en que s m fie les mangues ou

Acheen n p (Pers Achin) The name applied by us to the state and town at the N W angle of Sumatra

so that Sir F Grevile below makes

Lp stt 337

greatest of all —Barros III v 8

1563
Occupado tenhais na guerra infesta
Ou do sangu nolento

Taproban co* Achem que ho mar molesta
Ou do Camba co occulto inmiguo nosso
C moes Ode pr fixed to Gar a de Orta

1597 d Pegu como do Da

c 163 Achin (a name equ valent in Máchín) is a well
Ch nese Sea near to
Sad L Isfa an (Or

r days a great many
junks u ed to frequent Achin This trade is now ent rely at an end —Crawfurd H Ind Arch i 18

Adam s Apple Th s name (Pomo

amboa with which Blutea and Mr
B h nnect it See Jambu

s A kind of piece goods
from Bengal We do not
proper form or etymology
It may have been of half width (from Hind adla half)

Th s a ude to the mistake not on, as old as N Con (c 1440) that Sumat a Ta roba

1726. "*Casseri* [probably Kasiári in Midnapúr Dist.] supplies many *Taffatshelas*,* *Ginggangs*, *Allegias*, and **Adathays**, which are mostly made there."—*Valentijn*, v. 159.

1813. Among Bengal piece-goods: "**Addaties**, Pieces 700" (*i.e.* pieces to the ton).—*Milburn*, ii. 221.

Adawlut, s. Ar.—H.—**'adālat**, 'a Court of Justice,' from *'adl*, 'doing justice.' Under the Mahommedan government there were 3 such courts, viz., *Nizāmat* **'Adālat**, *Dīwānī* **'Adālat**, and *Faujdārī* **'Adālat**, so-called from the respective titles of the officials who nominally presided over them. The first was the chief Criminal Court, the second a Civil Court, the third a kind of Police Court. In 1793, regular Courts were established under the British Government, and then the *Sudder* **Adawlut** (*Sadr 'Adālat*) became the chief Court of Appeal for each Presidency, and its work was done by several European (Civilian) Judges. That court was, on the criminal side, termed *Nizamut* Adawlat, and on the civil side *Dewanny* Ad. At Madras and Bombay, *Foujdarry* was the style adopted in lieu of *Nizamut*. This system ended in 1863, on the introduction of the Penal Code, and the institution of the *High Courts* on their present footing.

On the original history and constitution of the Courts see *Fifth Report*, 1812, p. 6.

1826. "The **adawlut** or Court-house was close by."—*Pand. Hari*, 271.

Adigar, s. Properly *adhikār*, from Skt. *adhikārin*, one possessing authority; Tam. *adhikāri*, or *-kāren*. The title was formerly in use in South India, and perhaps still is in the native states of Malabar, for a rural headman. It was also in Ceylon (**adikārama, adikār**) the title of a chief minister of the Candyan Kings.

1544. "Fac te comem et humanum cum isti Genti praebeas, tum praesertim magistratibus eorum et Praefectis Pagorum, quos **Adigares** vocant."—*S. Fr. Xav. Epistt.* 113.

1681. "There are two who are the greatest and highest officers in the land. They are called **Adigars**, I may term them Chief Judges."—*Knox*, 48.

1726. **Adigaar**. This is as it were the Second of the *Dessave*.—*Valentijn* (Ceylon), *Names of Officers*, &c., 9.

1796. "In Malabar esiste oggidì l'uffizio . . . . molti *Kāriakārer* o ministri; molti **Adhigāri** o ministri d'un distretto. . ."—*Fra Paolino*, 237.

1803. "The highest officers of State are the **Adigars** or Prime Ministers. They are two in number."—*Percival's Ceylon*, 256.

* See note under **Alleja**.

Adjutant, s. A bird so called (no doubt) from its comical resemblance to a human figure in a stiff dress pacing slowly on a parade-ground. It is the (Hind.) *hargīlā*, or gigantic crane, and popular scavenger of Bengal, the *Leptoptilus argala* of Linnæus. The Hind. name is by some dictionaries derived from a supposed Sansk. word *hadda-gila*, 'bone-swallower.' The compound, however appropriate, is not to be found in Böhtlingk and Roth's great Dictionary. The bird is very well described by Aelian, under the name of Κήλα, which is perhaps a relic of the still preserved vernacular one. It is described by another name, as one of the peculiarities of India, by Sultan Baber.

"The feathers known as Marabou or Comercolly feathers, and sold in Calcutta, are the under tail-coverts of this, and the *Lept. Javanica*, another and smaller species" (*Jerdon*). The name *marabout* (from the Ar. *murābit*, 'quiet,' and thence 'a hermit,' through the Port. *marabuto*) seems to have been given to the bird in Africa on like reason to that of adjutant in India.

c. A.D. 250. "And I hear that there is in India a bird *Kēla*, which is 3 times as big as a bustard; it has a mouth of a frightful size, and long legs, and it carries a huge crop which looks like a leather bag; it has a most dissonant voice, and whilst the rest of the plumage is ash-coloured, the tail-feathers are of a pale (or greenish) colour."—*Aelian, de Nat. Anim.* xvi. 4.

c. 1530. "One of these (fowls) is the *ding*, which is a large bird. Each of its wings is the length of a man; on its head and neck there is no hair. Something like a bag hangs from its neck; its back is black, its breast white; it frequently visits Kâbul. One year they caught and brought me a *ding*, which became very tame. The flesh which they threw it, it never failed to catch in its beak, and swallowed without ceremony. *On one occasion it swallowed a shoe well shod with iron*; on another occasion it swallowed a good-sized fowl right down, with its wings and feathers."—*Baber*, 321.

1754. "In the evening excursions . . . . we had often observed an extraordinary species of birds, called by the natives *Argill* or *Hargill*, a native of Bengal. They would majestically stalk along before us, and at first we took them for Indians naked . . . . The following are the exact marks and dimensions . . . . The wings extended 14 feet and 10 inches. From the tip of the bill to the extremity of the claw it mea-

the Chinese
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Afghán, n p P—H —*Afghan* The most general name of the predominant portion of the congeries of tribes beyond the N W frontier of India, whose country is called from them *Afgh mistan*

In England one often hears the

cism

c. 1020 ' Afghans and Khiljis —'*Utbi* in *Elliot* ii 24, see also 50 114

c 1265 "He also repaired the fort of Jalálí which he garrisoned with **Afghans** —*Tarikh Firozshahi* in do, iii 106

14th cent. The **Afghans** are named by the continuator of Rashiduddin among the tribes in the vicinity of Herat (see N & E xiv 494)

c. 1556 "He was afraid of the **Afghans**"—*Sidi Ali* in *J As* 1st S ix 201

1609 "**Agwans** and *Potans* —*W Finch*, in *Purchas* i 521

1676 "The people called **Augans** who inhabit from *Candahar* to *Caboul* a sturdy sort of people and great Robbers in the night time '—*Tavernier* E T ii 44

1838 ' Professor Dorn discusses

Agun-boat, s A hybrid word for a steamer, from Hind *Agan* fire,' and Eng *boat* In Bombay *Ag-bot* is used

1853 " **Agin boat**'—*Oakfield*, i 84

(of course erroneous) in Sind, that Akbar was so-called after the *ak*, from his birth in the desert The word appears in the following popular rhyme quoted by Tod (*Rajasthan*, i 699)

Ak ra jhopra
Phok ra bar
Bajra-ra roti
Mot h rā dal
Dekho Raja teri Mārwār'

Akyáb, n p The European name of the seat of administration of the British province of Arakan which is

corruption. The present town and cantonment occupy dry land of very recent formation, and the high ground on which the pagoda stands must have stood on the shore at no distant date, as appears from the finding of a small anchor there about 1835. The village adjoining the pagoda must then have stood at the mouth of the Arakan R., which was much frequented by the Portuguese and the Chittagong people in the 16th and 17th centuries, and thus probably became known to them by a name taken from the pagoda.—(From a note by *Sir Arthur Phayre.*)

Albacore, s. A kind of rather large sea-fish, of the Tunny genus (*Thynnus albacora*, Lowe, perhaps same as *Thynnus macropterus*, Day). From the Portuguese **Albacor** or **Albecora.** The quotations from Ovington and Grose below refer it to *albo*, but the word is, from its form, almost certainly Arabic, though Dozy says he has not found the word in this sense in Arabic dictionaries, which are very defective in the names of fishes (p. 61). The word *albacora* in Sp. is applied to a large early kind of fig, from Ar. *al-bakūr*, 'praecox' (*Dozy*), Heb. *bikkūra*, in Micah vii. 1. —See *Cobarruvias* s. v. *Albacora.*

1579. "These (flying fish) have two enemies, the one in the sea, the other in the aire. In the sea the fish which is called **Albocore**, as big as a salmon."—*Letter from Goa, by T. Stevens*, in *Hakl.* ii. 583.

1592. "In our passage over from S. Laurence to the maine, we had exceeding great store of Bonitos and **Albocores.**"—*Barker*, in *Hakl.* ii. 592.

1696. "We met likewise with Shoals of **Albicores** (so call'd from a piece of white Flesh that sticks to their Heart) and with multitude of Bonettoes, which are named from their Goodness and Excellence for eating; so that sometimes for more than twenty Days the whole Ship's Company have feasted on these curious fish."—*Ovington*, p. 48.

c. 1760. "The **Albacore** is another fish of much the same kind as the Bonito . . from 60 to 90 pounds weight and upward. The name of this fish too is taken from the Portuguese, importing its white color."—*Grose*, i. 5.

Albatross, s. The great sea-bird (*Diomedea exulans*, L.), from the Port. *alcatraz*, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. The Port. word properly means 'a pelican.' A reference to the latter word in our Glossary will show another curious misapplication. Devic states that *alcatruz* in Port. means 'the bucket of a Persian wheel,'* representing the Ar. *al-kādūs*, which is again from κάδος. He supposes that the pelican may have got this name in the same way that it is called in ordinary Ar. *sakka*, 'a water-carrier.'

It has been pointed out by Dr. Murray, that the *alcatraz* of some of the early voyagers, *e.g.*, of Davis below, is not the *Diomedea*, but the Man-of-War (or Frigate) Bird (*Fregatus aquilus*). Hawkins, at p. 187 of the work quoted, describes without naming, a bird which is evidently the modern albatross. In the quotation from Mocquet again, *alcatraz* is applied to some smaller sea-bird. The passage from Shelvocke is that which suggested to Coleridge "The Ancient Mariner."

1564. "The 8th December we ankered by a small Island called **Alcatrarsa**, wherein at our going a shoare, we found nothing but sea-birds, as we call them Ganets, but by the Portugals called **Alcatrarses**, who for that cause gave the said Island the same name."—*Hawkins* (Hak. Soc.), 15.

1593. "The dolphins and bonitoes are the houndes, and the **alcatrarces** the hawkes, and the flying fishes the game."—*Ib.* 152.

1604. "The other foule called **Alcatrarzi** is a kind of Hawke that liueth by fishing. For when the Bonitos or Dolphines doe chase the flying fish vnder the water . . . . this **Alcatrarzi** flyeth after them like a Hawke after a Partridge."—*Davis* (Hak. Soc.) 158.

c. 1608–10. "**Alcatraz** sont petis oiseaux ainsi comme estourneaux."—*Mocquet, Voyages*, 226.

1672. "We met with those feathered Harbingers of the Cape . . . . **Albetrosses** . . . . they have great Bodies, yet not proportionate to their Wings, which mete out twice their length."—*Fryer*, 12.

1690. "They have several other Signs, whereby to know when they are near it, as by the Sea Fowl they meet at Sea, especially the **Algatrosses**, a very large long-winged Bird."—*Dampier*, i. 531.

1719. "We had not had the sight of one fish of any kind, since we were come Southward of the Streights of *Le Mair*, nor one sea-bird, except a disconsolate black **Albitross**, who accompanied us for several days, hovering about us as if he had lost himself, till *Hatley* (my second Captain) observing, in one of his melancholy fits, that this bird was always hovering near us, imagin'd from

* Also see Dozy, s. v. *alcaduz*. *Alcaduz*, according to Cobarruvias, is in Sp. one of the earthen pots of the *noria* or Persian wheel.

alegie . . ornys (?) of gold and silk f r womens wear, gold alacatyven . . —*Van Twist*, 50

1726 "They know nought of chairs or

An edifice of Saracenic construction at Palermo is still known as *La Cuba*, and another, a domed tomb, as *La Cubola* Whatever be the true formation of the last word, it seems to have given us, through the Italian, *Cupola*

1803
"At length did cross an Albatross,
Thorough the f g, it came
As if it had been a Christian soul
We hailed it in God s name
The Ancient Mariner

c 1861
"Souvent pour s amuser, les hommes d equipage
Prennent des albatros, vastes oiseaux des mers,
Qui suivent, indolents compagnons de voyage
Le navire glissant sur les gouffres amers"

Aldea, s A village, also a villa Port from the Ar *al-dai a* 'a farm or villa' Bluteau explains it as Povoçao menor que lugar' Lane gives among other and varied meanings of the Arabic word "An estate consisting of land or of land and a house, . land yielding a revenue' The word

vice —*Simao Botelho Cartas* 3

1608-10 "Quand elles vont à l Eglise on les porte en palanquin le dedans est d vn grand tapis de Perse qu ils appellent Alcatif. . —*Pyrard*, ii. 62 *

1648 "many silk stuffs, such as satin, contenijs † attelap (read *attelas*),

* See these words
† See Ovington under Alleja

Aleppee, n p On the coast of Travancore, properly *Alappuli*

Aljofar, s Port 'seed pearl' Cobarruvias says it is from Ar *al-jauhar*, 'jewel'

Allahabad, n p This name—**Allahābad**, which was given in the time

of Akbar to the old Hindu Prāg, has been subjected to a variety of corrupt pronunciations, both European and native. *Illahābāz* is a not uncommon native form, converted by Europeans into *Halabas*, and further by English soldiers formerly into *Isle o' bats*. And the *Illiabad*, which we find in the Hastings charges, survives in the *Ulleeabad* still heard occasionally.

c. 1666. "La Province de **Halabas** s'appelloit autrefois *Purop*" (vide **Poorub**).—*Thevenot*, v. 197.

1726. "This exceptionally great River (Ganges) . . . . *comes so from the N. to the S.* . . . . and so further to the city **Halabas**."—*Valentyn*.

1786. ". . . . an attack and invasion of the Rohillas . . . . which nevertheless the said Warren Hastings undertook at the very time when, under the pretence of the difficulty of defending Corah and **Illiabad**, he sold these provinces to Sujah Dowla."—*Articles of Charge*, &c., in *Burke*, vi. 577.

" "You will see in the letters from the Board . . . . a plan for obtaining **Illabad** from the Vizier, to which he had spirit enough to make a successful resistance."—*Cornwallis*, i. 238.

Alleja, s. This appears to be a stuff from Turkestan called (Turki) **alchah**, **alajah**, or **alāchah**. It is thus described: "a silk cloth 5 yards long, which has a sort of wavy line pattern running in the length on either side." (*Baden Powell's Punjab Handbook*, 66.)

c. 1590. "The improvement is visible. . . . . *secondly* in the *Sajid* **Alchahs** also called *Tarhdars*. . . ."—*Aīn*, i. 91. (Blochmann says: "*Alchah* or *Alāchah*, any kind of corded stuff. *Tarhdār* means *corded*.")

1613. "The *Nabob* bestowed on him 850 *Mamoodies*, 10 fine *Baftas*, 30 *Topseeles*,* and 30 **Allizaes**."—*Downton* in *Purchas*, i. 504.

1615. "1 pec. **allein** of 30 Rs. . ."—*Cocks's Diary*, i. 64.

1648. See *Van Twist* above, under **Alcatif**. And 1673, see Fryer under **Atlas**.

1690. "It (Suratt) is renown'd . . . . both for rich Silks, such as Atlasses, Cuttanees, Sooseys, Culgars, **Allajars**. . . ."—*Ovington*, 218.

1712. "An **Allejah** petticoat striped with green and gold and white."—Advert. in *Spectator*, cited in *Malcolm's Anecdotes*, 429.

1726. "Gold and silver **Allegias**."—*Valentijn* (*Surat*), iv. 146.

1813. "**Allachas** (pieces to the ton) . . . 1200."—*Milburn*, ii. 221.

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* *Tafçilah (a stuff from Mecca)*, *Āīn*, p. 93. See under **Adati**.

Alligator, s. This is the usual Anglo-Indian term for the great lacertine amphibia of the rivers. It was apparently in origin a corruption, imported from S. America, of the Spanish *lagarto* (from Lat. *lacerta*), 'a lizard.' The "Summary of the Western Indies" by Pietro Martire d'Angheria, as given in Ramusio, recounting the last voyage of Columbus, says that, in a certain river, "they sometimes encountered those crocodiles which they call **Lagarti**: these make away when they see Christians, and in making away they leave behind them an *odour* more fragrant than musk" (Ram. iii. f. 17*v*). Oviedo, on another page of the same volume, calls them "**lagarti** o dragoni" (f. 62).

Bluteau gives "**Lagarto**. *Crocodilo*," and adds: "In the Oriente Conquistado (Part I. f. 823), you will find a description of the Crocodile under the name of *Lagarto*."

One often, in Anglo-Indian conversation, used to meet with the endeavour to distinguish the two well-known species of the Ganges as *Crocodile* and **Alligator**, but this, like other applications of popular and general terms to mark scientific distinctions, involves fallacy, as in the cases of 'panther, leopard,' 'camel, dromedary,' 'attorney, solicitor,' and so forth. The two kinds of Gangetic crocodile were known to Aelian (c. 250 A.D.), who writes: "It (the Ganges) breeds two kinds of crocodiles; one of these is not at all hurtful, whilst the other is the most voracious and cruel eater of flesh; and these have a horny prominence on the top of the nostril. These latter are used as ministers of vengeance upon evil-doers: for those convicted of the greatest crimes are cast to them; and they require no executioner."

1493. "In a small adjacent island . . . our men saw an enormous kind of lizard (**lagarto** *muy grande*), which they said was as large round as a calf, and with a tail as long as a lance, ... but bulky as it was, it got into the sea, so that they could not catch it."—*Letter of Dr. Chanca*, in *Select Letters of Columbus* by Major, Hak. Soc. 2nd ed. 43.

1539. "All along this River, that was not very broad, there were a number of Lizards (**lagartos**), which might more properly be called Serpents . . . . with scales upon their backs, and mouths two foot wide. . . . . there be of them that will sometimes get upon an *almadia* . . . . and overturn it with their tails, swallowing up the men

whole, without dismembering of them '—*Pinto*, in Cogan's tr 17 (*orig* cap xiv)

1552 ". aquatic animals such as very great lizards (lagartos) which in form and nature are just the crocodiles of the Nile —*Barros* I iii 8

1568
stro is L
23 foote

1591 "In this
great water aligar
English crocodiles) seven yards long —*Master Antonie Kn ret*, in *Purchas*, iv 1228.

c 1593
"And in his needy shop a tortoise hung,
An alligator stuff d, and other skins
Of ill shaped fishes
Romeo & Juliet, v 1

1761
' else that sea-like Stream
(Whence Traffic pours her bounties on mankind)
Dread Alligators would alone posses
Grainger Bk ii

avogato a more moderate, corruption of *aguacate* or *ahuacatl* (see below), native
ll sur-
name is
s *agua-*
also by
Sugar-cane, Bk I) calls it rich *sabbaca*" which he says is 'the Indian name of the *avocato avocado avigato* or as the English corruptly call it *alligator-pear* The Spaniards in S America call it and under that name it is by Ulloa In French it is vocat The praise which as quoted below liberally on this fruit is if we might

carries a faire leafe which hath a fruite like

c. 1660.

'The Aguacat no less is *Venus* Friend
(To th' *Indies Venus* Conquest doth extend)
A fragrant Leaf the Aguacata bears;
Her Fruit in fashion of an Egg appears,
With such a white and spermy Juice it swells
As represents moist Life's first Principles."
Cowley, Of Plantes, v.

1680. "This Tavoga is an exceeding pleasant Island, abounding in all manner of fruits, such as Pine-apples . . . . Albecatos, Pears, Mammees."—*Capt. Sharp* in *Dampier*, iv.

1685. "The Avogato Pear-tree is as big as most Pear-trees . . . and the Fruit as big as a large Lemon . . . . The Substance in the inside is green, or a little yellowish, and soft as Butter. . . ."—*Dampier*, i. 203.

1736. "Avogato *Baum*. . . . This fruit itself has no taste, but when mixt with sugar and lemon juice gives a wholesome and tasty flavour."—*Zedler's Lexicon*, s. v.

1761.

" And thou green avocato, charm of sense,
Thy ripen'd marrow liberally bestows't."
Grainger, Bk. I.

1830. "The avocada, with its Brobdignag pear, as large as a purser's lantern."—*Tom Cringle*, ed. 1863, 40.

1870. "The aguacate or Alligator Pear."—*Squier, Honduras*, 142.

1873. "Thus the fruit of the *Persea gratissima* was called Ahucatl' by the ancient Mexicans; the Spaniards corrupted it to avocado, and our sailors still further to 'Alligator pears.'"—*Belt's Nicaragua*, 107.

Almadia, s. This is a word introduced into Portuguese from Moorish Arabic (*al-ma'dīya*). Properly it means 'a raft' (see *Dozy* s.v.). But it is generally used by the writers on India for a canoe, or the like small native boat. See *Pinto* under **Alligator**.

1514. "E visto che non veniva nessuno ambasciata, solo venia molte abadie, cioè barche, a venderci galline. . ."—*Giov. da Empoli*, in *Archiv. Stor. Ital.* p. 59.

1644. "Huma Almadia pera serviço do dito Baluarte, com seis marinheiros que cada hum ven-se·hum x(erafi)m por mes . . . xs 72."—*Expenses of Diu*, in *Bocarro* (Sloane MSS. 197, fol. 175).

Almanack, s. On this difficult word see Dozy's *Oosterlingen*. In a passage quoted by Eusebius from Porphyry (Praep. Evangel. t. iii. ed. Gaisford), there is mention of Egyptian calendars called 'αλμενιχιανὰ. Also in the *Vocabular Arauigo* of Pedro de Alcala (1505) the Ar. *Manāk* is given as the equivalent of the Spanish almanaque, which seems to show that the Sp. Arabs did use *manākh* in the sense required, probably having adopted it from the Egyptian, and having assumed the initial *al* to be their own article.

Almyra, s. H. *almārī*. A wardrobe, chest of drawers, or like piece of (closed) furniture. The word is in general use, by masters and servants in Anglo-Indian households, in both N. and S. India. It has come to us from the Port. **almario**, but it is the same word as Fr. *armoire*, old E. *ambry*, &c., and Sc. *awmry*, originating in the Lat. *armarium*, or *-ria*, which occurs also in L. Gr. as ἀρμαρὴ, ἀρμάριον.

c. B.C. 200. "Hoc est quod olim clanculum ex armario te surripuisse aiebas uxori tuae . . . ."—*Plautus*, Men. iii. 3.

A.D. 1450. "Item, I will my chambre prestes haue . . . the thone of thame the to almer, & the tothir of yame the tother almar whilk I ordnyd for kepyng of vestmentes."—*Will of Sir T. Cumberlege*, in *Academy*, Sept. 27, 1879, p. 231.

1589. "—— item ane langsettle, item ane almarie, ane Kist, ane sait burde . . ."—*Ext. Records Burgh of Glasgow*, 1876, 130.

1878. "Sahib, have you looked in Mr. Morrison's almirah?"—*Life in Mofussil*, i. 34.

Aloes, s. The name *aloes* is applied to two entirely different substances: **a.** the drug prepared from the inspissated bitter juice of the **Aloe** *Socotrina*, Lam. In this meaning (a) the name is considered (*Hanbury and Flückiger, Pharmacographia*, 616) to be derived from the Syriac *'elwai* (in Pers. *alwā*). **b.** **Aloes**-wood, the same as **Eagle-wood** (q.v.). This is perhaps from one of the Indian forms, through the Hebrew (pl. forms) *ahālim* and *ahālōth*.

(a) c. A.D. 70. "The best Aloe (Latin the same) is brought out of India. . . . Much use there is of it in many cases, but principally to loosen the bellie; being the only purgative medecine that is comfortable to the stomach. . . ."—*Pliny*, Bk. xxvii. (*Ph. Holland*, ii. 212).

(b) "Ἦλθε δὲ καὶ Νικόδημος . . . . φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν."—*John*, xix. 39.

c. A.D. 545. "From the remoter regions, I speak of Tzinista and other places, the imports to Taprobane are silk, Aloes-wood (ἀλόη), cloves, sandal-wood, and so forth."—*Cosmas*, in *Cathay*, p. clxxvii.

1617. ". . . a kind of lignum allowaies."—*Cocks's Diary*, i. 309.

Aloo, s. Skt.—H. *ālū*. This word

is used now in Hindustani and other dialects for the potato The original Skt is said to mean the esculent root *Arum campanulatum*

Aloo
'Bokh
monly
traders
1817
' P

Amadava -vat, n p i e *Ahmad abad* —See **Avadavat**

Ambaree, s This is a Persian word (*amari*) for a **howda** (q v) and the word occurs in Colebrooke s letters but is quite unusual now Gladwin defines *Amaree* as an umbrella over the Howdeh (*Index to Ayeen* i) The proper application is to a canopied howda such as is still used by native princes

180
elephant
Houda —
2nd ed 21

Amb
Mahr
Hibiscu
fibre

Amboyna, n p A famous island in the Molucca Sea belonging to the Dutch The native form of the name is **Ambun**

Ameen, s The word is Arab *amin*, meaning 'a trustworthy person and then an inspector intendant &c In India it has several uses as applied to native officials employed under the

movable property to carry out legal process as a bailiff &c The name is also applied to native assistants in the duties of land survey —But see **Sudder Ameen**

A i Darpa i case

18 8 The **Ameen** employed in making the partition of an estate —*Life in the Mofussil* i 206

188? ' A missionary might on the other hand, be brought to a standstill when asked to explain all the terms used by an amin or valuator who had been sent to fix the judicial rents —*Sat Rev*, Dec 30 p 860

Ameer, s Arab *Amir* (root *amr* 'a commander, i Arabic appli- chief from the i e the Caliph The word in this form became familiar as ap- Princes of Sind at the onquest of that Province Napier It is the title

to the **Amirs** or lords of the court and army of Egypt and other Mahommedan States The word also came to us again by a later importation from the Levant in the French form, **Emir**

or **Emer.**—See also **Omrah,** which is in fact *Umarā*, the pl. of *amīr*. Byzantine writers use Ἀμέρ, Ἀμηρᾶς, Ἀμυράς, Ἀμηραῖος, &c. (See *Ducange*, *Gloss. Græcit.*). It is the opinion of the best scholars that the forms *Amiral*, *Ammiraglio*, *Admiral*, *&c.*, originated in the application of a Low Latin termination *-alis* or *-alius*, though some doubt may still attach to this question. (See Marcel Devic, s.v. *Amiral*, and Dozy, Oosterlingen, s.v. *Admiraal*). The *d* in *admiral* probably came from a false imagination of connexion with *admirari*.

1250. "Li grand **amiraus** des galies m'envoia querre, et me demanda si j'estoie cousins le roy; et je le di que nanin . . . ."—*Joinville*, p. 178.

This passage illustrates the sort of way in which our modern use of the word **admiral** originated.

c. 1345. "The Master of the Ship is like a great **amīr**; when he goes ashore the archers and the blackamoors march before him with javelins and swords, with drums and horns and trumpets."—*Ibn Batuta*, iv. 93.

(Compare with this description of the Commander of a Chinese Junk in the 14th century, A. Hamilton's of an English Captain in Malabar in the end of the 17th:

"Captain Beawes, who commanded the *Albemarle*, accompanied us also, carrying a Drum and two Trumpets with us, to make our Compliment the more solemn." (i. 294.)

And this again of an "interloper" skipper at Hoogly, in 1683:

1683. "Alley went in a splendid Equipage, habitted in scarlet richly laced. Ten Englishmen in Blue Capps and Coats edged with Red, *all armed with Blunderbusses*, went before his pallankeen, 80 (? 8) *Peons* before them, and 4 Musicians playing on the Weights with 2 Flaggs, before him, like an Agent . . ."—*Hedges*, Oct. 8.

1384. "Il Soldano fu cristiano di Grecia, e fu venduto per schiavo quando era fanciullo a uno **ammiraglio**, come tu dicessi 'capitano di guerra.'"—*Frescobaldi*, p. 39.

1615. "The inhabitants (of Sidon) are of sundry nations and religions; governed by a succession of Princes whom they call **Emers**; descended, as they say, from the Druses."—*Sandys, Iourney*, 210.

Amildar, s. See *Aumildar*.

Amlah. See *Omla*.

Amoy, n.p. A great seaport of Fokien in China, the name of which in Mandarin dialect is *Hia-men*, meaning 'Hall-Gate,' which is in the Chang-chau dialect *A-mui*ⁿ. In some books of the last century it is called *Emwy* and the like. It is now a Treaty-Port.

1687. "**Amoy** or Anhay, which is a City standing on a Navigable River in the Province of Fokien in China, and is a place of vast Trade."—*Dampier*, i. 417.

(This looks as if Dampier confounded the name of **Amoy**, the origin of which (as generally given) we have stated, with that of *An-hai*, one of the connected ports, which lies to the N.E., about 30 m. as the crow flies, from Amoy.)

1727. "There are some Curiosities in **Amoy**. One is a large Stone that weighs above forty Tuns, ... in such an Equilibrium, that a Youth of twelve Years old can easily make it move."—*A. Ham.* ii. 243.

Amshom, s. Malayāl. *Aṁśam*, from Skt. *āṁśah*, 'a part,' defined by Gundert as "part of a Talook, formerly called *hobili*, greater than a *tara*." It is further explained in the following quotation:—

1878. "The **amshom** is really the smallest revenue division there is in Malabar, and is generally a tract of country some square miles in extent, in which there is no such thing as a village, but a series of scattered homesteads and farms, where the owner of the land and his servants reside . . . . separate and apart, in single separate huts, or in scattered collections of huts."—*Report of Census Com. in India.*

A Muck, To run, v. There is we believe no room for doubt that, to us at least, this expression came from the Malay countries, where both the phrase and the practice are still familiar. Some valuable remarks on the phenomenon, as prevalent among the Malays, were contributed by Dr. Oxley of Singapore to the *Journal of the Indian Archipelago*, vol. iii. p. 532; see a quotation below. The word is by Crawfurd ascribed to the Javanese, and this is his explanation:

"*Amuk* (J.). An *a-muck;* to run *a-muck;* to tilt; to run furiously and desperately at any one; to make a furious onset or charge in combat" (*Malay Dict.*).

Marsden says that the word rarely occurs in any other than the verbal form *mengāmuk*, 'to make a furious attack' (*Mem. of a Malayan Family*, 96).

There is reason, however, to ascribe an Indian origin to the term; whilst the practice, apart from the term, is of no rare occurrence in Indian history.

Thus Tod records some notable instances in the history of the Rājpūts. In one of these (1634) the eldest son of the Raja of Mārwāṛ ran *a-muck* at the

court of Shāh Jahān failing in his blow at the Emperor, but killing five courtiers of eminence before he fell himself Again, in the last century, Bijai Singh, also of Marwar, bore

Chondāwat offered their services for vengeance and set out for Sind as envoys Whilst Bijar Khan read their credentials, muttering, 'No mention of the bride'' the Chondāwat buried a dagger in his heart, exclaiming This for the bride'' 'And this for the tribute'

often happened
assailants were k
Now these men
(pl of *amar-khan* see *Gundert* s v)
These men evidently ran a-
true Malay sense, and
below will show other il

or *amouch* of European writers on Malabar seems by no means close enough to *amarkkan* whilst it is so

consistent with several of the passages which we shall quote, in which the idea of being 'bound by a vow' underlies the conduct of the persons to whom the term was applicable both in

from the Arab *ahmak*, 'fatuous' But this is etymology of the kind which scorns history

The phrase has been thoroughly naturalised in England since the days of Dryden and Pope

c 1430 Nicolo Conti speaking of the

1552 De Barros speaking of the capture of the Island of Beth (*Beyt* off the N W point of Kāthiawār) by Nuno da Cunha in 1531 says — But the natives of

mosque, and there devoted their persons to death . . . . and as an earnest of this vow, and an example of this resolution, the Captain ordered a great fire to be made, and cast into it his wife, and a little son that he had, and *all his household and his goods*, in fear lest anything of his should fall into our possession." Others did the like, and then they fell upon the Portuguese.—Dec. IV. iv. 13.

1566. "The King of *Cochin* . . . . . . hath a great number of gentlemen which he calleth **Amocchi**, and some are called *Nairi*: these two sorts of men esteem not their lives anything, so that it may be for the honour of their King."—*M. Cæsar Frederike* in *Purchas*, ii. 1708.

1584. "Their forces (at Cochin) consist in a kind of soldiers whom they call **amocchi**, who are under obligation to die at the King's pleasure, and all soldiers who in a war lose their King or their general lie under this obligation. And of such the King makes use in urgent cases, sending them to die fighting."—Letter of *F. Sassetti* to Francesco I., Gd. D. of Tuscany, in *De Gubernatis*, 154.

c. 1584. "There are some also which are called **Amocchi** . . . . who being weary of living, set themselves in the way with a weapon in their hands, which they call a *Crise*, and kill as many as they meete with, till somebody killeth them; and this they doe for the least anger they conceive, as desperate men."—*G. Balbi* in *Purchas*, ii. 1724.

1602. De Couto, speaking of the Javanese: "They are chivalrous men, and of such determination that for whatever offence may be offered them they make themselves **amoucos** in order to get satisfaction thereof. And were a spear run into the stomach of such an one he would still press forward without fear till he got at his foe."—*Dec.* IV. iii. 1.

,, In another passage (*ib.* vii. 14) De Couto speaks of the **amoucos** of Malabar just as Della Valle does below. In *Dec.* VI. viii. 8, he describes how, on the death of the King of Pimenta, in action with the Portuguese, "nearly 4000 Nairs made themselves **amoucos** with the usual ceremonies, shaving their heads on one side, and swearing by their pagods to avenge the King's death."

1603. "Este es el genero de milicia de la India, y los Reyes señalan mas o menos **Amoyos** (ò **Amacos**, que todo es uno) para su guarda ordinaria."—*San Roman, Historia*, 48.

1604. "Auia hecho vna junta de **Amocos**, con sus ceremonias para venir a morir adonde el Panical auia sedo muerto."—*Guerrero, Relacion*, 91.

1611. "**Viceroy.** What is the meaning of **amoucos**? **Soldier.** It means men who have made up their mind to die in killing as many as they can, as is done in the parts about Malaca by those whom they call **amoucos** in the language of the country."—*Couto, Dialogo do Soldado Pratico*, 2nd part, p. 9.—(Printed at Lisbon in 1790).

1615. "Hos inter Nairos genus est et ordo quem **Amocas** vocant quibus ob studium rei bellicae praecipua laus tribuitur, et omnium habentur validissimi."—*Jarric, Thesaurus*, i. 65.

1624. "Though two kings may be at war, either enemy takes great heed not to kill the King of the opposite faction, nor yet to strike his umbrella, wherever it may go . . . for the whole kingdom of the slain or wounded king would be bound to avenge him with the complete destruction of the enemy, or all, if needful, to perish in the attempt. The greater the king's dignity among these people, the longer period lasts this obligation to furious revenge . . . . this period or method of revenge is termed **Amoco**, and so they say that the **Amoco** of the Samori lasts one day; the **Amoco** of the king of Cochin lasts a *life-time*; and so of others."—*P. della Valle*, ii. 745.

1648. "Derrière ces palissades s'estoit caché un coquin de Bantamois qui estoit revenu de la Mecque et jouoit à **Moqua** . . . il court par les rues et tue tous ceux qu'il rencontre. . . ."—*Tavernier, V. des Indes, liv.* iii. ch. 24.

1659. "I saw in this month of February at Batavia, the breasts torn with red-hot tongs off a black Indian by the executioner; and after this he was broken on the wheel from below upwards. This was because through the evil habit of eating opium (according to the godless custom of the Indians), he had become mad and raised the cry of *Amocle* (misp. for **Amock**) . . . . in which mad state he had slain five persons . . . . This was the third **Amock**-cryer whom I saw during that visit to Batavia (a few months) broken on the wheel for murder."

* * * *

. . . "Such a murderer and **Amock**-runner has sometimes the fame of being an invincible hero because he has so manfully repulsed all those who tried to seize him. . . . . So the Netherlands Government is compelled when such an **Amock**-runner is taken alive to punish him in a terrific manner."—*Walter Schulzens Ost-Indische Reise-Beschreibung* (German ed.), Amsterdam, 1676, pp. 19-20, and 227.

1672. "Every community (of the Malabar Christians), every church has its own **Amouchi**, which . . . . are people who take an oath to protect with their own lives the persons and places put under their safeguard, from all and every harm."—*P. Vincenzo Maria*, 145.

,, "If the Prince is slain the **amouchi**, who are numerous, would avenge him desperately. These are soldiers who swear to defend the King's life with their own. If he be injured they put on festive raiment, take leave of their parents, and with fire and sword in hand invade the hostile territory, burning every dwelling, and slaying man, woman, and child, sparing none, until they themselves fall."—*Ib.* 237-8.

1689 'Those that run these are calle Amouki, and the doing of it *Running* Muck' —*Ovington* 237

1712 "Amouco (Termo da India) val mesmo que homem determina lo e apostad que despreza a vida e nao teme a morte —*Bluteau*, s v

"Satire s my weapon but I m too discreet
To run a muck and tilt at all I meet
Pope, Im of Horace, B II Sat i 69

1768-71 "These acts of indiscriminate

1783 At Bencoolen in this year (1760)

natives
and fr
east (ir
of Sum
1788
muck

me, my eyes were darkened I did not know what I was about I have received the

all the cases I have seen have been by persons of this nation —*Dr T Oxley*, in *J Ind. Archip* iii 532

1873 "They (the English) crave
having bound them
run amuck" may
chance of repose —
June, 1873 759

1875 'On being struck the Malay at

The *Times* of February 11th men

Baptist, a maniac rushed out, snatched up a knife from a butcher's stall, and fell upon everyone he came across . . . . before he was captured he wounded more or less seriously 11 persons, among whom was one little child."—*Pall Mall Gazette*, July 1.

Anaconda, s. This word for a great python, or boa, is of very obscure origin. It is now applied in scientific zoology as the specific name of a great S. American water-snake. Cuvier has: "**L'Anacondo** (*Boa scytale et murina*, L.—*Boa aquatica*, Prince Max.)," (*Règne Animal*, 1829, ii. 78). Again, in the *Official Report* prepared by the Brazilian Government for the Philadelphia Exhibition of 1876, we find: "Of the genus Boa . . . . we may mention the . . . *sucuriù* or *sucuriuba* (B. **anaconda**), whose skins are used for boots and shoes and other purposes." And as the subject was engaging our attention we read the following in the *St. James's Gazette* of April 3, 1882:—

"A very unpleasant account is given by a Brazilian paper, the *Voz do Povo* of Diamantino, of the proceedings of a huge water-snake called the *sucuruyu*, which is to be found in some of the rivers of Brazil . . . . A slave, with some companions, was fishing with a net in the river, when he was suddenly seized by a *sucuruyu*, who made an effort with his hinder coils to carry off at the same time another of the fishing party." We had naturally supposed the name to be S. American, and its S. American character was rather corroborated by our finding in Ramusio's version of Pietro Martire d'Angheria such S. American names as Anacauchoa and Anacaona. Serious doubt was however thrown on the American origin of the word when we found that Mr. H. W. Bates entirely disbelieved it, and when we failed to trace the name in any older books about S. America.

In fact the oldest authority that we have met with, the famous John Ray, distinctly assigns the name, and the serpent to which the name properly belonged, to Ceylon. This occurs in his *Synopsis Methodica Animalium Quadrupedum et Serpentini Generis*, Lond. 1693. In this he gives a Catalogue of Indian Serpents, which he had received from his friend Dr. Tancred Robinson, and which the latter had noted *e Museo Leydensi*. No. 8 in this list runs as follows:

"8. *Serpens Indicus Bubalinus*, **Anacandaia** Zeylonensibus, id est Bubalorum aliorumque jumentorum membra conterens," p. 332.

He adds, that on this No. 8 should be read what D. Cleyerus has said in the *Ephem. German.* An. 12, obser. 7, entitled: *De Serpente magno Indiae Orientalis Urobubalum deglutiente*. The serpent in question was 25 feet long. Ray quotes in abridgment the description of its treatment of the buffalo; how, if the resistance is great, the victim is dragged to a tree, and compressed against it; how the noise of the crashing bones is heard as far as a cannon; how the crushed carcase is covered with saliva, etc. It is added, that the country-people (apparently this is in Amboyna) regard this great serpent as most desirable food.

Again, in 1768, we find in the *Scots Magazine*, App. p. 673, but quoted from "London pap. Aug. 1768," and signed by *R. Edwin*, a professed eye witness, a story with the following heading: "Description of the **Anaconda**, a monstrous species of serpent. In a letter from an English gentleman, many years resident in the Island of Ceylon in the East Indies . . . . . The Ceylonese seemed to know the creature well; they call it **Anaconda**, and talked of eating its flesh when they caught it." He describes its seizing and disposing of an enormous "tyger." The serpent darts on the "tyger" from a tree, attacking first with a bite, then partially crushing and dragging it to the tree . . . . "winding his body round both the tyger and the tree with all his violence, till the ribs and other bones began to give way . . . . each giving a loud crack when it burst . . . . the poor creature all this time was living, and at every loud crash of its bones gave a houl, not loud, yet piteous enough to pierce the cruelest heart."

Then the serpent drags away its victim, covers it with slaver, swallows it, etc. The whole thing is very cleverly told, but it is evidently a romance founded on the description by "D. Cleyerus," which is quoted by Ray. There are no tigers in Ceylon. In fact, "R. Edwin" has developed the Romance of the Anaconda out of the description of D. Cleyerus, exactly as "Mynheer Försch" some years later developed the Romance of the Upas out

of the older stories of the poison tree of Macassar Indeed when we find 'Dr

that "R Edwin" was also the true author of the wonderful history told

"Pimbera or **Anaconda** is of the genus Python, Cuvier, and is known in English as the rock-snake

of Ray's friend that Anaconda or rather *Anacondaia*, was at Leyden applied as a Ceylonese name to a specimen of this python The only inter-

born' which does not much help us

the fruit whithersoever, except to England, it has travelled from its

A pine was brought

V, as related by J.

The plant is stated

st, in Europe cultivated at Leyden about 1650 (?) In England it first fruited at Richmond

from another hemisphere But, as in the case of tobacco the name bewrayeth its true origin, whilst the

many grown in the country, that they are very good cheape (91) Athanasius Kircher, in the middle of the 17th century speaks of the

1590) the *ananas* was habitually served at the table of Akbar, the

In Africa too this royal fruit has spread, carrying the American name along with it. "The *Mânânâzi* * or pine-apple," says Burton, "grows luxuriantly as far as 3 marches from the coast (of Zanzibar). It is never cultivated, nor have its qualities as a fibrous plant been discovered." (J. R. G. S. xxix. 35). On the Ile Ste. Marie, off Madagascar, it grew in the first half of the 17th century as *manasse* (*Flacourt*, 29).

Abul Fazl, in the *Āīn*, mentions that the fruit was also called *kaṭhal-i-safarī, or 'travel jack-fruit,'* "because young plants put into a vessel may be taken on travels and will yield fruits." This seems a nonsensical pretext for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the *Safarī-ām*, or 'travel-mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word *safarī* in the sense of 'foreign' or 'outlandish,' just as Clusius says of the pine-apple in India, "*peregrinus* est hic fructus," and as we begin this article by speaking of the *ananas* as having 'travelled' from its home in S. America. In the *Tesoro* of Cobarruvias (1611) we find: "*Çafari*, cosa de Africa o Argel, como grenada" ('a thing from Africa or Algiers, such as a pomegranate'). And on turning to Dozy and Eng. we find that in Saracenic Spain a renowned kind of pomegranate was called *rommān safarī*: though this was said to have its name from a certain *Safar ibn-Obaid al Kilā'i*, who grew it first. One doubts here, and suspects some connexion with the Indian terms, though the link is obscure. The lamented Prof. Blochmann, however, in a note on this suggestion, would not admit the possibility of the use of *safarī* for 'foreign.' He called attention to the possible analogy of the Arabic *safarjal* for 'quince.' In Macassar, according to Crawfurd, the *ananas* is called *Pandang*, from its strong external resemblance, as regards fruit and leaves, to the *Pandanus*. Conversely we have called the latter *screw-pine*, from its resemblance to the *ananas*, or perhaps to the pine-cone, the original owner of the name.

* *M* is here a Suāhili prefix. See *Bleek's Comp. Grammar*, 189.

Acosta again (1578) describes the *Pandanus odoratissima* as the 'wild *ananas*,' and in Malayālam the pine-apple is called by a name meaning 'pandanus-jackfruit.

The term *ananas* has been arabized, among the Indian pharmacists at least, as *'aīn-un-nās*; in Burmese it has become *nan-na-ṣi*; and in Singhalese *annāsi* (see Moodeen Sheriff).

We should recall attention to the fact that *pine-apple* was good English long before the discovery of America, its proper meaning being what we have now been driven (for the avoiding of confusion) to call *pine-cone*. This is the only meaning of the term 'pine-apple' in Minsheu's *Guide into Tongues* (2d ed. 1627). And the ananas got this name from its strong resemblance to a pine-cone. This is most striking as regards the large cones of the Stone-Pine of Southern Europe. In the following three first quotations 'pine-apple' is used in the old sense:

1565. "To all such as die so, the people erecteth a chappell, and to each of them a pillar and pole made of *Pine-apple* for a perpetuall monument."—*Reports of Japan*, in *Hakl.* ii. 567.

" "The greater part of the quadrangle set with savage trees, as Okes, Chesnuts, Cypresses, *Pine-apples*, Cedars."—*Reports of China*, tr. by *R. Willes*, in Hak. ii. 559.

1577. "In these islandes they found no trees knowen vnto them, but *Pine-apple* trees, and Date trees, and those of maruey-lous heyght, and exceedyng hardé."—*Peter Martyr* in Eden's *H. of Trauayle*, fol. 11.

Oviedo, in *H. of the* (Western) *Indies*, fills 2½ folio pages with an enthusiastic description of the *pine-apple* as first found in Hispaniola, and of the reason why it got this name (*pina* in Spanish, *pigna* in Ramusio's Italian, from which we quote). We extract a few fragments.

1535. "There are in this iland of Spagnuola certain thistles, each of which bears a *Pigna*, and this is one of the most beautiful fruits that I have seen. . . . It has all these qualities in combination, viz. beauty of aspect, fragrance of odour, and exquisite flavour. The Christians gave it the name it bears (*Pigna*) because it is, in a manner, like that. But the *Pine-apples* of the Indies of which we are speaking are much more beautiful than the *pigne* [*i.e.* pine-cones] of Europe, and have nothing of that hardness which is seen in those of Castille, which are in fact nothing but wood," &c.—*Ramusio*, iii. f. 135 *v.*

mographie Universelle, liv xxii, ff 935 v, 936 (with a pretty good cut)

1590 "The P... P...

c 1610 "Ananats, et plusieurs autres fruicts"—*Pyrard de la Val* i 236

1616 "The ananas or Pine, which seems to the taste to be a pleasing compound, made of strawberries, claret wine, rose water and sugar well tempered together —*Terry*, in *Purchas* ii 1469

1673 "The ananas is esteemed, and

582

1667 "I... l Ananas le plus beau ... sont sur la t... raison que ... couronne sur la teste qui est comme une marque essentielle de sa Royaute, puis qu'à la cheute du pere, il produit un ieune Roy

1673 "The Fruit the English call *Pine Apple* (the Moors Ananas) because of the

The poet here gives the word an unusual form and accent

c 1730 "They (the Portuguese) cultivate the skirts of the hills and grow the best products, such as sugar-cane, *pine* ... rice —*Khafi Khan* in *Elliot*,

...his question has been raised ... the *ananas* similar to that ... under **Custard-apple**, as in ... ence of the pine apple to ... World before the days of Columbus

In Prof Rawlinson's *Ancient* ... stated in "Fruits ... amongst ... e pome... nd appa... rently pine apples A foot note ... very exact as such Again in Winter Jones's tr of Conti (c 1430) in *India*

in the 15th Century, the traveller, speaking of a place called *Panconia* (read *Pauconia*, apparently Pegu), is made to say: "they have *pine-apples*, oranges, chestnuts, melons, but small and green, white sandal-wood and camphor."

We cannot believe that in either place the object intended was the *Ananas*, which has carried that American name with it round the world. Whatever the Assyrian representation was intended for, Conti seems to have stated, in the words *pinus habent* (as it runs in Poggio's Latin) merely that they had *pine-trees*. We do not understand on what ground the translator introduced pine-*apples*. If indeed any fruit was meant, it might have been that of the screw-pine, which though not eaten might perhaps have been seen in the bazars of Pegu, as it is used for some economical purposes. But *pinus* does not mean a fruit at all. 'Pine-cones' even would have been expressed by *pineas* or the like.

Anchediva, Anjediva, n.p. A small island off the west coast of India, a little south of Carwar, which is the subject of frequent and interesting mention in the early narratives. The name is interpreted by Malayālim as **añju-dīvu**, 'Five Islands,' and if this is correct belongs properly to the whole group. This may, however, be only an endeavour to interpret an old name, which is perhaps traceable in 'Αιγιδίων Νῆσος of Ptolemy. It is a remarkable example of the slovenliness of English professional map-making that Keith Johnston's Royal Atlas map of India contains no indication of this famous island. It has, between land surveys and sea-charts, been omitted altogether by the compiler. But it is plain enough in the Admiralty charts; and the way Mr. Birch speaks of it in his translation of Alboquerque as "an Indian seaport, no longer marked on the maps," is odd (ii. 168).

c. 1345. Ibn Batuta gives no name, but Anjediva is certainly the island of which he thus speaks: "We left behind us the island (of Sindābūr or Goa), passing close to it, and cast anchor by a small island near the mainland, where there was a temple, with a grove and a reservoir of water. When we had landed on this little island we found there a *Jogi* leaning against the wall of a *Budkhānah* or house of idols."—*Ibn Batuta*, iv. 63.

The like may be said of the *Roteiro* of V. da Gama's voyage, which likewise gives no name, but describes in wonderful correspondence with Ibn Batuta; as does Correa, even to the *Jogi*, still there after 150 years!

1498. "So the Captain-Major ordered Nicolas Coello to go in an armed boat, and see where the water was; and he found in the said island a building, a church of great ashlar-work, which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones in the midst of the body of the chapel. Moreover they found, just beyond the church, a *tanque* of wrought ashlar in which we took as much water as we wanted; and at the top of the whole island stood a great *tanque* of the depth of 4 fathoms, and moreover we found in front of the church a beach where we careened the ship."—*Roteiro*, 95.

1510. "I quitted this place, and went to another island which is called Anzediva. . . There is an excellent port between the island and the mainland, and very good water is found in the said island."—*Varthema*, 120.

c. 1552. "Dom Francesco de Almeida arriving at the Island of Anchediva, the first thing he did was to send João Homem with letters to the Factors of Cananor, Cochin, and Coulão. . . ." *Barros*, I. viii. 9.

c. 1561. "They went and put in at Angediva, where they enjoyed themselves much; there were good water springs, and there was in the upper part of the island a tank *built with stone, with very good water*, and much wood; . . . there were no inhabitants, only a beggar man whom they called *Joguedes* . . . ."—*Correa*, Hak. Soc. 239.

1727. "In January, 1664, my Lord (Marlborough) went back to England . . . . and left Sir Abraham with the rest, to pass the westerly Monsoons, in some Port on the Coast, but being unacquainted, chose a desolate Island called Anjadwa, to winter at. . . . Here they stayed from April to October, in which time they buried above 200 of their Men."—*A. Hamilton*, i. 182. At p. 274 the name is printed more correctly Anjediva.

Andaman, n.p. The name of a group of Islands in the Bay of Bengal, inhabited by tribes of a negrito race, and now partially occupied as a convict settlement under the Government of India. The name (though perhaps obscurely indicated by Ptolemy—see H. Y. in *Procgs. R. G. Soc.* 1882, p. 665), first appears distinctly in the Arab narratives of the 9th century. The persistent charge of cannibalism seems to have been unfounded.

A.D. 851 "Beyond are two islands divided by a sea called Andamān The natives of these isles devour men alive, their hue is black their hair woolly, their

XV Cent 8

Andor, s Port 'a litter,' and used in the old Portuguese writers for a palankin

Kaempfer, in his *Decas*, Leyden 1694 —(See also his *Amoenitates* Fascic III pp 507 *seqq*

Angely-wood, s Tam.

maram, *Artocarpus hirsuta*, Lam A wood of great value on the Western Coast, for shipbuilding, house build-

Angengo, n p A place on the

Un jour,
t plus

Anicut, s Used in the irrigation of the Madras Presidency for the dam constructed across a river to fill and regulate the supply of the channels

secured by keeping the Anicut and banks in repair, we think it necessary to repeat to you our orders of the 4th July, 1777, on the subject of these repairs."—*Desp. of Court of Directors*, Oct. 27th, as amended by Bd. of Control, in *Burke*, iv. 101.

1793. "The Annicut is no doubt a *judicious building*, whether the work of *Solar Rajah* or anybody else."—*Correspondence between A. Ross, Esq., and G. A. Ram, Esq. at Tanjore*, on the subject of furnishing water to the N. Circars. In Dalrymple, O. R., *ii.* 459.

1862. "The Upper Coleroon Anicut or weir is constructed at the west end of the Island of Seringham."—*Markham, Peru & India*, 426.

Anile, Neel, s. An old name for indigo, borrowed from the Portuguese *anil*. They got it from the Arab. *al-nīl*, pron. **an-nīl**; *nīl* again being the common name of Indigo in India, from the Sansk. *nīla*, 'blue.' The vernacular (in this instance Bengali) word appears in the title of a native satirical drama **Nīl**-*Darpan*, 'The Mirror of Indigo (planting)', famous in Calcutta in 1861, in connexion with a *cause célèbre*, and with a sentence which discredited the now extinct Supreme Court of Calcutta in a manner unknown since the days of Impey.

"*Neel-walla*" is a phrase for an Indigo-planter.

1501. *Amerigo Vespucci, in his letter* from the Id. of Cape Verde to Lorenzo di Piero Francesco de' Medici, reporting his meeting with the Portuguese Fleet from India, mentions among the things brought "anib and tuzia;" the former a manifest transcriber's error for *anil*.—In *Baldelli Boni*, '*Il Milione*,' p. lvii.

1516. In Barbosa's price list of Malabar we have:

"Anil nadador (*), very good,
per *farazola* . . . *fanams* 30.
Anil loaded, with much sand,
per *farazola* . . . *fanams* 18 to 20."
In *Lisbon Collection*, ii. 393.

1525. "A load of anyll in cakes which weighs 3½ maunds, 353 tangas."—*Lembrança*, 52.

1563. "Anil is not a medicinal substance but an article of trade, so we have no need to speak thereof. . . . The best is pure and clear of earth, and the surest test is to burn it in a candle . . . others put it in water, and if it floats then they reckon it good."—*Garcia*, f. 25 *v*.

1583. "Neel, the churle 70 duckats, and a churle is 27 rottles and a halfe of [illegible]."—*Mr. Iohn Newton*, in *Hakl.* ii. [illegible]

1586. "They vse to pricke [illegible]

* *i.e.* 'floating.' See Garci[illegible]

and to put on it a kind of anile, or blacking which doth continue alwayes."—*Fitch* in *Hakl.* ii. 395.

c. 1610. ". . . l'Anil ou Indique, qui est vne teinture bleüe violette, dont il ne s'en trouue qu'à Cambaye et Suratte."—*Pyrard de la Val*. ii. 158.

1622. "E conforme a dita pauta se dispachará o dito anil e canella."—In *Archivio Port. Orient.*, fasc. 2, 210.

1638. "Les autres marchandises, que l'on y débite le plus, sont . . . . du sel ammoniac, et de l'indigo, que ceux de pais appellent Anil."—*Mandelslo*, Paris, 1659, 138.

1648. ". . . and a good quantity of Anil, which, after the place where most of it is got, is called *Chirchees** Indigo."—*Van Twist*, 14.

1653. "Indico est un mot Portugais, dont l'on appelle une teinture bleuë qui vient des Indes Orientales, qui est de contrabande en France, les Turqs et les Arabes la nomment Nil."—*De la B.-le-Gouz*, 543.

Anna, s. Properly (Hind.) *ānā*, or *ānah*. The 16th part of a rupee. The term belongs to the Mahommedan monetary system (v. **Rupee**). There is no coin of one *anna*, so that it is a money of account only.

The term *anna* is used in denoting a corresponding fraction of any kind of property, and especially in regard to coparcenary rights in land, or shares in a speculation. Thus a *one-anna* share is $\frac{1}{16}$ of such right, or a share of $\frac{1}{16}$ in the speculation; a *four-anna* is $\frac{1}{4}$, and so on. In some parts of India the term is also used as a subdivision ($\frac{1}{16}$) of the current land measure. Thus, in Saugor, the *ānā* = 16 *rūsīs*, and is itself $\frac{1}{16}$ of a *kancha* (*Elliot*, *Glos.* s.v.).

The term is also sometimes applied colloquially to persons of mixt parentage. 'Such an one has at least 2 *annas* of dark blood' or 'of coffee-colour.' This may be compared with the Scotch expression that a person of deficient intellect 'wants two-pence in the shilling.'

1708. "Provided . . . that a debt due from Sir Edward Littleton . . . of 80,407 Rupees and Eight Annas Money of *Bengal*, with Interest and Damages to the said English Company shall still remain to them. . ."—*Earl of Godolphin's Award* be-

* Sharkej or Sirkej, 5 m. from Ahmedabad. "Cirquez Indigo" (1624) occurs in Sainsbury, iii. 442. It is the "*Sercaze*" of Forbes, Oriental [illegible] The [illegible] about 1620, established a [illegible] on [illegible] of the Indigo. Many of [illegible] buried there (*Stavori-* [illegible] of the "Sarkhej [illegible] Briggs's Cities [illegible] q.).

tween the Old and New E I Company (n *Carter* &c p 308)

1727 The current money n Surat B tter Almonds go 32 to a *P ce*

1 Annoe s 4 P ce
1 Rupee 16 Annoes
* * * *

I

A Ha *App* II b b

Ant Wh t

medieval authority

It is we believe a fact that these insects have been established at Rochelle in France for a long period and more recently at St Helena

Na A a han l —

quarum dur t es dent um tanta e t quod et am l gna rodunt et venas lap dum et quotquot bre ter nven unt a ccum super terram et pannos laneos et bombyc nos

of se eral sorts and Wood l ce called by the Eng sh in the *East Indies* White Ants' —*Damp r* 127

1713

pl s eu s
celle que l
blanche

1727
how to c
Cred to

much eaten up by the White Ants —*A Ham lton*, ii 169

1789 The White Ant is an nsect greatly dreaded n e ery house and th s s not to be vondered at as the deva tat on it occas ons s almo t incredible *Munro Narrat* 31

Anil s Transfer of Eng Appeal
use in connexion

o S nd however w ld
derstand Rasid (re
ppeal) —*Burt n S nd*

n p A well known
A street near it is
eet and a gate of
to it the Apollo
Gate The name is said to be a cor ruption and probably is so but of what it is a corruption is not clear The quotations given afford different suggestions and Dr Wilson s dictum

the other hand we may observe that there was at Calcutta in 1748 a fre quented tavern called the Apollo (see *Long* p 11) And it is not impossi

W G Pedder of the Bombay C S from whom we have t that the name was due to the site having been the
h cake eaten
as baked And

1860. "And atte what place ye Knyghte came to Londe, theyre ye ffolke . . . . . worschyppen II. Idolys in cheefe. Ye ffyrste is Apollo, wherefore yē cheefe londynge place of theyr Metropole is hyght Apollo-Bundar . . . . ."—Ext. from a MS. of *Sir John Mandeville*, lately discovered.*

1877. "This bunder is of comparatively recent date. Its name '**Apollo**' is an English corruption of the native word *Pallow* (fish), and it was probably not extended and brought into use for passenger traffic till about the year 1819 . . . . ."—*Maclean, Guide to Bombay*, 167.

The last work adds a note: "Sir M. Westropp gives a different derivation . . . .: *Polo*, a corruption of *Pálwa*, derived from *Pál*, which *inter alia* means a fighting vessel, by which kind of craft the locality was probably frequented. From *Pálwa* or *Pálwar*, the bunder now called Apollo is supposed to take its name. In the memorial of a grant of land, dated 5th Dec., 1743, the *pákháde* in question is called *Pallo*."—*High Court Reports*, iv. pt. 3.

Apricot, s. *Prunus Armeniaca*, L. This English word is of curious origin, as Dozy expounds it. The Romans called it *Malum Armeniacum* and also (Persicum?) *praecox*, or 'early.' Of this the Greeks made πραικόκκιον, &c. and the Arab conquerors of Byzantine provinces took this up as *birḳōḳ* and *barḳōḳ*, with the article *al-barḳōḳ*, whence Sp. **albarcoque**, Port. **albricoque**, *alboquorque*, Ital. *albercocca*, *albicocca*, Prov. **aubricot**, *ambricot*, Fr. **abricot**, Dutch, **abricock**, *abrikoos*, Eng. **apricock**, *apricot*. Dozy mentions that Dodonaeus, an old Dutch writer on plants, gives the vernacular name as *Vroege Persen*, 'Early Peaches,' which illustrates the origin. In the Cyprus bazars, apricots are sold as χρυσόμηλα; but the less poetical name of '*kill-johns*' is given by sailors to the small hard kinds common to St. Helena, the Cape, China, &c. *Zard ālū* (Pers.) 'yellow-plum,' is the common name in India.

1615. "I received a letter from Jorge Durois . . . with a baskit of **aprecockes** for my selfe. . ."—*Cocks's Diary*, i. 7.

1711. "**Apricocks** — the Persians call *Kill Franks*, because Europeans not knowing the Danger are often hurt by them."—*Lockyer*, p. 231.

Arab, s. This, it may be said, in Anglo-Indian always means 'an Arab horse.'

1298. "Car il va du port d'Aden en Inde moult grant quantité de bons destriers **arrabins** et chevaus et grans roncins de ij selles."—*Marco Polo*, Bk. iii. ch. 36.

1338. "Alexandre descent du destrier **Arrabis**."—*Rommant d'Alexandre* (Bodl. MS.).

c. 1590. "There are fine horses bred in every part of the country; but those of Cachh excel, being equal to **Arabs**."—*Āīn*, i. 133.

1825. "**Arabs** are excessively scarce and dear; and one which was sent for me to look at, at a price of 800 rupees, was a skittish, cat-legged thing."—*Heber*, i. 189 (ed. 1844).

c. 1844. A local magistrate at Simla had returned from an unsuccessful investigation. An acquaintance hailed him next day: 'So I hear you came back *re infectâ*?' 'No such thing,' was the reply; 'I came back *on my grey* **Arab**!'

1856.
". . . the true blood-royal of his race,
The silver **Arab** with his purple veins
Translucent, and his nostrils caverned wide,
And flaming eye. . . ."
The Banyan Tree.

Arakan, Arracan, n.p. This is an European form, perhaps through Malay, of *Rakhaing*, the name which the natives give themselves. This is believed by Sir Arthur Phayre to be a corruption of the Skt. *rākshasa*, Pali *rakkhaso*, *i.e.* 'ogre' or the like, a word applied by the early Buddhist propagationists to unconverted tribes of alien race with whom they came in contact.

It is not impossible that the Ἀργυρῆ of Ptolemy, which unquestionably represents Arakan, may disguise the name by which the country is still known to foreigners; at least no trace of the name as 'Silver-land' in old Indian Geography has yet been found.

We may notice, without laying any stress upon it, that in Mr. Beal's account of early Chinese pilgrims to India, there twice occurs mention of an Indo-Chinese kingdom called *O-li-ki-lo*, which transliterates fairly into some name like *Argyrē*, and not into any other yet recognisable (see J. R. A. S. (N. S.) xiii. 560, 562).

c. 1420—30. "Mari deinceps cum mense integro ad ostium **Rachani** fluvii pervenisset."—*N. Conti*, in *Poggius, De Varietate Fortunæ*.

1516. "Dentro fra terra del detto regno di Verma, verso tramontana vi è vn altro regno di Gentili molto grande . . . . confina similmente col regno di Bēgala e col regno di Aua, e chiamasi **Aracan**."—*Barbosa*, in *Ramusio*, i. 316.

1545. "They told me that coming from

* A friend here queries: 'By Mr. Shapira?'

large country called **Arkung** to which the Bunder of Ch ttagong properly belongs —*Gladw n s Ayeen* ed. 1800 ı 4

1673 A mixture ... the most accursedly base who are known for the r lurking in the Islands at th Ganges by the name of *Fryer* 219

1726 **Orrakan** ... kaon and capital) ar 140

1727 Arackan has the Conveniency of a noble spac ous River *A Ham* ı 30

Arbol Triste s The tree or shrub so to *Ar* na

an mı riv

Αρκατου βασ λε ον Σωρα of Ptolemy Arkatu residence of K Sora

183.

1785 It may be sa d that th s letter was wr tten by the Nabob of **Arcot** ın a

our Certa nly t was ı such humours that the truth —*Burke s Speech* Feb 28th

Areca s The seed (in common ... e the nut) of the palm *Ar ca* L commonly though some mproperly called betel nut ... m *betel* (q v) belonging ın

1516 There arr ved there many zam bucos with **areca** *Barbosa* Hak Soc 64

... *l* or Betel ... duties at Goa are ... Betel **arequa** jacks green ginger oranges lemons figs co r mangos citrons *B t lho Tombo* 48

The Portuguese also forme l a ord *arıqueira* for the tree bearing the nuts

her

vn hen

Argemone mexicana This Ameri can weed (N O *Papaveraceæ*) ıs notable

a atara gamboge thist e &c

Argus Pheasant s This name

* See Mug

† The wo d is misprinted *Bu anee s* but see Fryer's *Index*

* The Tam l s *pák*

† H and Mahr *nt* sap but *nert* is we are tol l, Guzerati for toddy in some form.

which seems more properly to belong to the splendid bird of the Malay Peninsula (*Argusanus giganteus*, Tem., *Pavo argus*, Lin.) is confusingly applied by Europeans in Upper India to the Himālayan horned pheasant *Ceriornis* (Spp. *satyra*, and *melanocephala*) from the round white eyes or spots which mark a great part of the bird's plumage.—See remark under **Moonaul.**

Arrack, or **Rack**, s. This word is the Ar. **'arak**, properly 'perspiration,' and then, first the exudation or sap drawn from the date palm (*'arak al-tamar*); secondly any strong drink, 'distilled spirit,' 'essence,' etc. But it has spread to very remote corners of Asia. Thus it is used in the forms *arikí* and *arki* in Mongolia and Manchuria, for spirit distilled from grain.

In India it is applied to a variety of common spirits; in S. India to those distilled from the fermented sap of sundry palms; in E. and N. India to the spirit distilled from cane-molasses, and also to that from rice. The Turkish form of the word, *rākī*, is applied to a spirit made from grape-skins; and in Syria and Egypt to a spirit flavoured with aniseed, made in the Lebanon. There is a popular or slang French word, *riquiqui*, for brandy, which appears also to be taken from *arakī* (*Marcel Devic*).

Humboldt (*Examen*, &c., ii. 300) says that the word first appears in Pigafetta's Voyage of Magellan; but this is not correct.

c. 1420. "At every *yam* (post-house) they gave the travellers a sheep, a goose, a fowl . . . . 'arak. . . . ."—Shah Rukh's Embassy to China, in N. & E. xiv. 396.

1516. "And they bring cocoa-nuts, **hurraca** (which is something to drink) . . . ."—*Barbosa*, Hak. Soc. 59.

1518. "—que todos os mantimentos asy de pão, como vinhos, **orracas**, arrozes, carnes, e pescados . . . ."—In *Archiv. Port. Orient.* fasc. 2, 57.

1521. "When these people saw the politeness of the captain, they presented some fish, and a vessel of palm-wine, which they call in their language **uraca** . . . ."—*Pigafetta*, Hak. Soc. 72.

1544. "Manueli a cruce . . . . commendo ut plurimum invigilet duobus illis Christianorum Carearum pagis, diligenter attendere . . . . nemo potu **Orracae** se inebriet . . . . si ex hoc deinceps tempore Punicali [q. v.] **Orracha** potetur, ipsos ad mihi suo gravi damno luituros."—*Scti. Fr. Xav. Epistt.*, p. 111.

1554. "And the excise on the *orraquas* made from palm-trees, of which there are three kinds, viz., *çura*, which is as it is drawn; **orraqua**, which is çura once boiled (*cozida*, qu. distilled?); *sharab* (*xarao*) which is boiled 2 or 3 times and is stronger than *orraqua*."—*S. Botelho, Tombo*, 50.

1563. "One kind (of coco-palm) they keep to bear fruit, the other for the sake of the *çura*, which is *vino mosto*; and this when it has been distilled they call **orraca**."—*Garcia D'O.* f. 67.

(The word *surā*, used here, is a very ancient importation from India, for Cosmas (6th century) in his account of the coco-nut, confounding (it would seem) the milk with the toddy of that palm, says: "The *Argellion* is at first full of a very sweet water, which the Indians drink from the nut, using it instead of wine. This drink is called *rhoncosura*, and is exceeding pleasant." It is indeed *possible* that the **rhonco** here may already be the word *arrack*.)

1605. "A Chines borne, but now turned Iauan, who was our next neighbour . . . . and brewed **Aracke** which is a kind of hot drinke, that is vsed in most of these parts of the world, instead of Wine. . ."—*E. Scot*, in *Purchas*, i. 173.

1631. ". . . . jecur . . . . a potu istius maledicti **Arac**, non tantum in temperamento immutatum, sed etiam in substantiâ suâ corrumpitur."—*Jac. Bontius*, lib. ii., cap. vii. p. 22.

1687. "Two Jars of **Arack** (made of Rice as I judged) called by the Chinese *Samshu*."—*Dampier*, i. 419.

1719. "We exchanged some of our wares for opium and some **arrack** . . . ."—*Robinson Crusoe*, Pt. II.

1727. "Mr. Boucher had been 14 Months soliciting to procure his *Phirmaund*; but his repeated *Petitions* . . . . had no Effect. But he had an *Englishman*, one *Swan*, for his Interpreter, who often took a large Dose of **Arrack** . . . *Swan* got pretty near the King (Aurengzeb) . . . . and cried with a loud Voice in the Persian Language that his Master wanted Justice done him" (see **Doai**).—*A. Hamilton*, i. 97.

Rack is a further corruption; and **rack-punch** is perhaps not quite obsolete.

1603. "We taking the But-ends of Pikes and Halberts and Faggot sticks, drave them into a **Racke-house**."—*E. Scot*, in *Purchas*, i. 184.

Purchas has also **Vraca** and other forms; and at [illegible] of a strong kind of [illegible] *āpi*= 'fire'). [illegible]

1616. "Some small quantitie of Wine, but not common, is made among them; they call it **Raack**, distilled from Sugar and a spicie Rinde of a Tree called *Iagra*."—*Terry* in *Purchas*, ii. 1470.

1622. "We'll send him a jar of **rack** by next conveyance."—Letter in *Sainsbury*, iii. 40.

1627. "Java hath been fatal to many of the English, but much through their own

distemper with Rack"—*Purchas, Pilgrim age*, 693

1848 "Jos . . finally insisted upon having a bowl of rack punch That bowl of rack punch was the cause of all this history —*Vanity Fair*, ch vi

Arsenal, s An old and ingenious etymology of this word is *arx navalis.* But it is really Arabic Hyde derived it from *tars-khanah*, 'domus

Italian forms *darsena, darsinale*, corroborate this, and the Sp *ataraçana*, which is rendered in Arabic by Pedro de Alcala, quoted by Dozy, as *dar a*

80

Artichoke, s The genealogy of this word appears to be somewhat as

Aryan, adj Sansk *Arya*, noble A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Sclavonic, &c), which speak languages belonging to the same family as Sanskrit Much vogue was given to the term by Pictet's publica-

* Sic, in the published text The spelling with *kh* instead of *kh* is believed to be correct (see *Dozy*, s v *Alcarchofa*)

tion of *Les Origines Indo-Europeennes, ou les Aryas Primitifs* (Paris, 1859), and this writer seems almost to claim the name in this sense as his own (see quotation below) But it was in use long before the date of his book. Our first quotation is from Ritter, and there it has hardly reached the full extent of application Ritter seems to have derived the use in this passage

a The word
perseded the
proposed by
ming of the
however still
Hovelacque,

especially, prefers it We may observe here that the connexion which evidently exists between the several languages classed together as Aryan

the word *ārya* is
ry prefix
a survi-
luence on
in in an
iption on
the king
of Aryan
, in the

Median version styled, 'God of the Aryans'

B C c 486 "*Adam Dâryavush Khshaya*

(Rawlins)

1835 "Those eastern and proper Indians, whose territory, however, Alexander never touched by a long way, call themselves in the most ancient period *Arians* (Arier) (*Manu*, ii 22, x 45), a name coinciding with that of the ancient Medes' —*Ritter*, v 458

1838 See also *Ritter*, viii 17 seqq , and Potts's art in *Ersch & Grueber's Encyc* ii. 18, 46

1850. "The **Aryan** tribes in conquering India, urged by the Brahmans, made war against the Turanian demon-worship, but not always with complete success."—*Dr. John Wilson*, in *Life*, 450.

1851. "We must request the patience of our readers whilst we give a short outline of the component members of the great **Arian** family. The first is the Sanskrit. . . . . The second branch of the Arian family is the Persian. . . . There are other scions of the Arian stock which struck root in the soil of Asia, before the Arians reached the shores of Europe. . . ."—(*Prof. Max Müller?*) *Edinburgh Review*, Oct. 1851, pp. 312-313.

1853. "Sur les sept premières civilisations, qui sont celles de l'ancien monde, six, appartiennent, en partie au moins, à la race **ariane**."—*Gobineau, De l'Inégalité des Races Humaines*, i. 364.

1855. "I believe all who have lived in India will bear testimony . . . . that to natives of India, of whatever class or caste, Mussulman, Hindoo, or Parsee, "**Aryan** or Tamulian," unless they have had a special training, our European paintings, prints, drawings, and photographs, plain or coloured, if they are landscapes, are absolutely unintelligible."—*Mission to Ava*, 59 (publ. 1858).

1858. "The **Aryan** tribes,—for that is the name they gave themselves, both in their old and new homes,—brought with them institutions of a simplicity almost primitive."—*Whitney, Or. & Ling. Studies*, ii. 5.

1861. "Latin, again, with Greek, and the Celtic, the Teutonic, and Slavonic languages, together likewise with the ancient dialects of India and Persia, must have sprung from an earlier language, the mother of the whole Indo-European or **Aryan** family of speech." —*Prof. Max Müller, Lectures*, 1st Ser. 32.

We also find the verb *Aryanize:*

1858. "Thus all India was brought under the sway, physical or intellectual and moral, of the alien race; it was thoroughly **Aryanized**."—*Whitney, u. s.* 7.

Ashrafee, s. Arab. *ashrafī*, 'noble,' applied to various gold coins (in analogy with the old English 'noble'), especially to the *dīnār* of Egypt, and to the **gold mohr** of India.—See **Xerafine**.

c. 1550. "There was also the sum of 500,000 Falory* *ashrafies*, equal in the currency of Persia to 50,000 royal Irak tomāns."—*Mem. of Humayun*, 125.

Assa-foetida.—See **Hing**.

Assam, n.p. The name applied for the last 3 centuries or more to the great valley of the Brahmaputra River, from the emergence of its chief sources from the mountains till it enters the great plain of Bengal. The name *Āsām* and sometimes *Āshām* is a form of *Āhām* or *Āhom*, a dynasty of Shan race, who entered the country in the middle ages, and long ruled it.

Assam politically is now a province embracing much more than the name properly included.

c. 1590. "The dominions of the Rajah of **Asham** join to Kamroop: he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse."—*Gladwin's Ayeen* (ed. 1800) ii. 3.

1682. "Ye Nabob was very busy dispatching and vesting divers principal officers sent with all possible diligence with recruits for their army, lately overthrown in **Asham** and *Sillet*, two large plentiful countries 8 days' journey distant from this city (Dacca)."—*Hedges*, Oct. 29th.

1770. "In the beginning of the present century, some Bramins of Bengal carried their superstitions to **Asham**, where the people were so happy as to be guided solely by the dictates of natural religion."—*Raynal* (tr. 1777) i. 420.

1788. "M. Chevalier, the late Governor of Chandernagore, by permission of the King, went as high up as the capital of **Assam**, about the year 1762."—*Rennell's Mem.*, 3rd ed. p. [299].

Assegay, s. An African throwing-spear. Dozy has shown that this is Berber *zaghāya*, with the Arabic article prefixed (p. 223). Those who use it often seem to take it for a S. African or Eastern word. So *Godinho de Eredia* seems to use it as if Malay (f. 21*v*).

c. 1270. "There was the King standing with three 'exortins' (or men of the guard) by his side armed with javelins [*ab lur* **atzagayes**]."—*Chronicle of K. James of Aragon*, tr. by Mr. Foster, 1883, i. 173.

c. 1444. . . . "They have a quantity of **azagaias**, which are a sort of light darts."—*Cadamosto, Navegação primeira*, 32.

1552. "But in general they all came armed in their fashion, some with **azagaias** and shields, and others with bows and quivers of arrows."—*Barros*, I. iii. 1.

1572.
"Hum de escudo embraçado, e de **azagaia**,
Outro de arco encurvado, e setta ervada."
Camões, i. 86.

By Burton:
"this, targe on arm and **assegai** in hand,
that, with his bended bow, and venom'd reed."

1600. "These they use to make Instruments of wherewith to fish . . . . *as also to* make weapons, as Bows, Arrowes, Aponers, and **Assagayen**."—*Disc. of Guinea*, from the Dutch, in *Purchas*, ii. 927.

1608. "Doncques voyant que nous ne

* A note suggests that *Falory*, or *Flori*, indicates *florin*.

pouvions passer les deux hommes sont venu en nageant au[illegible] s de nous et ayans en leurs mains trois Lancettes ou **Asagayes** —*Houtman*, 55

1666 'Les autres armes offensives (in India) sont l arc et la fleche le javelot ou **zagaye** —*Thevenot* v 132 (ed. 1727)

1681 [illegible] hombres bazos [illegible] **azagayas** assi [illegible] lanças pequeñas [illegible] con ellos —*Ma*[illegible] *pendio* 87

1879 [illegible]

[illegible] *de* [illegible]

At[illegible]

[illegible] pines —(*Crawfurd, Dict Ind* 301) **Atĕp** is Javanese for tha[illegible]

1672 ' **Atap** or leaves of Palm [illegible] —*Baldaeus* Ceylon 164

1690 Adapol (quae folia sunt sicca et vetusta) —*Rumphius Herb Amb* i 14.

Atlas, s An obsol[illegible] 'satin' from the Arab [illegible] that sense literally ba[illegible]

[illegible]

1505 ' Raso por seda rasa'—Atlās *Vocabular Arau go of Fr P de Alcala.*

1673 [illegible]

1683 ' I saw ye *Taffat[illegible]s* and **Atlasses** in ye Warehouse and gave directions con cerning their several colours and stripes —*Hedges April* 6

1689 (Surat) is renown[illegible]d for rich Silks such as **Atlasses** [illegible] and for *Zarbafts* * —*Ovington* [illegible]18

[illegible]

c 1750—60 The most considerable (manufacture) is that of their **atlasses** or satin flowered with gold and silver —*Grose*, i 117

[illegible]

Atoll s A group of coral islands forming a ring or chaplet sometimes of many miles in diameter inclosing a [illegible]

[illegible]pression from the Maldive islands which are typical examples of this structure, and where the form of the word is *atolu* It is probably connected with the S[illegible]nghalese prep *atul* [illegible] term was made a [illegible] Darwin in his publ[illegible] Reefs (see below) [illegible] quotation shows that [illegible] ralized at an earlier [illegible]

[illegible] tau mil eu d vn **Atollon**,

[illegible]

Reefs 2

Aumil, s Arab and thence Hind *'amil* (noun of agency from *'amal*, he [illegible]

* *Zarbaft* (Pers gold wo en) a brocade

performed a task or office,' therefore 'an agent'). Under the native governments a collector of Revenue, also a farmer of the Revenue invested with chief authority in his district. Also

Aumildar. Properly *'amal-dār*, 'one holding office' (Ar. *'amal*, work, with Pers. term. of agency). A collector or manager. Among the Mahrattas the *Amaldār* was a collector of revenue under varying conditions. (See details in *Wilson*.) The term is now limited to Mysore and a few other parts of India, and does not belong to the standard system of any Presidency.

c. 1758. "... [illegible] ... of the **Amuldar** or renter ..." (M. Lally [illegible]) ... [illegible]

1793. "The **aumildars**, or managers of the districts." —*Dirom*, p. [illegible].

1799. I wish that you would urge some of your people to communicate with the **Amildar** of Soondah to procure all the rice!" —*A. Wellesley* to *T. Munro*, in *Munro's Life*, i. [illegible].

1804. "I know the character of the Peshwah, and his ministers, and of every Mahratta **amildar** sufficiently well ..." —*Wellington*, iii. 38.

1809. "Of the **aumil** I knew nothing." *Ld. Valentia*, i. 412.

Aurung, s. Hind. from Pers. *aurang*, 'a place where goods are manufactured, a depot for such goods.' During the Company's trading days this term was applied to their factories for the purchase, on advances, of native piece-goods, &c.

1778. "... Gentoo factors in their own pay to provide the investments at the different **Aurungs** or cloth markets in the province." —*Orme*, ii. 51.

1789. "I doubt, however, very much whether he has had sufficient experience in the commercial line to enable him to manage so difficult and so important an **aurung** as Luckipore, which is almost the only one of any magnitude which supplies the species of coarse cloths which do not interfere with the British manufacture." —*Cornwallis*, i. 435.

Ava, n.p. The name of the city which was for several centuries the capital of the Burmese Empire, and was applied often to that State itself.

This name is borrowed, according to Crawfurd, from the form *Awa* or *Awak* used by the Malays. The proper Burmese form was *Eng-wa*, or 'the Lake-Mouth,' because the city was built near the opening of a lagoon into the Irawadi; but this was called, even by the Burmese, more popularly *A-wa*, 'The Mouth.' The city was founded A.D. 1364. The first European occurrence of the name, so far as we know, is (c. 1440) in the narrative of Nicolo Conti, and it appears again (no doubt from Conti's information) in the great World-Map of Fra Mauro at Venice (1459).

c. 1440. "Having sailed up this river for the space of a month he arrived at a city more noble than all the others, called **Ava**, the circuit of which is 15 miles." —*Conti*, in *India in the XVth Cent.* 11.

c. 1490. "This country (Pegu) is distant 15 days' journey by land from another called **Ava**, in which grow rubies and many other precious stones." —*Hier. di Sto. Stefano*, in *do.* p. [illegible]

1516. "Inland beyond this Kingdom of Pegu ... there is another Kingdom of Gentiles, which has a King who resides in a very great and opulent city called **Ava**, 8 days' journey from the sea; a place of rich trade ... In which there is a great trade of jewels, rubies, and spinel-rubies, which are gathered in this Kingdom." —*Barbosa*, 186.

c. 1545. "... The King of **Ova** having already sent much people, with cavalry, to relieve Prom ... [illegible] ... the city of **Ova** or **Aova**, [illegible] ... on all sides with [illegible] ..." —[illegible], *Decada*. 159.

1726. "The city **Ava** is surprisingly great .... One may not travel by land to Ava, both because this is permitted by the Emperor to no one, and [illegible] on account of the Robbers on the way, and also because it is a very perilous journey on account of the tigers." —*Valentyn*, V. (*Choron.*) 127.

Avadavat, s. Improperly for *Amadavat*. The name given to a certain pretty little cage-bird (*Estrelda amandava*, L. or 'Red Wax-Bill') found throughout India, but originally brought to Europe from *Ahmadābād* in Guzerat, of which the name is a corruption.

1538. "... o qual veyo d'**Amadava** principall cidade do reino." —*In S. Botelho, Tombo*, 228.

1648. "The capital (of Guzerat) lies in the interior of the country and is named *Hamed-Eват*, i. e., the City of King *Hamed* who built it; nowadays they call it *Amadevar* or **Amadabat**." —*Van Twist*, 4.

1673. "From **Amidavad**, small Birds, who, besides that they are spotted with white and Red no bigger than Measles, the principal Chorister beginning, the rest in Consort, Fifty in a Cage, make an admirable Chorus." —*Fryer*, 116.

1813 amadavats and other songsters are brought thither (Bombay) from Surat and different countries. —*Forbes Or Mem* i 47

Avatar s Sansk *Avat ira* an incarnation on earth of a divine Being This word first appears in *Baldaeus* (1672) in the form **Autaar** (*Afgo derye*, p 52) which in the German version generally quoted in this book takes the corrupter shape of *Altar*

Graham 4)

1821 ' The

1845 "In —*Browning D* 18 0 iv pp ^(

1875 Balzac s **avatars** were a hundred fold as numerous as those of Vishnu —*Ib d*, April 24 p 421

and that *avarie* is in Dutch *avary avery* or *havery* —(See Dozy *Oosterlingen*)

Ayah s A native lady s mai nurse maid The word has adopted into most of the Indian

naculars in the forms *aja* or *aya* but it is really Portuguese (f aia 'a nurse, or governess in *aio* the governor of a young noble)

1782 (A Table of Wages) —
Consumah 10 (rupees a month)
* * * * * *
Eyah 5
India Gazette Oct 1°

1810 The female who attends a lady while she is dressing etc is called an **Ayah** —*Williamson V M* i 337

1873 The white robed **ayah** flits in

Tales 7

the Russian use of *ba as* ...

the of illed the nder

whose especial protection the miners place themselves before descending into the shafts. Tradition alleges that he was a prince of the great Ghorī dynasty, who was killed in a great battle in that region. But this prince will hardly be found in history.

1516. "They also find in this town (Limadura in Guzerat) much chalcedony, which they call **babagore**. They make beads with it, and other things which they wear about them."—*Barbosa*, 67.

1554. "In this country (Guzerat) is a profusion of **Bābāghūrī** and carnelians; but the best of these last are those coming from Yaman."—*Sidi 'Ali Kapudān*, in *J.A.S.B.* v. 463.

1590. "By the command of his Majesty grain weights of **bābāghūrī** were made, which were to be used in weighing."—*Āīn*, i. 35, and note, p. 615.

1818. "On the summit stands the tomb . . . . *of the titular saint of the* country, **Baba Ghor**, to whom a devotion is paid more as a deity than as a saint. . . . " *Copland*, in *Tr. Lit. Soc. Bo.*, i. 294.

1849. Among ten kinds of carnelians specified in H. Briggs's *Cities of Gujarâshtra* we find "**Bawa Gori** Akik, a veined kind," p. 183.

Babbs, n.p. This name is given to the I. of Perim, in the St. of Babelmandel, in the quotation. It was probably English sea-slang only.

1690. "The **Babbs** is a small island opening to the *Red Sea*. . . . Between this and the Main Land, is a safe Passage . . " *Ovington*, 458.

Baber, Bhabur, s. Hind. **bābar**. A name given in those districts of the N.W. Provinces which lie immediately under the Himālaya to the dry forest belt on the talus of the hills, at the lower edge of which the moisture comes to the surface and forms the wet forest belt called *Tarāī*. (See **Terye**.)

The following extract from the report of a lecture on Indian Forests is rather a happy example of the danger of "a little learning" to a reporter:

1877. "Beyond that (the *Tarāi*) lay another district of about the same breadth, called in the native dialect the **Bahadar**. That in fact was a great filter-bed of sand and vegetation."—*London Morning Paper* of 26th May.

Babi-roussa, s. Malay *babi** ('hog') *rūsa* ('stag'),=The 'Stag-hog,' a remarkable animal of the swine genus (*Sus babirussa*, L.; *Babirussa alfurus*, F. Cuvier), found in the island of Bourou, and some others of the I. Archipelago, but nowhere on continental Asia. Yet it seems difficult to apply the description of Pliny below, or the name and the drawing given by Cosmas, to any other animal. The 4-horned swine of Aelian is more probably the African Wart-hog, called accordingly by F. Cuvier *Phacochœrus Aeliani*.

* This word takes a ludicrous form in *Dampier*: "All the Indians who spake Malayan. . . . lookt on those *Meangians* as a kind of Barbarians; and upon any occasion of dislike, would call them *Bobby*, that is Hogs."—i. 515.

c. A.D. 70. "The wild bores of India have two bowing fangs or tuskes of a cubit length, growing out of their mouth, and as many out of their foreheads like calves hornes."—*Pliny*, viii. 52 (*Holland's Tr.* i. 231.

c. 250. "Λέγει δὲ Δίνων ἐν 'Αιθιοπίᾳ γίνεσθαι . . . . ὗς τετράκερως."—*Aelian, De Nat. Anim.* xvii. 10.

c. 545. "The **Choirelaphus** ('*Hog-stag*') I have both seen and eaten."—*Cosmas Indicopleustes*, in *Cathay*, &c., p. clxxv.

1555. "There are *hogs also with hornes*, and parats which prattle much which they call *noris*."—*Galvano, Discoveries of the World* (Hak. Soc.) 120.

1658. "Quadrupes hoc inusitatae figurae monstrosis bestiis ascribunt Indi quod adversae speciei animalibus, Porco scilicet et Cervo, pronatum putent . . . . ita ut primo intuitu quatuor cornibus juxta se positis videatur armatum hoc animal **Baby-Roussa**."—*Piso*, Appendix to *Bontius*, p. 61.

Baboo, s. Beng. and Hind. *Bābū*. Properly a term of respect attached to a name, like *Master* or *Mr.*, and formerly applied in some parts of Hindustan to certain persons of distinction. Its application as a term of respect is now almost or altogether confined to Lower Bengal (though C. P. Brown states that it is also used in S. India for 'Sir, My lord, your Honour'). In Bengal and elsewhere, among Anglo-Indians, it is often used with a slight savour of disparagement, as characterizing a superficially cultivated, but too often effeminate, Bengali. And from the extensive employment of the class, to which the term was applied as a title, in the capacity of clerks in English offices, the word has come often to signify 'a native clerk who writes English.'

1782. "*Cantoo* **Baboo**" appears as a subscriber to a famine fund at Madras for 200 Sicca Rupees.—*India Gazette*, Oct. 12.

1803. ". . . Calling on Mr. Neave I foun

there Baboo Dheep Narrun brother to Oodit Narrun Rajah at Benares —Lord Valentia's *Travels* i 112

1824 the immense convent like mansion of some of the more wealthy Baboos —*Heber*, i 31, ed 1844

1834 "The Baboo and other Tales

c 1866
But I'd sooner be robbed by a tall man

Babool

coast, the *Acacia arabica* ... The Bhils use the gum as food

1666 'L'eau de Vie de ce Pais qu'on y boit ordinairement est faicte de *jagre* ou sucre noir qu'on met dans de l'eau avec de l'écorce de l'arbre **Baboul** pour y donner quelque force et ensuite on les distile ensemble —*Thevenot* v 50

... ed 1844 i 230

1849 'Look at that great t... Deesa to the H...la mountains ... sand, sometimes it has a little ra... ing of **babul** or milk bush —*L*... *from Young Egypt* 1

Baboon, s This no doubt comes to us through the Italian *babuino* but it is probable that the latter word is a corruption of Pers *maimun* 'a baboon or monkey' a word which also occurs in Italian under the more direct form of *maimone* in *gatto maimone*, 'cat-monkey' or rather monkey-cat'

Bacanore and **Barcelore**, nn pp Two ports of Canara often coupled together in old narratives but which

pettah of
This was
important
... the capital of the ... kings of Tulava and subsequently a stronghold of the Vijayanagar Rajas'

...e Madras Presidency in about
...55

...30 'Thence (from Hannaur) the ...r came to **Basarūr** a small city
...*feda* in *Gildemeister*, 184

situated on an estuary One sees there an abundance of sugar cane such as has no equal in that country —*Ibn Batuta* iv 77 78

c 1420 Duas praeterea ad maritimas urbes alteram **Pachamuriam** nomine xx diebus transiit —*Conti* in *Poggius de Var Fort* iv

1548 'The Port of the River of **Barcalor** pays 500 loads (of rice as tribute) — *Botelho, Tombo*, 246

1552 Having dispatched this vessel,

* i e Tulu nada Tuluva or S Canara

he (V. da Gama) turned to follow his voyage, desiring to erect the padrão (votive pillar) of which we have spoken; and not finding a place that pleased him better, he erected one on certain islets joined (as it were) to the land, giving it the name of Sancta Maria, whence those islands are now called Saint Mary's Isles. standing between **Bacanor** and Baticala, two notable places on that coast."—*De Barros*, I. iv. 11.

" . . . the city Onor, capital of the kingdom, Baticalá, Bendor, **Bracelor, Bacanor.**"—*Ib.* I., ix. 1.

1726. "In **Barseloor** or **Basseloor** have we still a factory . . . a little south of Basseloor lies **Baquanoor** and the little River Vier."—*Valentijn*, v. (Malabar) 6.

1727. "The next town to the Southward of *Batacola* is **Barceloar**, standing on the Banks of a broad River about 4 Miles from the Sea. . . . The Dutch have a Factory here, only to bring up Rice for their Garrisons . . . . **Baccanoar** and *Molkey* lie between **Barceloar** and *Mangalore*, both having the benefit of Rivers to export the large quantities of Rice that the Fields produce."—*A. Ham.* i. 284-5.

1780. "St. Mary's Islands lie along the coast N. and S. as far as off the river of **Bacanor**, or Callianpoor, being about 6 leagues . . . In lat. 13° 50′ N., 5 leagues from *Bacanor*, runs the river **Barsalor.**"—*Dunn's N. Directory*, 5th ed. 105.

1814. "**Barcelore**, now frequently called Cundapore."—*Forbes, Or. Mem.* iv. 109, also 113.

Backdore, s. H. *bāg-ḍōr* ('bridle-cord'); a halter or leading rein.

Backsee. Sea Hind. *bāksī*. Nautical 'aback,' from which it has been formed (*Roebuck*).

Badega, n.p. The Tamil *Vaḍagar*, *i.e.* 'Northerners.' The name has at least two specific applications:

a. To the Telugu people who invaded the Tamil country from the kingdom of Vijayanagara (the **Bisnaga** or **Narsinga** of the Portuguese and old travellers, *qq. v.*) during the later middle ages, but especially in the 16th century. This word first occurs in the letters of St. Francis Xavier (1544), whose Parava converts on the Tinnevelly Coast were much oppressed by these people. The *Badega* language of Lucena, and other writers regarding that time, is the Telugu.

The Badagas of St. Fr. Xavier's time were in fact the emissaries of the Nāyaka rulers of Madura, using violence to exact tribute for those rulers, whilst the Portuguese had conferred on the Paravas "the somewhat dangerous privilege of being Portuguese subjects." See Caldwell's *H. of Tinnevelly*, 69 seqq.

1544. "Ego ad Comorinum Promontorium contendo eòque naviculas deduco xx. cibariis onustas, ut miseris illis subveniam Neophytis, qui **Bagadarum** (read **Badagarum**) acerrimorum Christiani nominis hostium terrore perculsi, relictis vicis, in desertas insulas se abdiderunt."—*S. F. Xav. Epistt.* i. vi. ed. 1677.

1572. "Gens est in regno Bisnagae quos **Badagas** vocant."—*E. Acosta*, 4. *b.*

1737. "In eâ parte missionis Carnatensis in quâ *Telougou*, ut aiunt, lingua viget, seu inter **Badagos**, quinque annos versatus sum; neque quamdiu viguerunt vires ab illâ dilectissimâ et sanctissimâ Missione Pudecherium veni."—In *Norbert*, iii. 230.

1875. "Mr. C. P. Brown informs me that the early French missionaries in the Guntur country wrote a vocabulary 'de la langue Talenga, dite vulgairement le **Badega.**'"—*Bp. Caldwell, Dravidian Grammar*, Intr. p. 33.

b. To one of the races occupying the Nilgiri Hills, speaking an old Canarese dialect, and being apparently a Canarese colony, long separated from the parent stock.—(See *Bp. Caldwell's Grammar*, 2nd ed., pp. 34, 125, &c.) The name of these people is usually in English corrupted to **Burghers** (q.v.)

Badgeer, s. Pers. *bād-gīr*, 'wind-catch.' An arrangement acting as a windsail to bring the wind down into a house; it is common in Persia, and in Sind.

1298. "The heat is tremendous (at Hormus) and on that account the houses are built with ventilators (**ventiers**) **to catch the wind.** These ventilators are placed on the side from which the wind comes, and they bring the wind down into the house to cool it."—*Marco Polo*, ii. 450.

1817.
"The **wind-tower** on the Emir's dome
Can hardly win a breath from heaven."
Moore, Fireworshippers.

1872. " . . . **Badgirs** or windcatchers. You see on every roof these diminutive screens of wattle and dab, forming acute angles with the hatches over which they project. Some are moveable, so as to be turned to the S.W. between March and the end of July, when the monsoon sets in from that quarter."—*Burton's Sind Revisited*, 254.

1881. "A number of square turrets stick up all over the town; these are badgirs or ventilators, open sometimes to all the winds, sometimes only to one or two, and divided inside like the flues of a great chimney, either to catch the draught, or to carry it to the several rooms below.—*Pioneer Mail*, March 8th.

Badjoe, Bajoo, s The Malay jacket, Mal *bāju*

1784 Over this they wear the badjoo which resembles a morning gown open at the neck but fastened close at the wrist and half way up the arm —*Marsden's H of Sumatra* 2d ed. 44

... T ...

for undress —*H ... Var*, 147

1883 They wear above it a short

Bael, s Hind *bel*, Mahr *bail* from Sansk *vilva* the Tree and Fruit of ...

ment of dysentery &c These are noticed also by P ... others and have ... in India Yet th ... have attracted ...

of the *bel* is in the Punjab made into carved snuff-boxes for sale to the Afghans

1563 ...
beli in B ...
physicians which was its proper name *cirifole* or *bel* and they told me that *cirifole* [*sriphala*] was the physician's name for it —*Garcia De O* ... ff 221v, 222

1631 Jac Bontius describes the bel as

...

1879 On ... a large bel tree an... fruit —*Stokes Ind a*...

Bafta, s A k...

especially at Baroch from the Pers *bafta*, woven The old Baroch *baftas* seem to have been fine goods Nothing is harder than to find intelligible explanations of the distinction between the numerous varieties of cotton stuffs formerly exported from ... greater ... id trade ... *Baft is* ... survived in the Tariffs till recently

... eat store of Boffetas

1612 Baftas or white Callicos from twentie to fortie R yals the *corge* —*Capt Saris in Purch is* i 347

1638 ... tis erans qui y font cette ... iles de c tton qu'e l on appelle ... sont les plus fines de toutes ... se font dans la Province de ... —*Mandelslo* 198

1653 Baftas est un nom Indien qui ...

1672 *Broach* Baftas broad and narrow —*Fryer* 86

...

1875 In the Calcutta Tariff valuation of this year we find Piece Goods Cotton
* * *
Baftahs score, 30rs

It is curious to find this word now

Bahar, s Arab *bahār* Malayal *bhāram* from Sanskt *bhāra* 'a load' A weight used in large trading transactions it varied much in different

* This is ...

reckoned as equal to 3 **peculs**, (q.v.) or 400 lbs. avoirdupois. But there was a different *bahār* in use for different articles of merchandize; or, rather, each article had a special surplus allowance in weighing, which practically made a different *bahār* (see **Picota**).

1498. . . . "and begged him to send to the King his Lord a **bagar** of cinnamon, and another of clove . . . . for sample" (*a mostra*).—*Roteiro de V. da Gama*, 78.

1506. "In Cananor el suo Re si è zentil, e qui nasce zz. (*i.e.*, *zenzeri* or 'ginger'); ma li zz. pochi e non cusi boni come quelli de Colcut, e suo peso si chiama **baar**, che sono K. (Cantari) 4 da Lisbona."—*Relazione di Leonardo Ca' Masser*, 26.

1510. "If the merchandise about which they treat be spices, they deal by the *bahar*, which **bahar** weighs three of our *cantari*."—*Varthema*, p. 170.

1516. "It (Malacca) has got such a quantity of gold, that the great merchants do not estimate their property, nor reckon otherwise than by *bahars* of gold, which are 4 quintals to each **bahar**."—*Barbosa*, 193.

1552. "300 **bahares** of pepper."—*Castanheda*, ii. 301. Correa writes **bares**, as does also Couto.

1554. "The **baar** of nuts (*noz*) contains 20 faraçolas, and 5 maunds more of *picota*; thus the *baar*, with its *picota*, contains 20½ faraçolas. . . ."—*A. Nunes*, 6.

c. 1569. "After this I saw one that would have given a **barre** of Pepper, which is two Quintals and a halfe, for a little Measure of water, and he could not have it."—*C. Fredericke* in *Hakl.* ii. 358.

1598. "Each **Bhar** of *Sunda* weigheth 330 *catten* of China."—*Linschoten*, 34.

1606. ". . . their came in his company a Portugall Souldier, which brought a Warrant from the Capitaine to the Gouernor of *Manillia*, to trade with vs, and likewise to giue *John Rogers* for his pains a **Bahar** of Cloues."—*Middleton's Voyage*, D. 2. *b*.

1613. "Porque os naturaes na quelle tempo possuyão muytos **bâres** de ouro."—*Godinho de Eredia*, 4 *v*.

Bahaudur, s. Hind. *Bahādur*, 'a hero, or champion.' It is a title affixed commonly to the names of European officers in Indian documents, or when spoken of ceremoniously by natives ("*e.g.* Jones Ṣāhib *Bahādur*"), in which use it may be compared with the "gallant officer" of Parliamentary courtesy, or the *Illustrissimo Signore* of the Italians. It was conferred as a title of honour by the Great Mogul and by other native princes. Thus it was particularly affected to the end of his life by Hyder Ali, to whom it had been given by the Raja of Mysore (see quotation from John Lindsay below). *Bahādur*, and *Sirdār Bahādur* are also the official titles of members of the 2nd and 1st classes respectively of the Order of British India, established for native officers of the army in 1837.

As conferred by the court of Dehli the usual gradation of titles was (ascending):—1. *Bahādur*; 2. *Bahādur Jang*; 3. *Bahādur ud-Daulah*; 4. *Bahādur ul-Mulk*. At Hyderabad they had also *Bahādur ul-Umrā* (*Kirkpatrick*, in *Tippoo's Letters*, 351).

In Anglo-Indian colloquial parlance the word denotes a haughty or pompous personage, exercising his brief authority with a strong sense of his own importance; a *don* rather than a swaggerer. Thackeray, who derived from his Indian birth and connexions a humorous felicity in the use of Anglo-Indian expressions, has not omitted this serviceable word. In that brilliant burlesque, the *Memoirs of Major Gahagan*, we have the Mahratta traitor *Bobachee Bahauder*. It is said also that Mr. Canning's malicious wit bestowed on Sir John Malcolm, who was not less great as a talker than as a soldier and statesman, the title, not included in the Great Mogul's repertory, of *Bahauder Jaw*.*

Bahādur is one of the terms which the hosts of Chingiz Khan brought with them from the Mongol Steppes. In the Mongol genealogies we find Yesugai *Bahādur*, the father of Chingiz, and many more. Subutai *Bahādur*, one of the great soldiers of the Mongol host, twice led it to the conquest of Southern Russia, twice to that of Northern China! In Sanang Setzen's poetical annals of the Mongols, as rendered by I. J. Schmidt, the word is written *Baghatur*, whence in Russian *Bogatir* still survives, as a memento probably of the Tartar domination, meaning 'a hero or champion.' It occurs often in the old Russian epic ballads in this sense; and is also applied to Samson of the Bible. It occurs in a Russian chronicler as early as 1240, but in application to Mongol

* At Lord Wellesley's table, Major Malcolm mentioned as a notable fact that he and three of his brothers had once met together in India. "Impossible, Malcolm, quite impossible!" said the Governor-General. Malcolm persisted. "No, no," said Lord Wellesley, "if four Malcolms had met, we should have heard the noise all over India!"

leaders In Polish it is found as *Bohatyr* and in Hungarian as *Bator* —
this
Moı
In
gut
the
in

ner, who favoured us with a note on
the subje
that the
' through
sonant, of the Zend *bagl a puthra*
'Son of God and thus but another
form of the famous term *Faghfur* by
which the old Persians rendered the
Chinese *Tien ts* ' (Son of Heaven)

homem rezio —Do f 46 i

his person —*Abdur a al s* H st in *Not et Ext* xiv 1°6

frequent y in the Po tuguese Hist of

1781 Sheikh Hussein upon the guard

our army and was besieging Madras — *Captu ty of Hon John Lindsay* in *Li es of Lindsays* iii °96

1800 One lac of **Behaudry** pagodas — *Well ngton* i 148

the
the
the
on
ers

1879 This strictly prohibitive Pro ia-

Baikree, s. The Bombay name for the **Barking-deer**, q. v. It is Guzarātī *bekṛī*; and, acc. to Jerdon, Mahr. *bekra* or *bekar*, but this is not in Molesworth's Dict.

1879. "Any one who has shot **baikri** on the spurs of the Ghats can tell how it is possible unerringly to mark down these little beasts, taking up their position for the day in the early dawn."—*Overl. Times of India*, Suppt. May 12, 7*b*.

Bajra. Hind. *bājra* and *bājrī* (*Penicillaria spicata*, Willden.). One of the tall millets forming a dry crop in many parts of India. Forbes calls it **bahjeree** (*Or. Mem.* ii. 406).

1844. "The ground (at Maharajpore) was generally covered with **bajree**, full 5 or 6 feet high."—*Lord Ellenborough* in *Ind. Admin.* 414.

Bākir-khānī, s. A kind of cake, almost exactly resembling pie-crust, said to owe its name to its inventor *Bākir Khān*.

Baláchong, Blachong, s. Malay *balāchān*. The characteristic condiment of the Indo-Chinese and Malayan races, composed of prawns, sardines, and other small fish, allowed to ferment in a heap, and then mashed up with salt. Marsden calls it 'a species of caviare,' which is hardly fair to caviare. It is the *ngāpi* of the Burmese, and *trāsi* of the Javanese, and is probably, as Crawfurd says, the Roman *garum*. One of us, who has witnessed the process of preparing *ngāpi* on the island of Negrais, is almost disposed to agree with the Venetian Gasparo Balbi (1583), who says, "he would rather smell a dead dog, to say nothing of eating it" (f. 125 *v*). But when this experience is absent it may be more tolerable.

1688. Dampier writes it **Balachaun**, ii. 28.

1727. "*Bankasay* is famous for making **Ballichang**, a Sauce made of dried Shrimps, Cod-pepper, Salt, and a Sea-weed or Grass, all well mixed and beaten up to the Consistency of thick Mustard."—*A. Hamilton*, ii. 194.

The same author, *in speaking of Pegu*, calls the like sauce *Prock* (44), which was probably the Talain name. It appears also in *Sonnerat* under the form *Prox* (ii. 305).

1784. "**Blachang** . . is esteemed a great delicacy among the Malays, and is by them exported to the west of India. . . . It is a species of caviare, and is extremely offensive and disgusting to persons who are not accustomed to it."—*Marsden's H. of Sumatra*, 2nd ed. 57.

1883. ". . . **blachang**—a Malay preparation much relished by European lovers of decomposed cheese. . ."—*Bird, Golden Chersonese*, 96.

Balaghaut, used as n.p.; Pers. *bālā*, 'above,' Hind. Mahr., &c., *ghāt*, 'a pass,'—the country 'above the passes,' *i.e.* above the passes over the range of mountains which we call the "Western Ghauts" (see **Ghauts**). The mistaken idea that *ghāt* means 'mountains' causes Forbes to give a nonsensical explanation, cited below. The expression may be illustrated by the old Scotch phrases regarding "below and above the Pass" of so and so; implying Lowlands and Highlands.

c. 1562. "All these things were brought by the Moors, who traded in pepper which they brought from the hills where it grew by land in Bisnega, and **Balagate**, and Cambay."—*Correa* of Ld. Stanley, p. 344.

1563. "*R.* Let us get on horseback and go for a ride; and as we go you shall tell me what is the meaning of *Nizamosha*, for you often speak to me of such a person.

"*O.* I will tell you now that he is a King in the **Bagalate** (misprint for *Balagate*), whose father I have often attended medically, and the son himself sometimes. From *him* I have received from time to time more than 12,000 *pardaos*; and he offered me a salary of 40,000 pardaos if I would visit him for so many months every year, but I would *not accept*."—*Garcia de Orta*, f. 33*v*.

1598. "This high land on the toppe is very flatte and good to build upon, called **Balagatte**."—*Linschoten*, 20.

" "**Ballagate**, that is to say, above the hill, for *Balla* is above, and *Gate* is a hill. . ."—*Ibid.* 49.

1614. "The coast of Coromandel, **Balagatt** or Telingana."—*Sainsbury*, i. 301.

1666. "**Balagate** est une des riches Provinces du Grand Mogol. . . Elle est au midi de celle de Candich."—*Thevenot*, v. 216.

1673. ". . opening the ways to **Baligaot**, that Merchants might with safety bring down their Goods to Port."—*Fryer*, 78.

c. 1760. "The **Ball-a-gat** Mountains, which are extremely high, and so called from *Bal*, mountain, and *gatt*, flat [!], because one part of them affords large and delicious plains on their summit, little known to Europeans."—*Grose*, i. 231.

This is nonsense, but the following are also absurd misdescriptions:—

1805. "**Bala Ghaut**, the higher or upper *Gaut* or *Ghaut*, a range of mountains so called to distinguish them from the Payen Ghauts, the lower Ghauts or Passes."—*Dict. of Words used in E. Indies*, 28.

1813. "In some parts this tract is called

the Balla Gaut or h h mounta t ngu sh tl em from tl e lower G the sea. —*Forbes Or Mc* 1 °

Balasore n p A town trict of Orissa the s to of earliest English factor es in the **Bay** (q v) established in 164? and then an important seaport Supposed to be properly *B lesvara*

16 G
When in the vale of **Balaser** I fo ght
And from Bengal the capt e Monarch brought

o Leagues on —*A Ha* 1 o

Balass s
a rose red

Oxus in one of the districts subject to Badakhshan

c 13 0 The mounta ns of Badakhsh n have g ven the r name to the Badakhshi ruby vul arly called *al* **Balakhsh** —*Ibn Batuta* 1 1 5J 394

1581 I could never understand from whence those that be called **Balassi** come —*Cæsar Freder ke* in *Hakl* 11 3 ?

16 3 Les Royaumes de Pe ou d où viennent les rub s **balets** —*De la Boullaye le Gou* 1?6

1673 The last sort is called a **Ballace** Ruby vh ch is not so much e teem as the Sp nell because it is not so well coloured —*Fryer* ?15

1681 ay c ertos **balaxes** que llaman candidos que son como los d a mantes —*Mart ne de la Puente* 1?

* *Pa n-ghat* see Payenghaut

Balcony s Not an Anglo Indian word but sometimes regarded as of Oriental or gin a thing more than doubtful The etymology alluded to by Mr Schuyler and by the lamented William Gill in the quotat ons below

a scaffold used for a as well as ng in early Buti com ɔ 8") says

Balco e luogo alto doue si monta e scende Hence naturally would be formed *balcone* which we have in G ov Villani in Boccacc o and in Petrarch

Manuzz (*V o abolar o It*) defines *bal co e* as=*finestra* (?)

noted as to the modern that whilst ordinary luding among verse and Lockhart Tennyson and Hood) accent the word as a dactyl re if we r did in Cowper *x l ony*) hose of heavenly birth But called Scamander by the sons of earth

Petrarca R n e Pte 1. Sonn. 35 ed Pi a 1805

c 1340-50
Ma s com uom talor che p ange a parte
Vede cosa che li occh e l cor alletta
Cosi colei per ch io son in pr gione
Standosi ad un **balcone**
Che fù sola a suoi d cosa perfetta
Com nciai a mirar con tale desío

Che me stesso, e 'l mio mal pose in oblio:
l'era in terra, e 'l cor mio in Paradiso."
Id. Rime, Pte. ii. Canzone 4.

1667. "And be it further enacted, That in the Front of all Houses, hereafter to be erected in any such Streets as by Act of Common Council shall be declared to be High Streets, **Balconies** Four Foot broad with Rails and Bars of Iron . . . shall be placed. . . ."—Act 19 Car. II., cap. 3, sect. 13. (Act for Rebuilding the City of London).

1783.
"At Edmonton his loving wife
From the **balcōny** spied
Her tender husband, wond'ring much
To see how he did ride."
John Gilpin.

1805.
"For from the lofty **balcōny**,
Rung trumpet, shalm and psaltery."
Lay of the Last Minstrel.

1833.
"Under tower and **balcōny**,
By garden-wall and gallery
A gleaming shape she floated by,
Dead pale between the houses high."
Tennyson's Lady of Shalott.

1876. "The houses (in Turkestan) are generally but of one story, though sometimes there is a small upper room called *bala-khana* (Pers. *bala*, upper, and *khana*, room) whence we get **balcony**."—*Schuyler's Turkestan*, i. 120.

1880. "*Bālā khānā* means 'upper house,' or 'upper place,' and is applied to the room built over the archway by which the *chāppā khānā* is entered, and from it, by the way, we got our word '**Balcony**'."—MS. Journal in Persia of *Captain W. J. Gill*, R.E.

Baloon, Balloon, &c. s. A rowing vessel formerly used in various parts of the Indies, the basis of which was a large canoe, or 'dug-out.' There is a Mahr. word *balyānw*, a kind of barge, which is probably the original.

1539. "E embarcando-se . . . partio, e o forão acompanhando dez ou doze **balōes** ate a Ilha de Upe. . . ." *Pinto*, ch. xiv.

1634.
"Neste tempo da terra para a armada
Balões, e cal' luzes cruzar vimos. . ."
Malaca Conquistada, iii. 44.

1673. "The President commanded his own **Baloon** (a Barge of State, of Two and Twenty Oars) to attend me."—*Fryer*, 70.

1755. "The Burmas has now Eighty **Ballongs**, none of which as [*sic*] great Guns."—Letter from *Capt. R. Jackson* in *Dalrymple, Or. Repert.* i. 195.

1811. "This is the simplest of all boats, and consists merely of the trunk of a tree hollowed out, to the extremities of which pieces of wood are applied, to represent a stern and prow; the two sides are boards joined by rottins or small bambous without nails; no iron whatsoever enters into their construction . . . . The **Balaums** are used in the district of Chittagong."—*Solvyns*, iii.

Balsora, n. p. This old form used to be familiar from its use in the popular version of the Arabian Nights after Galland. It is *Basra* properly, long the chief mart of the Euphrates and Tigris Delta.

Balty, s. Hind. *bāltī*, a bucket. This is the Port. *balde*.

Bálwar, s. This is the native servant's form of 'barber,' shaped by the 'striving after meaning' as *bālwār*, for *bālwālā*, *i.e.* 'capillarius,' 'hair-man.' It often takes the further form **bāl-būr**, another factitious hybrid, shaped by Pers. *burīdan*, 'to cut,' quasi 'hair-cutter.' But though now obsolete, there was also (see both *Meninski*, and *Vullers* s.v.) a Persian word *bārbār*, for a barber or surgeon, from which came this Turkish term "Le *Berber-bachi*, qui fait la barbe au Pacha," which we find (c. 1674) in the Appendix to the journal of Antoine Galland, pubd. at Paris, 1881 (ii. 190). It looks as if this must have been an early loan from Europe.

Bamboo, s. Applied to many gigantic grasses, of which *Bambusa arundinacea* and *B. vulgaris* are the most commonly cultivated; but there are many other species of the same and allied genera in use; natives of tropical Asia, Africa, and America. This word, one of the commonest in Anglo-Indian daily use, and thoroughly naturalised in English, is of exceedingly obscure origin. According to Wilson it is Canarese *bănbŭ*. Marsden inserts it in his dictionary as good Malay. Crawfurd says it is certainly used on the west coast of Sumatra as a native word, but that it is elsewhere unknown to the Malay languages. The usual Mal. word is *buluh*. He thinks it more likely to have found its way into English from Sumatra than from Canara. But there is evidence enough of its familiarity among the Portuguese before the end of the 16th century to indicate the probability that we adopted the word, like so many others, through them. We believe that the correct Canarese word is *baṇwu*. In the 16th century the form in the Concan appears to have been *mambu*, or at least it was so represented by the

tl ey call Bambos and bee co ered Strawe —*F tcl* in *Hakl* i 391

a th cke reede as b g as a legge lich is called Bambus — *lot n* 50

Iava multas produc t arund nes

But we have not been successful in finding other proof of this

It is possible that the Canarese word is a

meni

l ins

as we can find in any of the earlier XVIth century books which employ *canna* or the like

In England the term *bamboo-cane* is hab tually applied to a kind of walking stick which i

from any bamboo but f

of *rattan* It may be nc

1615 These two kings (of Camboja and S am) have neyther Horses nor any fiery Instruments but make use only of bowes

1621 These Forts will better appeare by the Drau ht thereof here v tl sent to your Worsh ps inclo ed in a Bamboo —Letter in *Purchas* i 699

1623 Among the other trees there was

e

bamboos of onsiderab e extent it often attracted the attention of one of the present writers

1563 The people from whom it (*taba sh r*) is got call it *sacar-mambum* be cau e the canes of that plant are called by the Indians mambu —*Garc a* f 194

1578 Some of these (canes) especially in Malabar are found so large that the

(This spell ng recurs throughout a cl apter describ ng *palank ns* though elsewhere the traveller writes *bambou*)

1673 A Bambo wh ch is a long hollow cane —*Fryer* 34.

1727 The C ty (Ava) tho great and populous is only bu lt of Bambou Canes —*A Ha n lton* i 47

18 When I speak of bamboo huts I

Again and many people on that river

clothes boxes pan boxes d nner trays p ckles, preserves, and melod ous mus cal torches footballs cordage paper * these are but a few s that are made from the ission to Ava p. 153

Bambo s are sometimes popularly

1586

[illegible]

Banana, [illegible] The fruit of *Musa* [illegible] and *M.* [illegible], but now reduced to one species under the latter name by R. Brown. This word is not used in India, though one hears it in the Straits Settlements. The word itself is said by De Orta to have come from Guinea [illegible] also Pigafetta (see below). The matter will be more conveniently treated under **Plantain**, q.v.

1563. "The Arab calls these [illegible] [illegible], there are chapters on the subject in Avicenna and Serapion, and they call them by this name, as does Rasis also.

[illegible]

Banchoot, Beteechoot, [illegible]

[illegible] Haji Malik [illegible] Sultan Mahmud [illegible] of [illegible] to which the [illegible] 17th-century travellers refer [illegible] only on a vulgar [illegible] the name.

1648. "**Betychuit**; [illegible] Schoenselbogt." [illegible]

1792. "The officer [illegible] challenged in [illegible] answered [illegible] give [illegible] the title of Lally's [illegible] the same [illegible] supposing the people he saw to be the Europeans, whose uniform also is red [illegible] discovering his mistake [illegible] **Banchoot!** [illegible] they are the rascally English! [illegible] in which he and the corps [illegible] —*Innes's Narrative*, 17.

Bancock, n.p. The modern [illegible] of Siam, properly *Bang-kok* [illegible]

planat on by Bp Pallegoix in quota t on It had been the site of forts erected on the ascent of the Menam to the old capital Ayuthia by Con stantine Phaulcon in 16 5 here the modern city was established as the

1 ? and Bamplacot wl h stand at the mouth of the Menam —B ro I ix 1

1 ?7 The Sh p arr ved at Bencock a Castle about half way up wl ere t c tomary for all Sh ps to put their G ns ashore A Ham lt n i 363

1850 p. 167

Tr dr

spea s D ct wh h gives D nan u

A class or caste in Guzerat who do this kind of preparation for dyeing are called *Bandl ara* (*Dru nmond*)

c 1590 H s Ma esty improved th s department n four ways T rd n stuffs as Bandhnūn *C h nt A chah*

1866 Of cour e sa d Toogood wip ng his eyes w th a large red bandana handkerch ef By all means come along Major The major had turned h s face away and he al o as weepin —*Last Ch o cle of Bars t* i 36?

18 5 In Calcutta Tar ff Valuat ons P ece goods silk Bandanah Chop ahs per p ece of 7 handkerchiefs score 115 *Rs*

Bandaree s Mahr *Bha d r* the name of the caste It s applied at

milit a

1548 certa n dut es collected from the bandarys who draw tl e toddy (*sura*) fr m the aldeas —*S Bot lho To ibo* ?03

1644 Tl e people are all Chris

Bo arro MS

16 3 The P d nt f he

c. 1 60 There s also on the island composed of the es who e l ving ult vat on of the 46

1810 Her hu band came home laden w th toddy for dist llin He is a bandari or toddy gatherer —*Mar a Graham* 26

c 1836 Of the Bhundarees the most remarkable sage is their fondness for a pecul ar pe es of long trumpet, called

Bandejah s Port *bandeja* a salver a tray to put presents on We have seen the word used only in the fol lowing passages —

16?1 We and the Hollanders went to

vizet Semi Dono, and we carid hym a bottell of strong water, and an other of Spanish wine, with a great box (or **bandeja**)of sweet bread."—*Cocks's Diary*, ii. 143.

c. 1760. "(*Betel*) in large companies is brought in ready made up on Japan chargers, which they call from the Portuguese name, **Bandejahs**, something like our tea-boards."—*Grose*, i. 237.

Bandeja appears in the *Manilla Vocabular* of Blumentritt as used there for the present of cakes and sweetmeats, tastefully packed in an elegant basket, and sent to the priest, from the wedding feast. It corresponds therefore to the Indian *ḍālī* (see **Dolly**).

Bandel, n. p. The name of the old Portuguese settlement in Bengal about a mile above Hoogly, where there still exists a monastery, said to be the oldest church in Bengal (see *Imp. Gazetteer*). The name is a Port. corruption of *bandar*, 'the wharf;' and in this shape the word was applied among the Portuguese to a variety of places. Thus in Correa, under 1541, 1542, we find mention of a port in the Red Sea, near the mouth, called *Bandel dos Malemos* ('of the Pilots'). Chittagong is called *Bandel de Chatigão* (*e.g.* in *Bocarro*, p. 444), corresponding to *Bandar Chāṭgām* in the Autobiog. of Jahāngīr (Elliot, vi. 326). In the following passage the original no doubt runs *Bandar-i-Hūglī* or *Hūglī-Bandar*.

1631. "... these Europeans increased in number, and erected large substantial buildings, which they fortified with cannons, muskets, and other implements of war. In due course a considerable place grew up, which was known by the name of **Port of Hūglī**."—*'Abdu'l Hamīd*, in *Elliot*, vii. 32.

Bandicoot, s. Corr. from the Telugu *pandi-kokku*, lit. 'pig-rat.' The name has spread all over India, as applied to the great rat called by naturalists *Mus malabaricus* (Shaw), *Mus giganteus* (Hardwicke), *Mus bandicota* (Bechstein). The word is now also used in Queensland.

c. 1330. "In Lesser India there be some rats as big as foxes, and venomous exceedingly."—*Friar Jordanus*, Hak. Soc. 29.

c. 1343. "They imprison in the dungeons (of Dwaigīr, *i.e.* Daulatābād) those *who have been guilty of great crimes*. There are in those dungeons enormous rats, bigger than cats. In fact, these latter animals run away from them, and can't stand against them, for they would get the worst of it. So they are only caught by stratagem. I have seen these rats at Dwaigīr, and much amazed I was!"—*Ibn Batuta*, iv. 47.

Fryer seems to exaggerate worse than the Moor:

1673. "For Vermin, the strongest huge Rats as big as our Pigs, which burrow under the Houses, and are bold enough to venture on Poultry."—*Fryer*, 116.

The following surprisingly confounds two entirely different animals:

1789. "The **Bandicoot**, or musk rat, is another troublesome animal, more indeed from its offensive smell than anything else." —*Munro, Narrative*, 32. See **Musk-rat**.

1879. "I shall never forget my first night here (on the Cocos Islands). As soon as the Sun had gone down, and the moon risen, thousands upon thousands of rats, in size equal to a **bandicoot**, appeared."—*Pollok, Sport in B. Burmah*, &c., ii. 14.

1880. "They (wild dogs in Queensland) hunted Kangaroo when in numbers..... but usually preferred smaller and more easily obtained prey, as rats, **bandicoots**, and 'possums.'"—*Blackwood's Mag.*, Jan. p. 65.

Bandicoy, s. The colloquial name in S. India of the fruit of *Hibiscus esculentus;* Tamil *veṇḍai-kkāi*, *i.e.* unripe fruit of the *veṇḍai*, called in Hind. *bhendī*. See **Bendy**.

Bandy, s. A carriage, bullock-carriage, buggy, or cart. This word is usual in both the Southern and Western Presidencies, but is unknown in Bengal, and in the N. W. P. It is the Tamil *vaṇḍi*, Telug. *baṇḍi*, 'a cart or vehicle.' The word, as *bendi*, is also used in Java.

1791. "To be sold, an elegant new and fashionable **Bandy**, with copper pannels. lined with Morocco leather."—*Madras Courier*, 29th Sept.

1800. "No wheel-carriages can be used in Canara, not even a buffalo-**bandy**."—Letter of *Sir T. Munro*, in *Life*, i. 243.

1810. "None but open carriages are used in Ceylon; we therefore went in **bandies**, or in plain English, *gigs*."—*Maria Graham*, 88.

1826. "Those persons who have not European coachmen have the horses of their .... '**bandies**' or gigs, led by these men... Gigs and hackeries all go here (in Ceylon) by the name of *bandy*."—*Heber* (ed. 1844), ii. 152.

1829. "A mighty solemn old man, seated in an open **bundy** (read *bandy*) (as a gig with a head that has an opening behind is called) at Madras."—*Mem. of Col. Mountain*, 2nd ed. 84.

1860. "Bullock-**bandies** covered with cajans met us."—*Tennent's Ceylon*, ii. 146.

1862. "At Coimbatore I bought a **bandy** or country cart of the simplest construction."—*Markham's Peru and India*, 393.

Bang Bhang s Hind *bhang* the ried leaves and small stalks of hemp e *Ca ab s i d ca*) used to cause ntoxication either by smoking or hen eaten mixt up into a sweetmeat ee **Majoon**) *Hashish* of the Arabs s substant ally the same Birdwood ays it consists of the tender tops of he plants after flowering

15 8 **Bangue** is a plant resembling emp or the Cannab s of the Lat ns he Arabs call th s **Bangue** *Ax s* (*e* Hash sh) —*C Acosta* 360–361

1598 They have also many k nds f Drogues as Amfion or Opium Camfora **Bangue** a d Sandall Wood *Linschote*

1673 **Bang** (a pleasant Seed mixed w th M lk)

1711 **Bang** has l kewi e attributed to t for be ng use nebriates or exhilarates them accord ng to the Quant ty they take —*Lo k yer* 61

1 97 Before they engage n a F ght

durin the agitat ons of this fest val had eaten plentifully of **bang** —*Orme* 194

1868

Lord Nea es

B as a parti y *bang e g*

ri or *bangri* rly means a worn on the wrist by women but *ba gle* is applied to any nat ve ring bracelet and also to an *anklet* or ring of any kind worn on the ankle or leg Indian silver bangles on the wrist have recently come into common use among English girls

1873 Year afte year he f

Bangun s —See **Brinjaul**

B In to the try on which the towns stand —the older alluvium—in contradistinct on to the *khadar* or lower alluvial immediately

(*Manual of Geol of Ind a* i 404)

B s Hind *ba* kt *v ha gama*

for carrying gy resting on

the shoulder, whilst the load is apportioned at either end in two equal weights, and generally hung by cords. The milkmaid's yoke is the nearest approach to a survival of the bangy-staff in England. Also such a yoke with its pair of baskets or boxes.—(See **Pitarra.**)

b. Hence a parcel post, carried originally in this way, was called **bangy** or dawk-**bangy**, even where the primitive mode of transport had long become obsolete. "A **bangy** parcel" is a parcel received or sent by such post.

a.—

1789.
"But I'll give them 2000, with **Bhanges** and *Coolies*,
With elephants, camels, with hackeries and *doolies*."
Letters of Simpkin the Second, p. 57.

1803. "We take with us indeed, in six **banghys**, sufficient changes of linen."—*Ld. Valentia*, i. 67.

1810. "The **bangy**-*wollah*, that is, the bearer who carries the **bangy**, supports the bamboo on his shoulder, so as to equipoise the baskets suspended at each end."—*Williamson, V. M.* i. 323.

b.—

c. 1844. "I will forward with this by **bhangy** *dâk*, a copy of Capt. Moresby's Survey of the Red Sea." . . . *Sir G. Arthur*, in *Ind. Admin. of Lord Ellenborough*, p. 221.

1873. "The officers of his regiment . . . subscribed to buy the young people a set of crockery, and a plated tea and coffee service (got up by **dawk banghee** . . . . at not much more than 200 per cent. in advance of the English price)."—*The True Reformer*, i. 57.

Banjo, s. Though this is a West- and not East-Indian term, it may be worth while to introduce the following older form of the word:

1764.
"Permit thy slaves to lead the choral dance
To the wild **banshaw's** melancholy sound."—*Grainger*, iv.

See also *Davies*, for example of **banjore**.

Bankshall, s. **a.** A warehouse. **b.** The office of a Harbour Master or other Port Authority.

In the former sense the word is still used in S. India; in Bengal the latter is the only sense recognised, at least among Anglo-Indians; in Northern India the word is not in use.

As the Calcutta Office stands on the *banks* of the Hoogly, the name is, we believe, often accepted as having some indefinite reference to this position. And in a late work we find a positive and plausible, but entirely unfounded, explanation of this kind, which we quote below.

In Java the word has a specific application to the open hall of audience, supported by wooden pillars without walls, which forms part of every princely residence.

The word is used in Sea Hindustani, in the forms *bansār*, and *bangsāl* for a 'store-room' (*Roebuck*).

Bankshall is in fact one of the oldest of the words taken up by foreign traders to India. And its use not only by Correa (c. 1561) but by King John (1524), with the regularly formed Portuguese plural of words in *-al*, shows how early it was adopted by the Portuguese. Indeed, Correa does not even explain it, as is his usual practice with Indian terms. More than one serious etymology has been suggested:

(1). Crawfurd takes it to be the Malay word *bangsal*, defined by him in his Malay dictionary thus: "(J.) A shed; a storehouse; a workshop; a porch; a covered passage" (see *J. Ind. Archip.* iv. 182). But it is probable that the Malay word, though marked by Crawfurd ("J.") as Javanese in origin, is a corruption of one of the two following:

(2). Beng. *bankaśāla*, from Sansk. *banik* or *vanik*, 'trade,' and *śālā*, 'a hall.' This is Wilson's etymology.

(3). Sansk. *bhāṇḍaśāla*, Canar. *bhaṇḍaśāle*, Malayāl. *pāṇdiśāla*, Tam. *paṇḍaśālai* or *paṇḍakaśālai*, 'a storehouse or magazine.'

It is difficult to decide which of the two last is the original word; the prevalence of the second in S. India is an argument in its favour; and the substitution of *g* for *d* would be in accordance with a phonetic practice of not uncommon occurrence.

a.—

c. 1345. "For the *bandar* there is in every island (of the Maldives) a wooden building which they call **bajansār** [evidently for *banjasār*, *i.e.* Arabic spelling for *bangasār*] where the Governor . . . . collects all the goods, and there sells or barters them."—*Ibn Batuta*, iv. 120.

1524. A grant from K. John to the City of Goa, says: "that henceforward even if no market-rent in the city is collected from the **bacacés**, viz. those at which are sold honey, oil, butter, *betre* (*i. e.* betel), spices, and cloths, for permission to sell such things in the said *bacacés*, it is our pleasure that they shall sell them freely."

A not should be ca s wh things, b house —

1561 stand th *Correa Lend* 1 ? 260

1610 The form and se of the ord have led P Te e ra into a cu ous con f s on (as t vould seem) hen speak ng of

I sle de Malé —*P ard de la Val* ed 16 9

there is a bangasal or sentry s hou e th out other defense *God nho de Ered a* 6.

17.0-5? One of the fi t th ngs on

1817 The bangsal or *mendopo* s a large open hall supported by a double row

b —

1693 And on the Place by the ea

16 3 The r **Bank Solls** or

I nnace to ye Bankshall ab ut m es from Balla e —*H dj s* Feb 2.

1878 The term **Banksoll** has always

they can export 10 000 Tuns *per annum* — *A Ham l on* ii 1.7

Bantam Fowls. According to Crawfurd, the dwarf poultry which we call by this name were imported from Japan, and received the name "not from the place that produced them, but from that where our voyagers first found them."—(Desc. Dict. s.v. *Bantam*).

1673. "From Siam are brought hither little *Champore* Cocks with ruffled Feet, well armed with Spurs, which have a strutting Gate with them, the truest mettled in the World."—*Fryer*, 116.

This looks as if they came from **Champa** (q. v.).

(1) **Banyan**, s. **a.** A Hindu trader, and especially of the Province of Guzerat, many of which class have for ages been settled in Arabian ports and known by this name; but the term is often applied by early travellers in Western India to persons of the Hindu Religion generally. **b.** In Calcutta also it is (or perhaps rather was) specifically applied to the native brokers attached to houses of business, or to persons in the employment of a private gentleman doing analogous duties (now usually called **sircar**, q. v.).

The word was adopted from *Vāṇiya*, a man of the trading caste (in Gujarāti *vāṇiyo*), and that comes from Sansk. *vaṇij*, 'a merchant.' The terminal nasal may be a Portuguese addition (as in *palanquin*, *mandarin*, *Bassein*), or may be taken from the plural form *vāṇiyān*. It is probable however, that the Portuguese found the word already in use by the Arab traders. Sidi 'Ali, the Turkish Admiral, uses it precisely in the same form, applying it to the Hindus generally; and in the poem of Sassui and Panhu, the Sindian Romeo and Juliet, as given by Burton in his *Sindh* (p. 101), we have the form *Wāniyān*. P. F. Vincenzo Maria, who is quoted below, absurdly alleges that the Portuguese called these Hindus of Guzerat **Bagnani**, because they were always washing themselves ". . . . chiamati da Portughesi *Bagnani*, per la frequenza e superstitione, con quale si lauano più volte il giorno" (251). See also Luillier, below. The men of this class profess an extravagant respect for animal life; but after Stanley brought home Dr. Livingstone's letters they became notorious as chief promoters of slave-trade in Eastern Africa. A. K. Forbes speaks of the medieval **Wānias** at the Court of Anhilwara as "equally gallant in the field (with Rajputs), and wiser in council . . . . already in profession puritans of peace, but not yet drained enough of their fiery Kshatri blood."—(*Ras Mālā*, i. 240.)

Bunya is the form in which *vāṇiya* appears in the Anglo-Indian use of Bengal with a different shade of meaning, and generally indicating a grain-dealer.

1516. "There are three qualities of these Gentiles, that is to say, some are called Razbuts . . . others are called **Banians**, and are merchants and traders."—*Barbosa*, 51.

1552. ". . . . Among whom came certain men who are called **Baneanes** of the same heathen of the Kingdom of Cambaia . . . . coming on board the ship of Vasco da Gama, and seeing in his cabin a pictorial image of Our Lady, to which our people did reverence, they also made adoration with much more fervency. . . . ."—*Barros*, Dec. I. liv. iv. cap. 6.

1555. "We may mention that the inhabitants of Guzerat call the unbelievers **Banyāns**, whilst the inhabitants of Hindustan call them Hindū."—*Sidi 'Ali Kapudān*, in J. As., 1re S. ix. 197—8.

1563. "*R.* If the fruits were all as good as this (mango) it would be no such great matter in the **Baneanes**, as you tell me, not to eat flesh. And since I touch on this matter tell me, prithee, who are these **Baneanes** . . . . who do not eat flesh? . . ."—*Garcia*. f. 136.

1608. "The Gouernour of the Towne of *Gandeuee* is a **Bannyan**, and one of those kind of people that obserue the Law of Pythagoras."—*Jones* in *Purchas*, i. 231.

1623. "One of these races of Indians is that of those which call themselves *Vaniā*, but who are called, somewhat corruptly by the Portuguese, and by all our other Franks, **Banians**; they are all, for the most part, traders and brokers."—*P. della Valle*, i. 486—7.

1630. "A people presented themselves to mine eyes, cloathed in linnen garments, somewhat low descending, of a gesture and garbe, as I may say, maidenly and well nigh effeminate; of a countenance shy, and somewhat estranged; yet smiling out a glosed and bashful familiarity. . . . I asked what manner of people these were, so strangely notable, and notably strange? Reply was made they were **Banians.**"—*Lord*, *Preface*.

c. 1666. "Aussi chacun a son **Banian** dans les Indes, et il y a des personnes de qualité qui leur confient tout ce qu'ils ont . . . ."—*Thevenot*, v. 166.

This passage shows in anticipation the transition to the Calcutta use (b, below).

1672. "The inhabitants are called Guizeratts and **Benyans.**"—*Baldaeus*, 2.

... *cenzo di Maria* 114

... are not so blind-bound, giving their Consciences more Scope, and boggle at no Villainy for an Emolument'—*Fryer*, 193.

1705 "... ceux des premieres castes, comme les Baignans'—*Luillier*, 106

... tion —*Forbes, Or Mem* ii 456

1877 "Of the *Wani*, Banyan or trader-caste there are five great families in this country"—*Burton, Sind Revisited*, i 281

b.—

1761 "We expect and posit... rect that if our servants employ ... or black people under them, they shall be accountable for their conduct."—*The Court of Directors, in Long*, 254

1780 "... Wallahs or ...

... after this auction, found possessed of territories yielding ... *Burke, Speech* ... &c, iii 490.

1786 "Th...

„ "A ... in among th... men of Calcutta, of dressing some of their servants .... nearly in the uniform of the Honourable Company's Sepoys and Lascars ...."—*Notification*, in *Seton Karr*, i. 122

1788 "Banyan—A Gentoo servant employed in the management of commercial affairs Every English gentleman at Bengal has a Banyan who either acts of himself, or

1817 "The European functionary ...

...nyan, s An undershirt origi... f muslin, and so-called as ... ng the body garment of the ... but now commonly applied to under body-clothing of elastic cotton, woollen, or silk web

The following quotations illustrate ... word reached ... And they ... tors in India ... e or Banyan costume in their hours of ease C P. Brown defines Banyan as "a *loose*

1781. "I am an Old Stager in this ...

... an undershirt, commonly called a banian."—*Williamson, V. M.* i. 19

(3) **Banyan, s.** See Banyan Tree.

Banyan-Day, s. This is sea-lingo for a *jour maigre*, or day on which no ration of meat was allowed when ... one of our quotations above express...

it) the crew had "to observe the Law of Pythagoras."

1690. "Of this (*Kitchery* or **Kedgeree**, q. v.) the *European* Sailors feed in these parts once or twice a Week, and are forc'd at those times to a Pagan Abstinence from Flesh, which creates in them a perfect Dislike and utter Detestation to those **Bannian Days**, as they commonly call them."—*Ovington*, 310, 311.

Banyan-Fight, s. Thus:

1690. "This Tongue Tempest is termed there a **Bannian-Fight**, for it never rises to blows or bloodshed."—*Ovington*, 275.

Sir G. Birdwood tells us that this is still a phrase current in Bombay.

Banyan-Tree, also elliptically **Banyan**, s. The Indian Fig-Tree (*Ficus indica*, or *Ficus bengalensis*, L.) called in Hind. *bar*. The name appears to have been first bestowed popularly on a famous tree of this species growing near **Gombroon** (q.v.), under which the *Banyans*, or Hindu traders settled at that port, had built a little pagoda. So says Tavernier below. This original *Banyan-tree* is described by Della Valle (ii. 453), and by Valentijn (v. 202). Della Valle's account (1622) is extremely interesting, but too long for quotation. He calls it by the Persian name, *lūl*. The tree still stood, within half-a-mile of the English factory, in 1758, when it was visited by Ives, who quotes Tickell's verses given below.

c. A.D. 70. "First and formost, there is a Fig-tree there (in India) which beareth very small and slender figges. The propertie of this Tree, is to plant and set it selfe without mans helpe. For it spreadeth out with mightie armes, and the lowest water-boughes underneath, do bend so downeward to the very earth, that they touch it againe, and lie upon it: whereby, within one years space they will take fast root in the ground, and put foorth a new Spring round about the Mother-tree: so as these braunches, thus growing, seeme like a traile or border of arbours most curiously and artificially made," etc.—*Plinies Nat. Historie*, by *Philemon Holland*, i. 360.

1624.
"... The goodly bole being got
To certain cubits' height, from every side
The boughs decline, which, taking root afresh,
Spring up new boles, and these spring new, and newer,
Till the whole tree become a porticus,
Or arched arbour, able to receive
A numerous troop."
Ben Jonson, Neptune's Triumph.

c. 1650. "Cet Arbre estoit de même espece que celuy qui est a une lieue du Bander, et qui passe pour une merveille; mais dans les Indes il y en a quantité. Les Persans l'appellent *Lul*, les Portugais *Arber de Reys*, et les Francais **l'Arbre des Banianes**; parce que les Banianes ont fait bâtir dessous une Pagode avec un carvansera accompagné de plusieurs petits étangs pour se laver."—*Tavernier, V. de Perse*, liv. v. ch. 23.

c. 1650. "Near to the City of *Ormus* was a **Bannians tree**, being the only tree that grew in the Island."—*Tavernier*, Eng. Tr. i. 255.

c. 1666. "Nous vimes à cent ou cent cinquante pas de ce jardin, l'arbre *War* dans toute son etenduë. On l'appelle aussi *Ber*, et **arbre des Banians**, et *arbre des racines* ...."—*Thevenot*, v. 76.

1667.
"The fig-tree, not that kind for fruit renown'd;
But such as at this day, to Indians known,
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillar'd shade
High over-arch'd, and echoing walks between."
Paradise Lost, ix.

1672. "*Eastward of Surat* two *Courses*, *i.e.* a League, we pitched our Tent under a Tree that besides its Leafs, the Branches bear its own Roots, therefore called by the *Portugals, Arbor de Raiz*; For the Adoration the *Banyans* pay it, the **Banyan-Tree**."—*Fryer*, 105.

1691. "About a (Dutch) mile from Gamron ... stands a tree, heretofore described by Mandelslo and others. ... Beside this tree is an idol temple where the **Banyans** do their worship."—*Valentijn*, v. 267-8.

1717.
"The fair descendants of thy sacred bed
Wide-branching o'er the Western World shall spread,
Like the fam'd **Banian Tree**, whose pliant shoot
To earthward bending of itself takes root,
Till like their mother plant ten thousand stand
In verdant arches on the fertile land;
Beneath her shade the tawny Indians rove,
Or hunt at large through the wide-echoing grove."
Tickell, Epistle from a Lady in England to a Lady in Avignon.

1726. "On the north side of the city (Surat) is there an uncommonly great Pichar or *Waringin** tree. ... The Portuguese call this tree Albero de laiz, *i.e.* Root-tree. ... Under it is a small chapel built by a *Benyan*. ... Day and night lamps are alight there, and **Benyans** constantly come in pilgrimage, to offer their prayers to this saint."—*Valentijn*, iv. 145.

* *Waringin* is the Javanese name of a sp. kindred to the banyan, *Ficus benjamina*, L.

1809 Their greatest enemy (i e of bu ldings) is the **Banyan Tree** —*Ld Va lent a* i 396

1810
" In the m dst an aged Banian grew
It was a goodly s t to see
Tl at enerable tre
For o er tl e la n irregularly spread
Fifty stra ght columns propt its lofty head

In massy branches these aga n despatch
Their droop ng heralds t ll a labyrinth
Of root and stem and branch commingling forms
A great cathedral a sled and cho red in wood
The **Banyan Tree** a Poem

the r way
Fixing their bearded fibres round and round
W th many a ring and wild contortion wound
Some to the passing wind at times with sway
Of gentle mot on swung
Others of younger growth, unmoved were hung

18 8 des **banyans** soutenus par des rac nes a riennes et dont les branches tombantes engendrent en touchant terre des s jets nou eaux —*Rev des Deux Mondes* Oct 15 p 83

Barasinha s The H name of the widely spread *Cervus Wall ch ii* Cuvier This H name (12 horn) is no doubt

Des **banians** touffus par les brames adoré
Depu s lon temps la langueur nous im plore
Courbés par le mid dont l ardeur les dévore
Ils étendent vers nous leurs rameaux altérés
Cas m r D la gne Le Paria i C

A note of the publishers on the preced ng passage in the ed t on of 1855 s d vert ing

Barbican s This term of medieval fortification is derived by Littre and by Marcel Devic from Arab *barbakh* which means a sewer pipe or water pipe And one of the mean ngs given by Littre is une ouverture longue et etroite pour l ecoulement des eaux Apart from the possible but untraced

was suggested in print by one of the present confirmed to his mind

and *M rza*

was What a noble place of worsh p — *H ber* 93 (ed 1844)

1834 Cast forth thy word into the everli ing ever orking universe it is a

In a G ossary of Mil tary Terms appended to *F rt fica ion f Offic s of the A my and udents of M ary H st ry* Edinburgh Blackwood 18 1

F 6

The editor of the Chron. of K. James of Aragon (1883, p. 423) says that *barbacana* in Spain means a second, outermost and lower wall; *i.e.* a faussebraye. And this agrees with facts in that work, and with the definition in Cobarruvias; but not at all with Joinville's use, nor with V.-le-Duc's explanation.

c. 1250. "Tuit le baron . . s'acorderent que en un tertre . . . féist l'en une forteresse qui fust bien garnie de gent, si que se li Tur fesoient saillies . . cell tore fust einsi come **barbacane** (orig. '*quasi antemurale*') de l'oste."—The Med. Fr. tr. of *William of Tyre*, ed. *Paul Paris*, i. 158.

c. 1270. ". . . on condition of his at once putting me in possession of the albarrana tower . . . and should besides make his Saracens construct a **barbacana** round the tower."—*James of Aragon*, as above.

1309. "Pour requerre sa gent plus sauvement, fist le roys faire une **barbaquane** devant le pont qui estoit entre nos dous os, en tel maniere que l'on pooit entrer de dous pars en la **barbaquane** à cheval."—*Joinville*, p. 162.

1552. "Lourenço de Brito ordered an intrenchment of great strength to be dug, in the fashion of a **barbican** (barbacã) outside the wall of the fort . . . on account of a well, a stone-cast distant. . ."—*Barros*, II. i. 5.

c. 1870. "*Barbacane.* Défense extérieure protégeant une entrée, et permettant de réunir un assez grand nombre d'hommes pour disposer des sorties ou protéger une retraite."—*Viollet-le-Duc, H. d'une Forteresse*, 361.

Barbiers, s. This is a term which was formerly very current in the East as the name of a kind of paralysis, often occasioned by exposure to chills. It began with numbness and imperfect command of the power of movement, sometimes also affecting the muscles of the neck and power of articulation, and often followed by loss of appetite, emaciation and death. It has often been identified with **beri-beri** (q.v.), and medical opinion seems to have come back to the view that the two are *forms* of one disorder, though this was not admitted by some older authors of the present century. The allegation of Lind and others, that the most frequent subjects of *barbiers* were Europeans of the lower class who, when in drink, went to sleep in the open air, must be contrasted with the general experience that *beriberi* rarely attacks Europeans. The name now seems obsolete.

1673. "Whence follows Fluxes, Dropsy, Scurvy, **Barbiers** (which is an enervating (*sic*) the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers."—*Fryer*, 68.

1690. "Another Distemper with which the Europeans are sometimes afflicted, is the **Barbeers**, or a deprivation of the Vse and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot."—*Ovington*, 350.

1755. (If the land wind blow on a person sleeping) "the consequence of this is always dangerous, as it seldom fails to bring on a fit of the **Barbiers** (as it is called in this country), that is, a total deprivation of the use of the limbs."—*Ives*, 77.

1768. "The **barbiers**, a species of the palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquors frequently sleep in the open air, exposed to the land winds."—*Lind on Diseases of Hot Climates*, 260. See **Beriberi**.

Barcelore, n.p.—See **Bacanore**.

Bargeer, s. Hind. from Pers. *bārgīr*. A trooper of irregular cavalry who is not the owner of his troop-horse and arms (as is the normal practice, see **Silladar**) but is either put in by another person, perhaps a native officer in the regiment, who supplies horses and arms and receives the man's full pay, allowing him a reduced rate, or has his horse from the state in whose service he is. The Pers. word properly means 'a load-taker,' 'a baggage horse'; the transfer of use is not quite clear.

1844. "If the man again has not the cash to purchase a horse, he rides one belonging to a native officer, or to some privileged person, and becomes what is called his **bargeer** . . . ."—*Calcutta Rev.*, vol. ii. p. 57.

Barking-Deer, s. The popular name of a small species of deer (*Cervulus aureus*, Jerdon) called in Hindustani *kākar*, and in Nepal *ratwā*. Also called *Ribfaced-Deer*, and in Bombay **Baikree**, q. v. Its common name is from its call, which is a kind of short bark, like that of a fox but louder, and may be heard in the jungles which it frequents, both by day and by night (*Jerdon*).

Baroda, n.p. Usually called by the Dutch and older English writers *Brodera*; proper name according to the Imp. Gazetteer, *Wadodra*. A large city of Guzerat which has been since 1732 the capital of the Mahratta dynasty of Guzerat, the *Gaikwārs* (see **Guicowar**).

1552 In Barros, 'Cidade de **Barodar**,' IV vi 8

1813 **Brodera**, in *Forbes, Or Mem*, iii. 268

1857 "The town of **Baroda**, · *Barpatra* (or a bar leaf, *i e*, le *Ficus indica*, in shape) was the city I had seen'—*Autob of Lutfullah*, 33

Baros, n p A fort on the West Coast of Sumatra, from which the

The place is called **Barrowse** in the E I Colonial papers, ii 52, 153

1727 "**Baros** is the next place that abounds in Gold, Camphire, and Benzoin, but admits of no foreign Commerce"—*A Ham* ii 113

Minto, and much frequented former days before the annual mi tion to Simla was established name is a hybrid See **Achanock**

Bashaw, s The old form we now call *pasha*, the forme taken from *basha* the Arabic the word, which is itself gener lieved to be a corruption of the Pers *padishah* Of this the Skt *patis*, Zend *paitis*, 'a lord or master' (cc ποτης) *Pechah*, indeec

merely as a curious coincidence —(See *Pusey on Daniel*, 567)

'Hujusmodi **Bassarum** sermonitorum Turcarum sermones con- —*Busbeq* Epist ii (p 124)

Wheeler, ii 7

dinate to him —*A Ham* i 78

Basin, s H *besan* Pease-meal, generally made of **gram** (q v) and mixed with ground other aromatic sub- the hair, or for other

p A town upon the in the Persian Gulf, in the 16th century to The place was ceded own in 1817 though the claim seems now dormant The real form of the name is according to Dr Badger s transliterated map (in *H of Imâms, &c of Oman*) *Basidu*

1673 "At noon we came to **Bassatu**, an old ruined town of the Portugals, fronting Congo'—*Fryer*, 320

c 1565 "Dopo Daman si troua Ba

1781 "General Goddard after having

A town and port on the river forms the westernmost delta arm e Irawadi in the Province of The Burmese name **Bathein**,

was, according to Prof. Forchhammer, a change, made by the Burmese conqueror Alompra, from the former name *Kuthein* (i.e. *Kusein*), which was a native corruption of the old name *Kusima* (see **Cosmin**). We cannot explain the old European corruption **Persaim.**

1759. **Persaim** occurs in *Dalrymple's Or. Repert.*, i. 127 and *passim*.

(3) *Basim*, or properly *Wāsim*; an old town in Berar, the chief place of a district so-called.

Batavia, n.p. The famous capital of the Dutch possessions in the Indies; occupying the site of the old city of Jakatra, the seat of a Javanese kingdom which combined the present Dutch Provinces of Bantam, Buitenzorg, Krawang, and the Preanger Regencies.

1619. "On the day of the capture of Jakatra, 30th May, 1619, it was certainly time and place to speak of the Governor-General's dissatisfaction that the name of **Batavia** had been given to the Castle."—*Valentyn*, iv. 489.

The Governor-General, Jan Pietersen Coen, who had taken Jakatra, desired to have called the new fortress *New Hoorn*, from his own birth place, Hoorn, on the Zuider Zee.

c. 1649. "While I stay'd at **Batavia**, my Brother dy'd; and it was pretty to consider what the *Dutch* made me pay for his Funeral."—*Tavernier* (E.T.) i. 203.

Batcul, Batcole, Batecala, &c., n.p. *Bhatkal*. A place often named in the older narratives. It is on the coast of Canara, just S. of Pigeon Island and Hog Island, in lat. 13° 59′, and is not to be confounded (as it has been) with **Beitcul**, q.v.

1328. "... There is also the King of **Batigala**, but he is of the Saracens."—*Friar Jordanus*, p. 41.

1510. The "**Bathecala**, a very noble city of India," of Varthema (119), though misplaced, must we think be this place and not **Beitcul**.

1548. "Trelado* do Contrato que o Gouernador Gracia de Saa fez com a Raynha de **Batecalaa** por não aver Reey e ela reger o Reeyno."—In *S. Botelho, Tombo*, 212.

1599. "... part is subject to the Queene of **Baticola**, who selleth great store of pepper to the Portugals, at a towne called Onor. . ."—*Sir Fulke Grevile* to Sir Fr. Walsingham, in *Bruce's Annals*, i. 125.

1618. "The fift of March wee anchored at **Batachala**, shooting three Peeces to give notice of our arrivall. . ."—*Wm. Hore*, in *Purchas*, i. 657. See also *Sainsbury*, ii. p. 374.

1727. "The next Sea-port, to the Southward of *Onore*, is **Batacola**, which has the *vestiges* of a very large city. . . ."—*A. Ham.* i. 282.

Batel, Batelo, Botella, s. A sort of boat used in Western India and Sind. Port. *batel*, a word which occurs in the *Roteiro de V. da Gama*, 91.

1838. "The **Botella** may be described as the Dow in miniature. . . It has invariably a square flat stern, and a long grab-like head."—*Vaupell* in *Trans. Bo. Geog. Soc.* vii. 98.

1857. "A Sindhi **battela**, called *Rahmati*, under the Tindal Kasim, laden with dry fish, was about to proceed to Bombay."—*Lutfullah*, 347.

See also *Burton, Sind Revisited* (1877), 32, 33.

Batta, s. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner confounded.

a. Hind. *bhata* or *bhātā*. An extra allowance made to officers, soldiers, or other public servants, when in the field, or on other special grounds; also subsistence money to witnesses, prisoners and the like. Military **Batta**, originally an occasional allowance, as defined, grew to be a constant addition to the pay of officers in India, and constituted the chief part of the excess of Indian over English military emoluments. The question of the right to *batta* on several occasions created great agitation among the officers of the Indian army, and the measure of economy carried out by Lord William Bentinck when Governor-General (G. O. of the Gov.-Gen. in Council, 29th November, 1828) in the reduction of full *batta* to half *batta*, in the allowances received by all regimental officers serving at stations within a certain distance of the Presidency in Bengal (viz., Barrackpore, Dumdum, Berhampore, and Dinapore), caused an enduring bitterness against that upright ruler.

It is difficult to arrive at the origin of this word. There are however several Hindi words in rural use, such as *bhāt*, *bhantā*, 'advances made to ploughmen without interest,' and *bhatta*, *bhantā*, 'plough-men's wages in kind,' with which it is possibly connected. It has also been suggested that it may be allied to *bahut*, 'much, excess,' an idea entering into the meaning of both a and b.

It is just possible that the familiar

* i.e., 'Copy.'

will be seen that one write
seems to confound the two wo

b Hind *Batta* and *Batta*
difference in exchange disc
coins not current or of short weight

We may notice that Sir H Elliot

short weight coins usually called **Batta** The word has been supposed

a —

1765 " orders were accordingly issued that on the 1st January 1766, the double **batta** should cease — *Caraccioli's Clive* iv 160

dents of the Sepoy War

b —

(*carrafa jem*) or agio (*ca bo*) varying with the season —*A Nunes* 40

1810 He immediately tells

c 1555 This Island of Sumatra is the

Bawustye, s Corrupt of *bobstay* in Lascar dialect (*Roebuck*)

Bay, The n p In the language of its servants in **Bay** meant the heir factories in

1683 ' And the Councell of the **Bay** s as expressly distinguished from the Councell of Hugly over which they have noe such power —In *Hedges* under Sept. 24

Baya, s. H. *baiā*, the Weaver-bird, as it is called in books of Nat. Hist., *Ploceus baya*, Blyth (Fam. *Fringillidae*). This clever little bird is not only in its natural state the builder of those remarkable pendent nests which are such striking objects, hanging from eaves or palm-branches; but it is also docile to a singular degree in domestication, and is often exhibited by itinerant natives as the performer of the most delightful tricks, as we have seen, and as is detailed in a paper of Mr. Blyth's quoted by Jerdon. "The usual procedure is, when ladies are present, for the bird on a sign from its master to take a cardamom or sweetmeat in its bill, and deposit it between a lady's lips . . . A miniature cannon is then brought, which the bird loads with coarse grains of powder one by one . . . it next seizes and skilfully uses a small ramrod: and then takes a lighted match from its master, which it applies to the touch-hole." Another common performance is to scatter small beads on a sheet; the bird is furnished with a needle and thread, and proceeds in the prettiest way to thread the beads successively.

1790. "The young Hindu women of Banāras . . . wear very thin plates of gold, called *tica's*, slightly fixed by way of ornament between the eyebrows; and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training **Bayā's**, to give them a sign, which they understand, and send them to pluck the pieces of gold from the foreheads of their mistresses."—*Asiat. Researches*, ii. 110.

Bayadère, s. A Hindu dancing-girl. This word is especially used by French writers, from whom it has been sometimes borrowed as if it were a genuine Indian word, particularly characteristic of the persons in question. The word is in fact only a Gallicized form of the Portuguese **bailadeira**, from *bailar*, to dance.

Some 40 or 50 years ago there was a famous ballet called *Le dieu et la* **bayadère**, and under this title *Punch* made one of the most famous hits of his early days by presenting a cartoon of Lord Ellenborough as the **Bayadère** dancing before the idol of Somnāth.

1526. "XLVII. The dancers and danceresses (bayladores e **bayladeiras**) who come to perform at a village shall first go and perform at the house of the principal man of the village" (**Gancar**, q.v.)—*Foral de usos costumes dos Gancares e Lavradores de esta Ilha de Goa*, in *Arch. Port. Or.*, fascic. 5, 132.

1598. "The heathenish whore called **Ballindera**, who is a *dancer*."—*Linschoten*, 74.

1599. "In hâc icone primum proponitur *Inda* **Balliadera**, id est saltatrix, quae in publicis ludis aliisque solennitatibus saltando spectaculum exhibet."—*De Bry*, Text to pl. xii. in vol. ii. (also see p. 90, and vol. vii. 26), &c.

1782. "Surate est renommé par ses **Bayaderes**, dont le véritable nom est *Dévédassi*: celui de *Bayadères* que nous leur donnons, vient du mot **Balladeiras**, qui signifie en Portugais *Danseuses*."—*Sonnerat*, i. 7.

1794. "The name of **Balliadere**, we never heard applied to the dancing girls; or saw but in Raynal, and 'War in Asia, by an Officer of Colonel Baillie's Detachment;' it is a corrupt Portuguese word."—*Moor's Narrative of Little's Detachment*, 356.

1825. "This was the first specimen I had seen of the southern **Bayadère**, who differ considerably from the nāch girls of northern India, being all in the service of different temples, for which they are purchased young."—*Heber*, ii. 180.

Bazaar, s. Hind. &c. From Pers. *bāzār*, a permanent market or street of shops. The word has spread westward into Arabic, Turkish, and, in special senses, into European languages, and eastward into India, where it has been generally adopted into the vernaculars. The popular pronunciation is *bāzār*. In S. India and Ceylon the word is used for a single shop or stall kept by a native. The word seems to have come to S. Europe very early. F. Balducci Pegolotti, in his Mercantile Handbook (c. 1340) gives **bazarra** as a Genoese word for 'market-place' (*Cathay*, &c. ii. 286). The word is adopted into Malay as *pāsār*.

1474. Ambrose Contarini writes of Kazan, that it is "walled like Como, and with **bazars** (*bazari*) like it."—*Ramusio*, ii. f. 117.

1478. Josafat Barbaro writes: "An Armenian Choza Mirech, a rich merchant in the **bazar**" (*bazarro*).—*Ibid.* f. 111 *v.*

1563. ". . . **bazar**, as much as to say the place where *things are sold*."—*Garcia*, f. 170.

1564. A privilege by Don Sebastian of Portugal gives authority "to sell garden produce freely in the **bazars** (*bazares*), markets, and streets (of Goa) without necessity for consent or license from the farmers of the garden produce, or from any other person whatsoever."—*Arch. Port. Or.*, fasc. 2, 157.

c. 1566. "La Pescaria delle Perle . . .

to the Heatlen Town (of Madra) only parted by a wide Parrade vh ch s used for a Buzzar or Mercate place *F yer* 38

1837 Lord there is a Money bazar repair th ther —*Turnour s* transl. of *Maha wa iso* 24

1873 Th s remarked my Greek fr end from Vienna is

1oth February 1538 Barros styles it one of the best fought battles that ever came off in Ind a This occurred under the viceroyalty of Nuno da

fact wh ch has perhaps use of this article (see mentary p 4)

Bdellium s This aromat c gum resin has been identified with the *Palsan ode dro i Mukul* H inhab ting the dry regions of and Western Ind a *gugal* of We te n India and *mokl* in Arab c called in Pers *bo i jah dan* (Jews scent) What the H b ... of h B Phison was since the t

156? The Govern r depart ng from

c 1570 And about th s t me Alee Ibrahim Murkar and h s brother n law Kunjee Alee Murkar sa led out w th 2?

as *n adalaka* there m gl t be *madaral a* because there is *madara* wh ch means some perfume no one knows what (*I d Altertl* i 29?)

c A D 90 In exchange are exported from Barbar ce (Indus Delta) costus bdella —*Per plus* ch 3?

c 1?30 as some L on s P *mokl* —

1612 Bdellium the p nd xxs — Pates and Val at ouns (*Scotla d*) p ?98

Beadala n p Formerly a port of

1572

E despois junto ao Cabo Comorim
Huma façanha faz esclarecida
A frota princ pal do Samorim
Que destru r o mundo n'to duv da,
Vencerá co o furor do ferro e fogo
Em si verá Beadala o mart o jogo

Cam s x 65

ut whose misconcep lity has here affected

then *u ll n gh rea hed* the Cape clept Comorin
another wreath of Fame by h m s won
the strongest squad on of the Samorim

who doubted not to see the world undone,
he shall destroy with rage of fire and steel:
Be'adálá's self his martial yoke shall feel."

1814. "Vaidálai, a pretty populous village on the coast, situated 13 miles east of Mutupetta, inhabited chiefly by Musulmans and Shánárs, the former carrying on a wood trade."—*Account of the Prov. of Ramnad*, from Mackenzie Collections in *J. R. As. Soc.* iii. 170.

Bear-tree, Bair, &c. s. Hind. *ber* (Skt. *badara* and *vadara*) *Zizyphus jujuba*, Lam. This is one of the most widely diffused trees in India, and is found wild from the Punjab to Burma, in all which region it is probably native. It is cultivated from Queensland and China to Morocco and Guinea. "Sir H. Elliot identifies it with the lotus of the ancients, but although the large juicy product of the garden *Zizyphus* is by no means bad, yet, as Madden quaintly remarks, one might eat any quantity of it without risk of forgetting home and friends."—(*Punjab Plants*, 43.)

1563. "*O.* The name in Canarese is *bor*, and in the Decan bèr, and the Malays call them *vidaras*, and they are better than ours; yet not so good as those of Balagate . . . . which are very tasty."—*Garcia De O.* 33.

Bearer, s. The word has two meanings in Anglo-Indian colloquial: **a.** A palankin-carrier; **b.** (In the Bengal Presidency), a domestic servant who has charge of his master's clothes, household furniture, and (often) of his ready money.

The word in the latter meaning has been regarded as distinct in origin, and is stated by Wilson to be a corruption of Bengali *vehārā* from Sansk. *vyavahāri*, a domestic servant. There seems however to be no *historical* evidence for such an origin, *e.g.* in any habitual use of the term *vehārā*, whilst as a matter of fact the domestic bearer (or *sirdār bearer*, as he is usually styled by his fellow-servants, often even when he has no one under him) was in Calcutta in the penultimate generation, when English gentlemen still kept palankins, usually just what this literally implies, viz., the head-man of a set of palankin-bearers. And throughout the Presidency the **bearer**, or valet, still, as a rule, belongs to the caste of *kahārs* (see **kuhar**), or palki-bearers.

a.—

c. 1760. ". . . . . The poles which . . . . are carried by six, but most commonly four bearers."—*Grose*, i. 153.

1768-71. "Every house has likewise . . . one or two sets of **berras**, or palankeen-bearers."—*Stavorinus*, i. 523.

1778. "They came on foot, the town having neither horses nor palankin-**bearers** to carry them, and Colonel Coote received them at his head-quarters. . ."—*Orme*, iii. 719.

1803. "I was . . . . detained by the scarcity of **bearers**."—*Lord Valentia*, i. 372.

b.—

1782. ". . . imposition . . . that a gentleman should pay a rascal of a *Sirdar* **Bearer** monthly wages for 8 or 10 men . . . out of whom he gives 4, or may perhaps indulge his master with 5, to carry his palankeen."—*India Gazette*, Sept. 2.

c. 1815. "*Henry and his* **Bearer**."—(Title of a well-known book of Mrs. Sherwood's.)

1824. ". . . I called to my *sirdar*-**bearer** who was lying on the floor, outside the bed-room."—*Seely*, *Ellora*, ch. i.

1831. ". . . . le grand maître de ma garde-robe, *sirdar* **beehrah**."—*Jacquemont*, *Correspondance*, i. 114.

1876. "My **bearer** who was to go with us (Eva's ayah had struck at the last moment and stopped behind) had literally girt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets."—*A True Reformer*, ch. iv.

Beebee, s. Hind. from Pers. *bībī*, a lady. On the principle of degradation of titles, which is so general, this word in application to European ladies has been superseded by the hybrids *Mem-Sāhib*, or *Madam-Sāhib*, though it is often applied by native servants to European maid-servants or other English women of that rank in life. The word also is sometimes applied to a prostitute. It is originally, it would seem, Oriental Turki. In Pavet de Courteille's Dict. we have "*Bībī*, dame, épouse légitime" (p. 181).

In W. India the word is said to be pronounced *bobo* (see *Burton's Sind*).

It is curious that among the Sákaláva of Madagascar the wives of chiefs are termed *biby*; but there seems hardly a possibility of this having come from Persia or India. The word in Hova means 'animal.'—*Sibree's Madagascar*, p. 253.

1611. ". . . . the title **Bibi** . . . . is in Persian the same as, among us, sennora, or doña."—*Teixeira*, *Relacion . . . . de Hormuz*, 19.

c. 1786. "The word *Lowndika*, which means the son of a slave-girl, was also continually on the tongue of the Nawaub, and if he was angry with an one he called him

b
ei
al
Z
tl
fi
r
fr
w
w
tl
tr

east The most complete account of the way in which this somewhat important article of commerce is prepared will be found in the *Tydsc[illegible]* *voor Nederla Isch Indie* Jaarg pt 1. See also **Swallo** and **Tripa**

Beechmán, also **Meechilmán,** s Sea Hind for 'mid hipman (*Roe buck*)

Beegah s Hind *bigha* The most common [illegible] and vary[illegible] of India

survey of the N W Provinces and in the Canal Department the [illegible] was one of 3025 sq yards or ⅝ of This was apparently founded bar s *beegah*, which contained *Ilâhi gaz* of about 33 inche But it is now in official superseded by the English acre

A Princess a Mistress [illegible]nk applied to Mahom-[illegible] and in the well-known [B]*egum Sumroo* to the pro-[illegible]stian (native) wife of a [illegible]e word appears to be Or a feminine formation [illegible]ef or lord like *Khanum* Hence Pers *begam*

1673 Begum Reine ou espouse du Schah —*De la Boullaye le Gou* 127

1787 Among the charges (against [illegible]

Beejoo, s Or 'Indian badger' as it is sometimes called H *biju* *Melli vora indica* Jerdon It is also often

the Calcutta Gazette and the *Pale*

Allsopp and of late years by a variety of other brands

1690 (At Surat in the English Factory)

strength, are often drunk after meals."
illiamson, V. M. i. 122.

[illegible]1.
hat are the luxuries they boast them
iere?
lolling coach, the joys of bottled beer."
om '*The Cadet*, a Poem in 6 parts, &c.
late resident in the East.' This is a
lugubrious production, the author
ng nothing to his taste in India. In
respect it reads something like a cari-
re of "Oakfield," without the noble
acter and sentiment of that book. As
Rev. Hobart Caunter, the author seems
we come to a less doleful view of things
an, and for some years he wrote the
r-press of the "Oriental Annual."

eer, Country. At present, at
t in Upper India, this expression
dy indicates ale made in India
Country) as at Musūri, Kasauli,
Ootacamund Breweries. But it
nerly was (and in Madras perhaps
is) applied to ginger-beer, or to a
erage described in some of the
tations below, which must have
ome obsolete early in this century.
rink of this nature called *Sugar-*
was the ordinary drink at Batavia
the 17th century, and to its use
e travellers ascribed the prevalent
ealthiness. This is probably what
escribed by Jacob Bontius in the
quotation:

31. There is a recipe given for a beer
his kind, "not at all less good than
ch beer. . . . Take a hooped cask of
mphorae (?), fill with pure river water;
2lb. black Java sugar, 4oz. tamarinds,
nons cut up, cork well and put in a cool
e. After 14 hours it will boil as if on a
" etc.—*Hist. Nat. et Med. Indiae Orient.*,

re doubt the result anticipated.

'89. "They use a pleasant kind of
k, called **Country-beer**, with their
uals; which is composed of toddy . . .
er, and brown-sugar; is of a brisk na-
, but when cooled with saltpetre and
er, becomes a very refreshing draught."
Munro, Narrative, 42.

310. "A temporary beverage, suited to
very hot weather, and called **Country-**
r, is in rather *general* use, though water
ficially cooled is commonly drunk during
repasts."—*Williamson, V. M.*, ii. 122.

Beer-Drinking. Up to about 1850,
l a little later, an ordinary ex-
inge of courtesies at an Anglo-
lian dinner-table in the provinces,
ecially a mess-table, was to ask a
est, perhaps many yards distant, to
rink beer" with you; in imitation
the English custom of drinking
wine together, which became obsolete
somewhat earlier.

In Western India, when such an invitation was given at a mess-table, two tumblers, holding half a bottle each, were brought to the inviter, who carefully divided the bottle between the two, and then sent one to the guest whom he invited to drink with him.

1848. "'He aint got distangy manners, dammy,' Bragg observed to his first mate; 'he wouldn't do at *Government House*, Roper, where his Lordship and Lady William was as kind to me . . . and asking me at dinner to **take beer** with him before the Commander-in-Chief himself . . .'"—*Vanity Fair*, ii. ch. xxii.

1853. "First one officer, and then another, asked him to **drink beer** at mess, as a kind of tacit suspension of hostilities."—*Oakfield*, ii. 52.

Beetlefakee, n.p. "In some old Voyages coins used at Mocha are so called. The word is *Bait-ul-fākiha*, the 'Fruit-market,' the name of a bazar there." So C. P. Brown. The place is in fact the Coffee-mart of which Hodeida is the port, from which it is about 30 m. distant inland, and 4 marches north of Mocha. And the name is really *Bait al-Faḳīh*, 'The House of the Divine,' from the tomb of the Saint Ahmad Ibn Mūsā, which was the nucleus of the place. (See *Ritter*, xii. 872; see also **Beetlefackie**, *Milburn*, i. 96.

1690. "Coffee . . . . grows in abundance at **Beetle-fuckee** . . . . and other parts."—*Ovington*, 465.

1710. "They daily bring down coffee from the mountains to **Betelfaquy**, which is not above 3 leagues off, where there is a market for it every day of the week."—(*French*) *Voyage to Arabia the Happy*, E. T., London, 1726, p. 99.

1770. "The tree that produces the Coffee grows in the territory of **Betel-faqui**, a town belonging to Yemen."—*Raynal* (tr. 1777), i. 352.

Begar, Bigarry, s. H. *begārī*, from Pers. *begār*, '(forced labour'); a person pressed to carry a load, or to do other work really or professedly for public service. In some provinces *begār* is the forced labour, and *bigārī* the pressed man; whilst in Karnāta, *begāri* is the performance of the lowest village offices without money payment, but with remuneration in grain or land (Wilson). C. P. Brown says the word is Canarese. But the Persian origin is hardly doubtful.

1554 ' ... as water ... others in th ... day to each ...

1673 ' ... grimage with one other of the Factors Four Peons and Two Biggereens, or Porters only —*Fryer* 158

1800 ' The **bygarry** system is not bearable it must be abolished entirely — ...

1690 ...

Behut, n p H *Behat* One of the names and in fact the proper name of the Punjab river which we now call ...

Sidi 'Ali ... *Bal ra* ... on the ri ... still remain in Shahpur Dist

Beiramee, Byramee, also **Byrampaut**, s P *bairam bairami* The name of a kind of cotton stuff which ...

... tain. In earlier times as appears from the first quotation ... fine stuff

c 1343 Ibn Batuta me ...

Varthema 212

1554 'From this country come the muslins called Candaharians and those of Daulatabad Berūpatri and Bairami —*Sidi Ali* in J A S B v 460

,, "And for 6 beirames for 6 surplices which are given annually ... which may be worth 7 pardaos '—*S Botelho Tombo* 129

* *Dinars* often used for a coin practically—the rupee of later days in Ibn Batuta's Indian terms ...

1615 ...

1813 "**Byrams** of sorts among Surat piece goods in *Milburn* i 124

Beitcul, n p We do not know how ...

Lo ...

1727 ' The *Portuguese* have an Island called Anjediva about two Miles from **Batcoal** —*A Ham* i 277

B ... A town and district ... esidency in the S ... The proper form ... narese *Vennugrama*, ...

Belleric —See under **Myrabolan**

Benamee, adj P—H—*be nami*, 'anonymous', a term specially applied to ...

... though they often ... In ... al Code (Act XLV of ... 421–423 ... on fraudu- ... l ... of Pro- ... is especially directed ... use of this ...

... C. P Brown on the authority ... statement in the Friend of India ... that the proper term is *benami*, adapted from ... *banam* ... 'a ... of hand ... *banam-i-fal* ... (Abu ... Newman ...

The ... and ... the present form ...

interpretation of the term as *be-nāmi* has become established.

1854. "It is very much the habit in India to make purchases in the name of others, and from whatever causes the practice *may have arisen, it has existed for a series of years: and these transactions are* known as '**Benamee** transactions;' they are noticed at least as early as the year 1778, in Mr. Justice Hyde's Notes."—*Ld. Justice Knight Bruce*, in Moore's Reports of Cases on Appeal before the P. C., vol. vi. p. 72.

"The presumption of the Hindoo Law, in a joint undivided family, is that the whole property of the family is joint estate . . . . where a purchase of real estate is made by a Hindoo in the name of one of his sons, the presumption of the Hindoo Law is in favour of its being a **benamee** purchase, and the burthen of proof lies on the party in whose name it was purchased, to prove that he was solely entitled."—*Note by* the *Editor of above Vol.*, p. 53.

1861. "The decree Sale law is also one chief cause of that nuisance, the **bennamee** system. . . . . It is a peculiar contrivance for getting the benefits and credit of property, and avoiding its charges and liabilities. It consists in one man holding land, nominally for himself, but really in secret trust for another, and by ringing the changes between the two . . . . relieving the land from being attached for any liability personal to the proprietor."—*W. Money, Java*, ii. 261.

1862. "Two ingredients are necessary to make up the offence in this section (§ 423 of Penal Code). First a fraudulent intention, and secondly a false statement as to the consideration. The mere fact that an assignment *has been taken in the name of a* person not really interested, will not be sufficient. Such . . . known in Bengal as **benamee** transactions . . . have nothing necessarily fraudulent." — *J. D. Mayne's Comm. on the Indian Penal Code*, Madras, 1862, p. 257.

Bencoolen, n.p. A settlement on the West Coast of Sumatra, which long pertained to England, viz. from 1685 to 1824, when it was given over to Holland in exchange for Malacca, by the Treaty of London. The name is a corruption of Malay *Bangkaulu*, and it appears as *Mangkoulou* or *Wênkouléou* in Pauthier's Chinese geographical quotations, of which the date is not given (*Marc Pol*, p. 566, note). The English factory at Bencoolen was from 1714 called Fort Marlborough.

1501. "**Bencolu**" is *mentioned* among the ports of the East Indies by Amerigo Vespucci in his letter quoted under Bacanore.

1690. "We . . . were forced to bear away to **Bencouli**, another English Factory on the same Coast. . . . It was two days before I went ashoar, and then I was importuned by the Governour to stay there, to be Gunner of the Fort."—*Dampier*, i. 512.

1727. "**Bencolon** is an English colony, but the European inhabitants not very numerous."—*A. Ham.* ii. 114.

1788. "*It is nearly an equal absurdity*, though upon a smaller scale, to have an establishment that costs nearly 40,000*l.* at **Bencoolen**, to facilitate the purchase of one cargo of pepper."—*Cornwallis*, i. 390.

Bendameer, n.p. Pers. *Bandamīr*. A popular name, at least among foreigners, of the River Kur (*Araxes*) near Shiraz. Properly speaking the word is the name of a dam constructed across the river by the Amīr Fanā Khusruh, otherwise called 'Aded-ud-daulah, a prince of the Buweih family, (A.D. 965), which was thence known in later days as the *Band-i-Amīr*, "The Prince's Dam." The work is mentioned in the Geog. Dict. of Yākūt (c. 1220) under the names of *Sikru Fannā - Khusrah Khurrah* and *Kirdu Fannā Khusrah* (see *Barb. Meynard, Dict. de la Perse*, 313, 480). Fryer repeats a rigmarole that he heard about the miraculous formation of the dam or bridge by **Band Haimero** (!) a prophet, "wherefore both the Bridge and the Plain, as well as the River, by Boterus is corruptly called **Bindamire**" (*Fryer*, 258).

c. 1475. "And from thense, a daies iorney, ye come to a great bridge vpon the **Byndamyr**, which is a notable great ryver. This bridge they said Salomon caused to be made."—*Barbaro*, (Old E. T.) Hak. Soc., 80.

1621. . . . . "having to pass the Kur by *a longer way across another* bridge called **Bend' Emir**, which is as much as to say the Tie (*ligatura*), or in other words the Bridge, of the Emir, which is two leagues distant from Chehil minar . . . . and which is so called after a certain Emir Hamza the Dilemite who built it. . . . Fra Filippo Ferrari, *in his Geographical Epitome, attributes* the name of *Bendemir* to the river, but he is wrong, for *Bendemir* is the name of the bridge and not of the river."—*P. della Valle*, ii. 264.

1686. "Il est bon d'observer, que le commun Peuple appelle le **Bend-Emir** en cet endroit *ab pulneu*, c'est à dire le Fleuve du Pont Neuf; qu'on ne l'appelle par son nom de **Bend-Emir** que proche de la *Digue*, qui lui a fait donner ce nom."—*Chardin* (ed. 1711), ix. 45.

1809. "We proceeded three miles further,

ur

1878 We do
Band i Amir is
synonymous *P l*
Macgregor crossec
Shiraz to Yezd

Bendára, s
Malay countrie
the higher ministers of state
bandal ara, Jav *bendărâ*, 'Lord' The word enters into the numerous series of purely honorary Javanese titles

bandara a 'treasurer, and taken from the Skt *bhandarin*, 'a steward or

1539 "There the Bandara (*Bendara*) of *Malaca* (who is as it were Chief Justicer among the Mahometans) (*o supremo no*

1561 ' Então manson que dizer

who are at the Court as Dukes Counts or even Princes of the Royal House —*Valen t jn* (Ceylon) *Names of Officers &c*, 8

1810 After the Raja had amused him

by one, in order to present them to the youths'—A *Malay's* account of a visit to Govt House Calcutta transl. by Dr Leyden in *Maria Graham* p 202

ie reigning
him chief
a or trea
—*Bird*,

Bendy, Bindy, s (See also **bandi**-
hich is the form in S India)
bhindi Dakh *bheidi* Mahr
Called also in Hind *ram*-
The fruit of the plant *Abel*
esculentus also *Hibiscus esc*
alled in Arab *bamiyah* (see
Mod Egypt ed 1837 i 199), whence in modern Greek *μπαμια* In Italy the vegetable is called *corni de Gre* The Latin name *Abelmoschus*
-*mushk*

he West
nbling a
e length
when
—*Maria*

ounce to eager horticulturists who found that it came up nothing other than the familiar **bendy,** the seed of which sells

* The Greeks call it the *Araxes* Khondamir the *Kur*"

B l

to have been known as *al bang la* sur viving in Spanish *albe gala* (See *Do j & Eng* s v)

1696 Tis grante l that Bengals and

Bengala s This is o as also ap plied in Portuguese to a sort of cane carr ed in the army by sergeants &c (*Bluteau*

Benga
In the
Portugu
15 °

Kashm ri bep r e The Bengalee s ever an entangler the Cashmeereo without relig on

Benighted The adj An ep thet applied by the denizens of the other Presidenc es in facetious disparage

similar idea See **Madras**

Benjamin Benzoin &c s A kind of incense derived from the resin of the *Styrax be z o n* Dryander in Sumatra and from an undetermined species in S am It got from the Arab traders the name of *l ban Ja u t e* Java Frankincense corrupted in the middle ages into such forms as we give The first syllable of the Arabic term was doubtless taken as an article—

applied by the Arabs to the Malay countries generally (espec ally S i matra) and their pro lucts (See *Marco Polo* ii 266 and the first quotation

v °°8

1461 Have these th ngs that I ha e wr tten to thee next thy heart an l God

from Calecut 50
see **Sarnau**)
benjoim wh ch
alla and much
zados the fara-

the very good lxx fanam *Barbosa* (Tar ff of Prices at Calicut) °22

Benjuy wh ch is a resin of trees wh ch the Moors call *l ban u* *Ib* 188

1539 C nco qu ntais de beijoim de bon nas *—P nto* cap x

1584 **Belzuinum** mandolalo* from S an

Benua

banu va properly means land country and the Malays use *orang ba uwa* in the sense of aborigines applying it to the wilder tribes of the Malay Peninsula Hence Benuas has been used by Europeans as a proper name of those tribes —See *Craufurd D ct Ind Arcl* sub voce

1613 The nat ves of the inter or of

P t D l See also L b cq a d L b 1 40
1c n T

I

1685 The Portuguese in the Island

1809 A con plaint as far as I have learnt, pecul ar to the sland (Ceylon) the berri berri t is in fact a dropsy that frequently de troys in a fe v days *Ld Va l nt a* 1 318

183 (On the Mald ves) the crew

very ancient importation from India to the West it having been supposed that its origin was the Skt *va d ya* Prak *v l riya* whence Pers *b lla r* and Greek βηρυλλος Bochart po out the probable identity of the

u su l o * Th s is a lesson which many art cles in our book suggest an l

* *In t a B hat can T s p*

in dealing with the same words it may be indicated that the resem

least additional illustrations of the

c 150 Πυνατα ν η βηρυλλος —Ptolemy L vii

Betel s The leaf of the *P per betel* L chewed with the dried **areca** nut wh h s thence improperly called a mistake as old as Fryer— p 40) *cl nam* &c by the

el)
s
a
ds
se
er
k
s

1498 In Vasco da Gama s *Pote ro* p 59 the word used is *atombor e a -tan bul* (Arab) from the Skt *t n bula* See also *A osta* p 139

u s bete e ... a u s vitete (t 44)

* *F l m nd cam* of the druggists is however not *be* but t e l af of the wild cas ia (s e Mala bathrum)

call the turkey *Calecutische Hal*... though it comes no more from ... cut than it does from Turkey

1579 "3 great and large Canoas ... each where ... personages ... of them ... Calecut'— ... Soc.) 139

1591 "The commodities of the shippes that come from Bengala bee ... fine **Cali cut** cloth, *Pintados* and Rice"—*Barker's Lancaster* in Hak. ii. 592

1592 "The **calicos** were book **calicos**, **calico** launes broad white **calicos** fine starched **calicos** coarse white **calicos**, browne coarse **calicos**"—*Desc. of the Great Carrack Madre de Dios*

1602 "And at his depart ...

...Soc App iii 13

... "I can fit you gentlemen with fine call...

...

160... "...

Javanese) ...

Edm. Scot ...

1608 ...

...s of **Cale**...

like stuffs

1612 "...

xls'— ...

land) p 294

1616 "Angarezia ... inhabited by ...

... 'Calecut for Spice ... and no Cloth, though it give the name of **Cale cut** to all in India, it being the first Port from whence they are known to be brought into Europe"—*Ibid* 86

1707 "The Governor lays before the Council the insolent action of Captain Lea...

Calicut, n p In the middle ages the chief city, and one of the chief ports of Malabar and the residence of the **Zamorin** (q v) The name *Kōḷikōdu* is said to mean the 'Cock Fortress'

c 1343 'We proceeded from Fandarain to **Kalikūt**, one of the great ports of Mu lbar The people of Ch n of Java of ...

... pipere, lacca, gingibere, cinnamomo cras siore* kebulis zedoaria fertilis —*Conti*, in *Poggi s De V r F t nae* ...

...

... not whom the king gave us for a city which is called **Qualecut** —*Roteiro de V d t Ga a*, 49

1572 ...

By Burton

'now, scaped the tempest and the first sea-dread [cried
fled from each bosom terrors vain, and the Melindanian Pilot in delight,
'Calecut land, if aught I see aright'"

1616 "Of that wool they make divers sorts of *Callico* which had that name (as I suppose) from **Callicutts** not far from Goa where that kind of cloth was first bought ...

Tam. *kalingal.* Much used in reports of irrigation works in S. India.

Calputtee, s. A caulker; also the process of caulking. Hind. and Beng. *kālāpattī* and *kalāpāttī*, and these no doubt from the Port. *calafate*. But this again is oriental in origin, from the Arabic *kālāfat*, the 'process of caulking.' It is true that Dozy (see p. 376) and also Jal (see his Index, ii. 589), doubt the last derivation, and are disposed to connect the Portuguese and Spanish words, and the Italian *calafattare*, &c., with the Latin *calefacere*. The latter word would apply well enough to the process of *pitching* a vessel as practised in the Mediterranean, where we have seen the vessel careened over, and a great fire of thorns kindled under it to keep the pitch fluid. But caulking is not pitching; and when both form and meaning correspond so exactly, and when we know so many other marine terms in the Mediterranean to have been taken from the Arabic, there does not seem to be room for reasonable doubt in this case.

The Emperor Michael V. (A.D. 1041) was called καλαφάτης, because he was the son of a caulker (see *Ducange*, *Gloss. Graec.*, who quotes *Zonaras*).

Since writing what precedes we see that M. Marcel Devic also rejects the views of Dozy and Jal.

1554. (At Mozambique) . . "To two **calaffates** . . of the said brigantines, at the rate annually of 20,000 *reis* each, with 9000 *reis* each for maintenance and 6 measures of millet to each, of which no count is taken."—*Simão Botelho, Tombo*, 11.

c. 1620. "S'il estoit besoin de **calfader** le Vaisseau . . . . on y auroit beaucoup de peine dans ce Port, principalement si on est constraint de se seruir des Charpentiers et des **Calfadeurs** du Pays; parce qu'ils dependent tous du Gouverneur de Bombain" . . .—*Routier* . . . *des Indes Orient.*, par *Aleixo da Motta*, in Thevenot's Collection.

Caluat, s. This in some old travels is used for Ar. *khilwat*, 'privacy, a private interview' (*C. P. Brown*, *MS.*).

Caluete, Caloete, s. The punishment of impalement. Malayāl. *kaluekki* (pron. *etti*).

1510. The said wood is fixed in the middle of the back of the malefactor, and passes through his body . . . . this torture is called '**uncalvet**.'—*Varthema*, 147.

1582. "The Capitaine General for to encourage them the more, commanded before them all to pitch a long staffe in the ground, the which was made sharp at ye one end. The same amongst the Malabars is called **Calvete**, upon ye which they do execute justice of death, unto the poorest or vilest people of the county."—*Castañeda*, tr. by N. L., ff. 142 *v*, 143.

1606. "The Queen marvelled much at the thing, and to content them she ordered the sorcerer to be delivered over for punishment, and to be set on the **caloete**, which is a very sharp stake, fixed firmly in the ground" . . . etc.—*Gouvea*, f. 47 *v*, see also f. 163.

Calyan, n.p. The name of more than one city of fame in W. and S. India; Skt. *Kalyāna*, 'beautiful, noble, propitious.' One of these is the place still known as *Kalyān*, on the Ulas river, more usually called by the name of the city, 33 miles N.E. of Bombay. This is a very ancient port, and is probably the one mentioned by Cosmas below. It appears as the residence of a donor in an inscription on the Kanheri caves in Salsette (see *Fergusson and Burgess*, p. 349). Another **Kalyāna** was the capital of the Chalukyas of the Deccan in the 9th—12th centuries. This is in the Nizam's district of Naldrūg, about 40 miles E.N.E. of the fortress called by that name. A third **Kalyāna** or Kalyāni was a port of Canara, between Mangalore and Kundapur, in lat. 13° 28' or thereabouts, on the same river as **Baccanore**, q.v.

The quotations refer to the first Calyan.

c. A.D. 80-90. "The local marts which occur in order after Barygaza are Akabaru, Suppara, **Kalliena**, a city which was raised to the rank of a regular mart in the time of Saraganes, but, since Sandanes became its master, its trade has been put under restrictions; for if Greek vessels, even by accident, enter its ports, a guard is put on board, and they are taken to Barygaza."—*Periplus*, §52.

c. A.D. 545. "And the most notable places of trade are these: Sindu, Orrhotha, **Kalliana**, Sibor. . . ."—*Cosmas* (in Cathay, &c. p. clxxviii.)

1673. "On both sides are placed stately *Aldeas*, and Dwellings of the *Portugal Fidalgos*; till on the Right, within a Mile or more of **Gullean**, they yield possession to [illegible] hich City [illegible] Country). [illegible] landed."—*Fryer*, p. 123.

1825. "Near Candaulah is a waterfall its stream winds to join the sea, nearly opposite to Tannah, under the name of the **Callianee** river."—*Heber*, ii. 137.

Prof. Forchhammer has lately described the great remains of a Pagoda and other buildings with inscriptions, near the city of Pegu, called **Kalyāni**.

Cambay n p Writter
medan writers *Kanbaya*
Kanbaj t According to

have b en invented
the older Chinese
c) this region had
an from a period
n the kingdom of
ne powerful it was
d Its
t one
hores
xtra
tural
have

tion

c 9 1 From **Kambaya** t the sea
abo t 2 parasangs From Kambáya to
Surabá
in *Ell*

1298
There
chants
cargoes

1320
partibu
quorum
Cambe

c 1420 **Cambay** is s tuated near to the
sea and s 12 m les in circu t it abounds
in spikenard lac indigo myrabolans and
silk *Cont* in *Ind a in XV th C*

1498 In wh ch Gulf as w
formed there are many c t es of
and Moors and a city wh ch
Quambaya —*Rote ro* 4J

attracted great attention since M
Mouhot s visit in 1859 though they
had been mentioned by 16th century

use derives its name from this country
the chief source of supply

Cambays In Forrest s Voyage to
Mergui Island , 79 See **Comboy**

Camboja, n p An ancient
lom in the eastern part of Indo
nce great and powerful now

c 153 Pass ng from Siam towards
Ch na by the coast we find the kingdom of
Cambaia (read **Camboia**) the people

t State adjo n ng

1572.
"Ves, passa por **Camboja** Mecom rio,
Que capitão das aguas se interpreta . . ."
Camoes, x. 127.

Cameeze, s. This word (*kamīs*) is used in colloquial Hind. and Tamil for 'a shirt.' It comes from the Port. *camisa*. But that word is directly from the Arab. *kamīs*, 'a tunic.' Was St Jerome's Latin word an earlier loan from the Arabic, or the source of the Arabic word? The Mod. Greek Dict. of Sophocles has *καμίσιον*.

Camesa is, according to the Slang Dictionary, used in the cant of English thieves; and in more ancient slang it was made into '*commission*.'

c. 400. "Solent militantes habere lineas quas **Camisias** vocant, sic aptas membris et adstrictas corporibus, ut expediti sint vel ad cursum, vel ad praelia . . . . quocumque necessitas traxerit."—*Scti. Hieronymi Epist.* (lxiv.) *ad Fabiolam*, § 11.

1464. "to William and Richard, my sons, all my fair **camises** . . ."—*Will of Richard Strode*, of Newnham, Devon.

1498. "That a very fine **camysa**, which in Portugal would be worth 300 *reis*, was given here for 2 *fanams*, which in that country is the equivalent of 30 *reis*, though the value of 30 *reis* is in that country no small matter."—*Roteiro de V. da Gama*, 77.

1573. "The richest of all (the shops in Fez) are where they sell **camisas** . . ."—*Marmol, Desc. General de Affrica*, Pt. I. Bk. iii. f. 87v.

Camp, s. In the Madras Presidency an official not at his head-quarters is always addressed as "in Camp."

Camphor, s. There are three camphors:—

a. The Bornean and Sumatran camphor from *Dryobalanops aromatica*.

b. The camphor of China and Japan, from *Cinnamomum Camphora*.

(These are the two chief camphors of commerce; the first immensely exceeding the second in market value; see *Marco Polo*, Bk. iii. ch. xi. Note 3.)

c. The camphor of *Blumea balsamifera*, D.C., produced, and used, in China under the name of *ngai* camphor.

The relative ratios of value in the Canton market may be roundly given as *b*, 1; *c*, 10; *a*, 80.

The first western mention of this drug occurs, as was pointed out by Messrs. Hanbury and Fluckiger, in the Greek medical writer Aetius (see below), but it probably came through the Arabs, as is indicated by the *ph*, or *f* of the Arab. *kāfūr*, representing the Sanskrit *karpūra*. It has been suggested that the word was originally Javanese, in which language *kāpūr* appears to mean both 'lime' and 'camphor.'

Moodeen Sheriff says that *kāfūr* is used (in Ind. Materia Medica) for 'amber.' *Tabashīr* (q.v.) is, according to the same writer, called *bans-kāfūr*, "bamboo-camphor;" and *ras-kāfūr* (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. *kāfūr-i-kaisūrī*, which is in Tamil called *pach'chai* (*i. e.*, crude) *karuppuram*; 2. *Sūrati kāfūr*; 3. *Chīnī*; 4. *Batai* (from the *Batta* country ?). The first of these names is a curious instance of the perpetuation of a blunder, originating in the misreading of loose Arabic writing. The name is unquestionably *fansūrī*, which carelessness as to points has converted into *kaisūrī* (as above, and in Blochmann's *Aīn*, p. 79). The camphor *al-fansūrī* is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called *Pansur* in Sumatra, perhaps the same as Barus, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn Batuta's (iv. 241) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of Barbosa (p. 204), that the Borneo camphor as exported was packed in tubes of bamboo. This camphor is by Barbosa and some other old writers called 'eatable camphor' (*da mangiare*), because used in medicine, and with betel.

Our form of the word seems to have come from the Sp. *alcanfor* and *canfora*, through the French *camphre*. Dozy points out that one Italian form retains the truer name *cafura*, and an old German one (Mid. High Germ.) is *gaffer* (*Oosterl.* 47).

c. A.D. 540. "Hygiomyri cōfectio, olei silea lib. ij, opobalsami lib. i, spicaenardi, folij singu. unc. iii. carpobalsami, amaraboni, amomi, ligni aloes, sing. unc. ij. mastichae, moschi, sing. scrup. vi. quod si etiā **caphura** non deerit ex ea unc. ij adjicito" . . . . *Aetii Amideni*, Librorum xvi. Tomi Duo . . . Latinitate donati, Basil. MDXXXV., Lib. xvi. cap. cxx.

c. 940. "These (islands called al-Ramīn) abound in gold mines, and are near the country of Kansūr, famous for its **camphor**.

Kafur Canfuri as it also appears in the | and Malabar which was subject to

Camphor, Bhimsaini (barus) valuation 1lb 80 rs
Refined cake 1 cwt 65 rs
Table of Customs Duties on Imports into Br India up to 1875

The first of these is the fine Sumatra camphor the second at $\frac{1}{112}$ of the price is China camphor

one of several languages spoken in the British districts of Canara, and that only in a small portion viz near Kundapur *Tulu* is the chief language in the Southern District

Kanadam occurs in the great Tanjore inscription of the 11th century

... adventurers — *Quarterly Review*, April p 294

Cañara, n p Properly *Kannada* This name has long been given to that part of the West coast which lies below

* And this term in the old Portuguese works means the *Konkani* people and language of Goa.
† i.e *Tulu nad*, or the modern District of S Canara
‡ This passage is exceedingly corrupt, and the version (necessarily imperfect) is made up from

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The relative ratios of value in the Canton market may be roundly given as *b*, 1; *c*, 10; *a*, 80.

The first western mention of this drug occurs, as was pointed out by Messrs. Hanbury and Flückiger, in the Greek medical writer Aëtius (see below), but it probably came through the Arabs, as is indicated by the *ph*, or *f* of the Arab. *kāfūr*, representing the Sanskrit *karpūra*. It has been suggested that the word was originally Javanese, in which language *kāpūr* appears to mean both 'lime' and 'camphor.'

Moodeen Sheriff says that *kāfūr* is used (in Ind. Materia Medica) for 'amber.' *Tābashīr* (q.v.) is, according to the same writer, called *bans-kāfūr*, "bamboo-camphor;" and *ras-kāfūr* (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. *kāfūr-i-kaiṣūrī*, which is in Tamil called *pach'ch'ai* (*i. e.*, crude) *karuppuram*; 2. *Ṣūrati kāfūr*; 3. *Chīnī*; 4. *Batai* (from the *Batta* country ?). The first of these names is a curious instance of the perpetuation of a blunder, originating in the misreading of loose Arabic writing. The name is unquestionably *fanṣūrī*, which carelessness as to points has converted into *kaiṣūrī* (as above, and in Blochmann's *Aīn*, p. 79). The camphor *al-fanṣūri* is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called *Pansūr* in Sumatra, perhaps the same as Barus, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn Batuta's (iv. 241) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of Barbosa (p. 204), that the Borneo camphor as exported was packed in tubes of bamboo. This camphor is by Barbosa and some other old writers called 'eatable camphor' (*da mangiare*), because used in medicine, and with betel.

Our form of the word seems to have come from the Sp. *alcanfor* and *canfora*, through the French *camphre*. Dozy points out that one Italian form retains the truer name *cafura*, and an old German one (Mid. High Germ.) is *gaffer* (*Oosterl.* 47).

c. A.D. 540. "Hygromyri cōfectio, olei salca lib. ij, opobalsami lib. i., spicænardi, folij singu. unc. iiii. carpobalsami, arnabonis, amomi, ligni aloes, sing. unc. ij. mastichae, moschi, sing. scrup. vi. quod si etiã **caphura** non deerit ex ea unc. ij adjicito" . . . . *Aetii Amideni*, Librorum xvi. Tomi Dvo . . . Latinitate donati, Basil. MDXXXV., Liv. xvi. cap. cxx.

c. 940. "These (islands called al-Ramīn) abound in gold mines, and are near the country of Ḳanṣūr, famous for its **camphor**.

1506 ' e de li (Tenasserim) v canella, **camfora** *da man ar* *non se man_a* (i e both camp and camphor not to eat, or Su China camphor) —*Leonardo Ca*

camphor in its natural state *Bhimsini* —*Ain*, pp 78 79

1623 ' In this shipp we ha

of Baros, and also of Borneo to th **Kafur** *Canfuri* as it also appears printed text of Avicenna and *B* notes that in some MSS of the au found **Kafur Fansuri** —*Valent in*

"**Camphor,** Bhimsaini (barus) valua tion 1lb 80 rs
Refined cake 1 cwt 65 rs
Table of Customs Duties on Imports into Br India up to 1875

The first of these is the fine Sumatra camphor the second at 1/12 of the price is China camphor

Campoo, s Hind of the English "*camp*," perly of the Port "*car* used for 'a camp' but specifically applied to disciplined brigades und commanders in the Mah thus —

1803 "Begum Simroo

name probably meaning black the black cotton soil properly syno (*Carnatic*) of that show that the term ntry above the whole (Vijayanagar ejanugger) owing to local e the natives have been as *Canarijs*,* priated to the t between Goa was subject to on much in the e *Carnatic* came usapplied on the insula anarese language go tract above the orth as Bidar (see 33) It is only guages spoken in of Canara and that portion viz, near s the chief language istrict

o th only Kundap in the S

Kanad rs in the great Tanjore inscription of the 11th century

e maund *andi* written The Portu-

amounts to 522 f 55

part of the West coast which lies below | version (necessarily

Canarim is different from that of the Kingdom of Decan and of Goa."—Portuguese *Summary of Eastern Kingdoms,* in *Ramusio,* i. f. 330.

1552. "The third province is called **Canará,** also in the interior. . ."—*Castanheda,* ii. 50.

And as applied to the language:—

"The language of the Gentoos is **Canará.**"—*Ib.* 78.

1552. "The whole coast that we speak of back to the Ghaut (*Gate*) mountain range . . . . they call Concan, and the people properly Concanese (*Conquenijs*), though our people call them **Canarese** (*Canarijs*) . . . .

"And as from the Ghauts to the sea on the west of the Decan all that strip is called Concan, so from the Ghauts to the sea on the west of **Canará,** always excepting that stretch of 46 leagues of which we have spoken [north of Mount Dely] which belongs to the same *Canará,* the strip which stretches to Cape Comorin is called Malabar."—*Barros,* Dec. I. liv. ix. cap. 1.

" ". . . The Kingdom of **Canará,** which extends from the river called Gate, north of Chaul, to Cape Comorin (so far as concerns the interior region east of the Ghats) . . . . . and which in the east marches with the kingdom of Orisa; and the Gentoo Kings of this great Province of **Canará** were those from whom sprang the present Kings of Bisnaga."—*Ibid.* Dec. II. liv. v. cap. 2.

1572.

"Aqui se enxerga lá do mar undoso
Hum monte alto, que corre longamente
Servindo ao Malabar de forte muro,
Com que do **Canará** vive seguro."

Camões, vii. 21.

Englished:

"Here seen yonside where wavy waters play
a range of mountains skirts the murmuring main
serving the Malabar for mighty mure
who thus from him of **Canará** dwells secure."

Burton.

ca 1598. "The land itselfe is called Decan, b. also **Canara.**"—*Linschoten,* 49.

from "Its proper name is *Charnathaca,*
(The from corruption to corruption has
of com be called **Canara.**"—*Couto,* Dec. cap. 5
exceeding
see *Marco Po* ing quotations the term
c. The camp er inclusively or exclu-
fera, D.C., proc erritory which we *now*
under the nam
The relative Thence to the Kingdome
Canton market m hich is but a little one,
as *b,* 1; *c,* 10; *a,* om *Damans.* They are
The first wester r the most part, and
drug occurs, as wa eeves."—*De Monfart,*
Messrs. Hanbury a good opportunity,
the Greek medical
below), but it proba ish, from a Sp. MS.
the Arabs, as is ind uguese of the Lisbon
or *f* of the Arab. *kāf* usio's Italian (i. f.

such as I desired, of getting out of Goa, and penetrating further into India, that is more to the south, to **Canara.** . ."—*P. della Valle,* ii. 601.

1672. "The strip of land **Canara,** the inhabitants of which are called **Canarins,** is fruitful in rice and other food-stuffs."—*Baldaeus,* 98.

There is a good map in this work, which shows 'Canara' in the modern acceptation.

1672. "*Description of* **Canara** *and Journey to Goa.*—This kingdom is one of the finest in India, all plain country near the sea, and even among the mountains all peopled."—*P. Vincenzo Maria,* 420.

Here the title seems used in the modern sense, but the same writer applies *Canara* to the whole Kingdom of Bisnagar.

1673. "At Mirja the Protector of **Canora** came aboard."—*Fryer* (margin), p. 57.

1726. "The Kingdom **Canara** (under which Onor, Batticala, and Garcopa are dependent) comprises all the western lands lying between Walkan (*Konkan?*) and Malabar, two great coast countries."—*Valentijn,* v. 2.

1727. "The country of **Canara** is generally governed by a Lady, who keeps her Court at a Town called *Baydour,* two Days Journey from the Sea."—*A. Ham.* i. 280.

Canaut, Conaut, even **Connaught,** s. Hind. from Arab. *ḳanāt,* the side-wall of a tent, or canvas enclosure.

1616. "The King's Tents are red, reared on poles very high, and placed in the midst of the Camp, covering a large Compasse, incircled with **Canats** (made of red calico stiffened with Canes at every breadth, standing upright about nine foot high) guarded round every night with Souldiers."—*Terry,* in *Purchas,* ii. 1481.

c. 1660. "And (what is hard enough to believe in *Indostan,* where the Grandees especially are so jealous . . .) I was so near to the Wife of this Prince (Dara), that the Cords of the **Kanates** . . . which enclosed them (for they had not so much as a poor tent), were fastned to the wheels of my chariot."—*Bernier,* E. T. 29.

1792. "They passed close to Tippoo's tents: the **canaut*** was standing, but the green tent had been removed."—*T. Munro,* in *Life,* iii. 73.

1793. "The **canaut** of canvas . . . was painted of a beautiful sea-green colour."—*Dirom,* 230.

1817. "A species of silk of which they make tents and **kanauts.**"—*Mill,* ii. 201.

1825. Heber writes **connaut.**—Orig. ed. ii. 257.

Candahar, n.p. *Kandahār.* The application of this name now is exclusively to (a) the well-known city of Western Afghanistan, which is the

* Misprinted *canaul.*

equivalent of the ancient Indian *Gandhara* and the *Gandaritis* of Strabo Some think the name was transferred to (a) in consequence of a migration of the people of Gandhara carrying with them the begging pot of Buddha

Aracho ... We find a third appl... tion of the nam... well as in earli... former port or... Gulf of Camb... Broach District

a —15... Th...

country of Ceylon which became the deposit of the sacred tooth of Buddha at the beginning of the 14th century and was adopted as the native capital about 1592 Chitty says the name is unknown to the natives who call the

... and ... otherwise *Cand a* or named ... *Conde Ouda* i e the high moun tain country —*Valentijn* (*Ceylon*) 19

Candareen, s In Malay ... to which

1 Quandreen is 10 *Cash*
733 *Cash* make 1 *Rom*l

Candy, s A weight used ...

1563 A candil which amounts to 522 pounds (*arrateis*) —*Garcia* f 5...

1710. "They advised that they have supplied Habib Khan with ten **candy** of country gunpowder."—In *Wheeler*, ii. 136.

c. 1760. Grose gives the Bombay **candy** as 20 maunds of 28 lbs. each = 560 lbs.; the Surat ditto as 20 maunds of 37⅓ lbs. = 746⅔ lbs.; the Anjengo ditto 560 lbs.; the Carwar ditto 575 lbs.; the Coromandel ditto at 500 lbs. &c.

Candy (Sugar-). This name of crystallized sugar, though it came no doubt to Europe from the Pers. Arab. *ḳand* (Pers. also *shakar ḳand;* Sp. *azucar cande;* It. *candi* and *zucchero candito;* Fr. *sucre candi*) is of Indian origin. There is a Skt. root *khaṇḍ*, to break, whence *khaṇḍa*, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tam. *kar-kanda*, Malayāl. *kaṇḍi* and *kal-kaṇḍi*, which may have been the direct source of the Persian and Arabic adoption of the word, and perhaps its original, from a Dravidian word = 'lump.'

A German writer, long within this century, (as we learn from Mahn quoted in Diez's Lexicon) appears to derive **candy** from Candia, "because most of the sugar which the Venetians imported was brought from that island"—a fact probably invented for the nonce. But the writer was the same wiseacre who (in the year 1829!) characterized the book of Marco Polo as a "clumsily compiled ecclesiastical fiction disguised as a Book of Travels" (see Introduction to Marco Polo, 2nd ed., pp. 112, 113).

c. 1343. "A centinajo si vende giengiovo, cannella, lacca, incenso, indaco .... verzino scorzuto, zucchero ... **zucchero candi** ... porcellane ... costo ..."—*Pegolotti*, p. 134.

1461. "... Un ampoletto di balsamo. Teriaca bossoletti 15. Zuccheri Moccari (?) panni 42. **Zuccheri canditi**, scattole 5 ..."—*List of Presents from Sultan of Egypt to the Doge* (see under **Benjamin**).

c. 1590. "White sugar candy (**kandī** *safed*) ... 5½ *dams* per *ser*."—*Āīn*, i. 63.

1627. "Sugar **Candie**, or Stone Sugar."—*Minsheu*, 2nd ed. s. v.

1727. "The Trade they have to China is divided between them and *Surat* ... the Gross of their own Cargo, which consists in Sugar, **Sugar-candy**, Allom, and some Drugs ... are all for the *Surat* Market."—*A. Ham.* i. 371.

Cangue, s. A square board, or portable pillory of wood, used in China as a punishment, or rather, as Dr. Wells Williams says, as a kind of censure, carrying no disgrace; strange as that seems to us, with whom the essence of the pillory is disgrace. The frame weighs up to 30lbs., a weight limited by law. It is made to rest on the shoulders without chafing the neck, but so broad as to prevent the wearer from feeding himself. It is generally taken off at night (*Giles*).

The *Cangue* was introduced into China by the Tartar dynasty of Wei in the 5th century, and is first mentioned under A.D. 481. In the *Kwang-yun* (a Chin. Dict. published A.D. 1009) it is called *kanggiai* (modern mandarin *hiang - hiai*), *i.e.* 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, *gong*, and the Cantonese *k'ang-ka*, 'to wear the *Cangue*,' a survival (as frequently happens in Chinese vernaculars) of an ancient term with a new orthography. It is probable that the Portuguese took the word from one of these latter forms, and associated it with their own *canga*, an 'ox-yoke,' or 'porter's yoke for carrying burdens.' The thing is alluded to by F. M. Pinto and other early writers on China, who do not give it a name.

Something of this kind was in use in countries of Western Asia, called in Persia *doshāka* (*bilignum*). And this word is applied to the Chinese *cangue* in one of our quotations. *Doshāka*, however, is explained in the lexicon *Burhān-i-Kāṭi'* as 'a piece of timber with two branches placed on the neck of a criminal' (*Quatremère*, in *Not. et Extr.* xiv. 172, 173).

1420. "... made the ambassadors come forward side by side with certain prisoners .. Some of these had a *doshāka* on their necks."—*Shah Rukh's Mission to China*, in *Cathay*, p. cciv.

c. 1540. "... Ordered us to be put in a horrid prison with fetters on our feet, manacles on our hands, and *collars* on our necks ..."—*F. M. Pinto* (orig.) ch. lxxxiv.

1585. "Also they doo lay on them a certaine covering of timber, wherein remaineth no more space of hollownesse than their bodies doth make: thus they are vsed that are condemned to death."—*Mendoza* (tr. by Parke, 1589) Hak. Soc. i. 117-118.

1696. "He was imprisoned, **congoed**, tormented, but making friends with his Money ... was cleared, and made Under-Customer. .."—*Bowyer's Journal* at Cochin China in *Dalrymple, Or. Rep.* i. 81.

1727. "With his neck in the **congoes** which are a pair of Stocks made of bamboos."—*A. Ham.* ii. 175.

1749 "Aussitôt on les mit tous trois en

inflicted for petty crimes"—*Staunton, Embassy* &c ii 492

ot northern Malabar, famous i early Portuguese history, and still is the chief British m station on that coast, with a European regiment The name is *Kannur* or *Kannanur*, 'Krishna's Town

Stoneo Ital, Append

1 10 "Canonor in which the King strong castle at which horses disembark"—*Vart*

1572

"Chamará o Samorim mais gente nova

* * *

Fará que todo o Nayre em fim se mova
Que entre Calecut jaz, e Cananor
Camoes x 14

By Burton

'The Samorin shall summon fresh allies,

* * *

lo! at his bidding every Nayr man lies,
that dwells twixt Calecut and Can

Canongo, s Pers *kanun g* 'Law-utterer' (the first part Arab from Gr κανων) In India, and formerly in Bengal registrar of a *tahsil* or other revenue subdivision, who receives the reports of the *patwaris*, or village registrars

Canteroy s

Dirom's Narrative, p 279, where the revenues of the territory taken from Tippoo in 1792 are stated in **Canteray** pagodas

Canton, n p The great seaport of f city of the , whence we the Portuguese, whose other writers call it *Cant to* The proper name of the city

o alla che è *m*, in

pro this

1727 Canton or *Q uant ung* (as the Chinese express it) is the next maritime Province —*A Ham* ii 217

s (Pron *Cantoon*- t on penult) This become almost appropriated as Anglo-Indian being so

1783 'I know not the full meaning of

1848 "Her ladyship, our old acquaintance is as much at home at Madras as at Brussels—in the cantonment as under the tents —*Vanity Fair*, ii ch 8

Kappal, 'a ship' n imported into

thers which are made like ie bottom they call capel.

Capelan, n p This is a name which was given by several 16th-century travellers to the mountains in Burma from which the rubies pur-

chased at Pegu were said to come; the idea of their distance, &c., being very vague. It is not in our power to say what name was intended. The real position of the "ruby-mines" is 60 or 70 miles N.E. of Mandalay.

1506. ". . . e qui è uno porto appresso uno loco che si chiama **Acaplen**, dove li se trova molti rubini, e spinade, e zoie d'ogni sorte."—*Leonardo di Ca' Masser*, p. 28.

1510. "The sole merchandise of these people is jewels, that is, rubies, which come from another city called **Capellan**, which is distant from this (Pegu) 30 days' journey."—*Varthema*, 218.

1516. "Further inland than the said Kingdom of Ava, at 5 days journey to the south-east, is another city of Gentiles . . . called **Capelan**, and all round are likewise found many and excellent rubies, which they bring to sell at the city and fair of Ava, and which are better than those of Ava."—*Barbosa*, 187.

c. 1535. "This region of Arquam borders on the interior with the great mountain called **Capelangam**, where are many places inhabited by a not very civilized people. These carry musk and rubies to the great city of Ava, which is the capital of the Kingdom of Arquam. . ."—*Sommario de Regni*, in *Ramusio*, i. 334 *v*.

c. 1660. ". . A mountain 12 days journey or thereabouts, from *Siren* towards the North-east; the name whereof is **Capelan**. In this mine are found great quantities of Rubies."—*Tavernier* (E. T.) ii. 143.

Phillips's Mineralogy (according to Col. Burney) mentions the locality of the ruby as "the **Capelan** mountains, *sixty miles from Pegue, a city in Ceylon!*" (*J. As. Soc. Bengal*, ii. 75).

This writer is certainly very loose in his geography, and Dana (ed. 1850) is not much better:

"The best ruby sapphires occur in the **Capelan** mountains, near Syrian, a city of Pegu."—*Mineralogy*, p. 222.

Capucat, n.p. The name of a place on the sea near Calicut, mentioned by several old authors, but which has now disappeared from the maps, and probably no longer exists. The proper form is uncertain.

1498. In the *Roteiro* it is called **Capua**.—P. 50.

1510. ". . . another place called **Capogatto**, which is also subject to the King of Calecut. This place has a very beautiful palace, built in the ancient style."—*Varthema*, 133-134.

1516. "Further on . . . is another town, at which there is a small river, which is called **Capucad**, where there are many country-born Moors, and much shipping."—*Barbosa*, 152.

1562. "And they seized a great number of grabs and vessels belonging to the people of **Kabkad**, and the new port, and Calicut, and Funan [*i.e. Ponany*], these all being subject to the Zamorin."—*Tohfat-ul-Mujahideen*, tr. by Rowlandson, p. 157.

The want of editing in this last book is deplorable.

Caracoa, Caracolle, &c., s. Malay *kura-kura*, but said to be Arab. *ḳura-ḳūra* which Dozy says (s.v. *Carraca*) was, among the Arabs, a merchant vessel, sometimes of very great size. Crawfurd describes the Malay *ḳura-ḳura*, as 'a large kind of sailing vessel;' but the quotation from Jarric shows it to have been the Malay galley. Marre (*Kata-Kata Malayou*, 87) says: "The Malay **kora-kora** is a great row-boat; still in use in the Moluccas. Many measure 100 feet long and 10 wide. Some have as many as 90 rowers."

c. 1330. "We embarked on the sea at Lādhikiya in a big *ḳurḳūra* belonging to Genoese people, the master of which was called Martalamin."—*Ibn Batuta*, ii. 254.

1349. "I took the sea on a small *ḳurḳūra* belonging to a Tunisian."—*Ibid.* iv. 327.

1606. "The formost of these Galleys or **Caracolles** recovered our Shippe, wherein was the King of Tarnata."—*Middleton's Voyage*, E. 2.

" ". . . Nave conscensâ, quam linguâ patriâ **caracora** nuncupant. Navigii genus est oblõgum, et angustum, triremis instar, velis simul et remis impellitur."—*Jarric, Thesaurus*, i. 192.

1659. "They (natives of Ceram, &c.) hawked these dried heads backwards and forwards in their **korrekorres** as a special rarity."—*Walter Schultzen's Ost-Indische Reise*, &c., p. 41.

1711. "Les Phillipines nomment ces batimens **caracoas**. C'est vne espèce de petite galère à rames et à voiles."—*Lettres Edif.* iv. 27.

1774. "A **corocoro** is a vessel generally fitted with outriggers, having a high arched stem and stern, like the points of a half moon. . . The Dutch have fleets of them at Amboyna, which they employ as guarda-costas."—*Forrest, Voyage to N. Guinea*, 23. Forrest has a plate of a **corocoro**, p. 64.

Caraffe, s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from a root *gharaf*, 'to draw' (water), through the Span. *garráfa*. But the precise Arabic word is not in the dictionaries (see under **Carboy**).

Carambola, s. The name given by

various old writers on Western India to the beautiful acid fruit of the tree

called by the French *carambolage* we do

1878 ... the oval c Kamrak."— ... *Ind* ... *Ca dem* 50

Carat s Arab *kirrat*, which is taken from the Greek *κεράτιον* a bean of the *κερατεια* or carob tree (*Ceratonia siliqua* L)

This bean like the Ind n rat ...

the 24th part of the golden solidus of Constantine which again was = $\frac{1}{6}$ of an ... Hence the carat was = $\frac{1}{144}$ of

passage from St Isidore ... elow the *cerates* is distinct ... *siliqua* and = $1\frac{1}{2}$ *Siliquae* ... cannot explain but the ... *raeta was* the *κεράτιον* and ... *a* as $\frac{1}{24}$ of a solidus ... the ... the *carat* in all its use ... find the *carat* at Constanti... the 14th century = $\frac{1}{24}$ of the *hyperpera* or Greek *bezant* which was

But these carats really run $151\frac{1}{2}$ to the ounce troy so that the diamond *carat* is $3\frac{1}{6}$ grs nearly This we presume was adopted direct from some foreign system in which the carat was $\frac{1}{144}$ of the local ounce

c A D 636 Siliqua vigesima quarta

beauty enjoined upon them. The commissioners . . assemble all the girls of the province, in presence of appraisers appointed for the purpose. These carefully survey the points of each girl. . . They will then set down some as estimated at 16 **carats**, some at 17, 18, 20, or more or less, according to the sum of the beauties or defects of each. And whatever standard the Great Kaan may have fixed for those that are to be brought to him, whether it be 20 carats or 21, the commissioners select the required number from those who have attained that standard."—*Marco Polo*, 2nd ed. i. 350–351.

1673. "A stone of one **Carrack** is worth 10*l*."—*Fryer*, 214.

Caravan, s. P. *karwān;* a convoy of travellers. The Arab. *kāfila* is more generally used in India. The word is found in French as early as the 13th century (*Littré*). A quotation below shows that the English transfer of the word to a wheeled conveyance for travellers (now for goods also) dates from the 17th century. The abbreviation *van* in this sense seems to have acquired rights as an English word, though the altogether analogous *bus* is still looked on as slang.

c. 1270. "Meanwhile the convoy (la **caravana**) from Tortosa . . . armed seven vessels in such wise that any one of them could take a galley if it ran alongside."—*Chronicle of James of Aragon*, tr. by *Foster*, i. 379.

1330. "De hac civitate recedens cum **caravanis** et cum quadam societate, ivi versus Indiam Superiorem." — *Friar Odoric*, in *Cathay*, &c. ii. App. iii.

1384. "Rimonda che l'avemo, vedemo venire una grandissima **carovana** di cammelli e di Saracini, che recavano spezierie delle parti d' India."—*Frescobaldi*, 64.

c. 1420. "Is adolescens ab Damasco Syriae, ubi mercaturae gratiâ erat, perceptâ prius Arabum linguâ, in coetu mercatorum —hi sexcenti erant—quam vulgo **caroanam** dicunt . . ."—*N. Conti*, in *Poggius de Varietate Fortunae.*

1627. "A **Caravan** is a convoy of souldiers for the safety of merchants that trauell in the East Countreys."—*Minshew*, 2nd ed. *s. v.*

1674. "**Caravan** or **Karavan** (Fr. *caravane*) a Convoy of Souldiers for the safety of Merchants that travel by Land. Also of late corruptly used with us for a kind of Waggon to carry passengers to and from London."—*Glossographia*, [illegible] E.

Caravanseray, s. [illegible] *ai;* a seray (q.v.) for the [illegible] vans (q.v.).

1554. "I'ay à parler [illegible] **Carbachara**: . . . Ie [illegible] autrement en François, sinon vn **Carbachara**: et pour le sçauoir donner à entendre, il fault supposer qu'il n'y a point d'hostelleries es pays ou domaine le Turc, ne de lieux pour se loger, sinon dedens celles maisons publiques appellée **Carbachara**. . ." —*Observations* par *P. Belon*, f. 59.

1564. "Hic diverti in diversorium publicum, **Caravasarai** Turcae vocant . . . vastum est aedificium . . . in cujus medio patet area ponendis sarcinis et camelis."—*Busbequii*, *Epist.* i. (p. 35).

1619. ". . . a great bazar, enclosed and roofed in, where they sell stuffs, cloths, &c. with the House of the Mint, and the great **caravanserai**, which bears the name of *Lala Beig* (because Lala Beig the Treasurer gives audiences, and does his business there) and another little **caravanserai**, called that of the *Ghilac* or people of Ghilan."—*P. della Valle* (from Ispahan) ii. 8.

1627. "At *Band Ally* we found a neat **Carravansraw** or Inne . . . built by mens charity, to give all civill passengers a resting place *gratis;* to keepe them from the injury of theeves, beasts, weather, &c."—*Herbert*, p. 124.

Caravel, s. This often occurs in the old Portuguese narratives. The word is alleged to be not oriental, but Celtic, and connected in its origin with the old British *coracle;* see the quotation from Isidore of Seville, the indication of which we owe to Bluteau, s.v.

The Portuguese caravel is described by the latter as a 'round vessel' (*i. e.*, not long and sharp like a galley), with lateen sails, ordinarily of 200 tons burthen.

The character of swiftness attributed to the *caravel* (see both Damian and Bacon below) has suggested to us whether the word had not come rather from the Persian Gulf—Turki, *karāwul*, 'a scout, an outpost, a vanguard.' Doubtless there are difficulties. Thus the word is found in the following passage, quoted from the life of St. Nilus, who died c. 1000, a date hardly consistent with Turkish origin. But the Latin translation is by Cardinal Sirlet, c. 1550, and the word may have b[illegible] ed or mod[illegible]

[illegible] nim i[illegible] Calabriae nav[illegible] em non v[illegible] entes et [illegible] "

1552 "Ils licherent les bordces de leurs **Karawelles**, ornèrent leurs vaisseaux de pavillons et s avancèrent sur nous. —*S di Ali* p 70

c 1615 "She may spare me her mizen and her bonnets, I am a **carvel** to her —*Beaum & Flet*, *Wit without Money* i 1

1883 '
Machoas
generally
of *Bombay*
M D

Carboy, s A large glass

ampullacea et circumducto scirpo tunicata, quae vocant **Karabâ** Venit *Karaba* una apud vitriarios duobus mamudi, raro carius —*Kaempfer, Amoen Exot* 379

1800 "Six **corabahs** of rose water "—*Symes, Emb to Ava*, p 488.

1813 "**Carboy** of Rosewater "—*Mil*

1804 'If the (bullock) establishment should be formed it sh uld be in regular **Karkanas** —*Wellington* iii 512

Carcoon, s Mahr *karkun* 'a clerk' which is an adoption of the Persian *kar kun* (*faciendorum factor*) or 'manager'

n p *Karnataka* and

logy) with the *Canara* country (q v) of the older Portuguese writers The *Karnātaka* became extended especially in connection with the rule of the Nabobs of Arcot, who partially occupied the Vijayanagara territory, and were known as Nawābs of the

below the western Ghauts; and eventually among the English the term *Carnatic* came to be understood in a sense more or less restricted to the eastern low country, though never quite so absolutely as Canara has become restricted to the western low country. The term *Carnatic* is now obsolete.

c. A.D. 550. In the *Brihat Sanhitā* of Varāhamihira, in the enumeration of peoples and regions of the south, we have in Kern's translation (*J. R. As. Soc.* N.S. v. 83) *Karnāta*; the original form, which is not given by Kern, is **Karnāta**.

c. A.D. 1100. In the later Sanskrit literature this name often occurs, *e.g.* in the *Kathāsaritsāgara*, or 'Ocean for Rivers of Stories,' a collection of tales (in verse) of the beginning of the 12th Century, by Somadeva, of Kashmir; but it is not possible to attach any very precise meaning to the word as there used.

A.D. 1400. The word also occurs in the inscriptions of the Vijayanagara dynasty, *e.g.* in one of A.D. 1400. (*Burnell, S. Ind. Palaeography*, 2nd ed. pl. xxx.)

1608. "In the land of **Karnāta** and Vidyānagara was the King Mahendra...." *Taranātha's Hist. of Buddhism*, by Schiefner, p. 257.

c. 1610. "The Zamindars of Singaldip (Ceylon) and **Karnatak** came up with their forces and expelled Sheo Rai, the ruler of the Dakhin." *Firishta* in *Elliot*, vi. 549.

1614. See quotation from Couto under *Canara*.

c. 1652. "Gandicot is one of the strongest Cities in the Kingdom of **Carnatica**." — *Tavernier*, E. T. ii. 98.

c. 1660. "The Rajas of the **Karnatik**, Mahratta (country), and Telingana, were subject to the Rāī of Bidar." — *Akbar's Sahib*, in *Elliot*, vii. 126.

1673. "I received this information from the natives, that the **Canatick** country reaches from *Gongola* to the *Zamorhin's* Country of the *Malabars* along the Sea, and inland up to the Pepper Mountains of *Sunda*.... *Bedmure*, four Days Journey hence, is the Capital City." — *Fryer*, 162, in Letter IV., *A Relation of the* **Canatick** *Country*. — Here he identifies the "Canatick" with Canara below the Ghauts.

So also the coast of Canara seems meant in the following:

c. 1760. "Though the navigation from the **Carnatic** coast to Bombay is of a very short run, of not above six or seven degrees...." — *Grose*, i. 232.

c. 1760. "The **Carnatic** or province of Arcot ... its limits now are greatly inferior to those which bounded the ancient **Carnatic**; for the Nabobs of Arcot have never extended their authority beyond the river Gondegama to the north; the great chain of mountains to the west; and the branches of the Kingdom of Trichinopoli, Tanjore, and Maissore to the south: the sea bounds it to the east." — *Ibid.* ii. xi.

1762. "Siwace Madhoo Rao ... with this immense force ... made an incursion into the **Karnatic** Balaghaut." — *Hussein Ali Khan, History of Hyder Naik*, 148.

1792. "I hope that our acquisitions by this peace will give so much additional strength and compactness to the frontiers of our possessions, both in the **Carnatic** and on the coast of Malabar, as to render it difficult for any power above the Ghauts to invade us." — *Lord Cornwallis's* Despatch from Seringapatam, in *Seton Karr*, ii. 96.

1826. "Camp near Chillumbrum (**Carnatic**), March 21st." This date of a letter of Bp. Heber's is probably one of the latest instances of the use of this term in a natural way.

Carnatic Fashion. See under **Benighted.**

Carrack, n.p. An island in the upper part of the Persian Gulf, which has been more than once in British occupation. Properly **Khārak**. It is so written in *Jauhari's Tārīkh* (i. 361, 372). But Dr. Badger gives the modern Arabic as *el-Khārij*, which would represent old Persian *Khārig*.

c. 850. "**Kharek** ... cette île qui a un farsakh en long et en large, produit du blé, des palmiers, et des vignes." — *Ibn Khordādbeh*, in *J. As.* ser. vi. tom. v. 283.

c. 1563. "Partendosi da Bassora si passa 200 miglia di Golfo col mare a banda destra sino che si giunge nell' isola di **Carichi**...." — *C. Federici*, in *Ramusio*, iii. 386.

1727. "The Islands of **Carrick** lye, about West North West, 12 Leagues from *Bowchier*." — *A. Ham.* i. 90.

1758. "The Baron ... immediately sailed for the little island of **Karec**, where he safely landed, having attentively surveyed the spot; he at that time laid the plan, which he afterwards executed with so much success." — *Ives*, 212.

Carrack, s. A kind of vessel of burden from the middle ages down to the end of the 17th century. The character of the earlier *carrack* cannot be precisely defined. But the larger cargo-ships of the Portuguese in the trade of the 16th century were generally so styled, and these were sometimes of enormous tonnage, with 3 or 4 decks. Charnock (*Marine Architecture*, ii. p. 9) has a plate of a Genoese carrack of 1542. He also quotes the description of a Portuguese carrack taken by Sir John Burrough in 1592. It was of 1,600 tons burthen, whereof 900 merchandize; carried 32 brass pieces and between 600 and 700 passengers(?);

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II i 24 Quatremere at

also be used as a transport
was so used on sea and land
Since writing this we observe that Dozy i inclined to derive carra a (which is old in Spani h he says) from lar kir the plural of kirk or k rk ra (see Caracoa) A itself he thinks may have c rric ire which alrea ly oc Jerome So that Mr Skeat possibly correct

1338 after that we Ven ce on board a certain c sa led down the Adr at c Se jual in Cathay &c 231

1383 Eodem tempore

by ii i ey 1004 ii 83-04

15 ? Ils ava ent 4 barque grand s comme des karraka "—S / 41 67

1566-68 mo th of Ran

The b gger Whale like some hu e carrack lay
Wh ch wanted Sea room for her foes to play
Waller Battle of the Summer Is ands

1684 tl ere was a Carack of Port

ages iv

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Sir David Ochterlony was always called by the Sepoys *Loni-okhtar*. In our memory an officer named *Holroyd* was always called by the Sepoys *Roydāl*.

Cartooce, s. A cartridge. *Kārtūs*, Sepoy Hind.

Cash, s. A name applied by Europeans to sundry coins of low value in various parts of the Indies. The word in its original form is of extreme antiquity, "Sansk. *karsha* ... a weight of silver or gold equal to $\frac{1}{400}$ of a *Tulā*" (*Williams, Skt. Dict.*; and see also a Note on the *kārsha*, or rather *kārshāpaṇa*, as a copper coin of great antiquity, in E. Thomas's *Pathán Kings of Dehli*, 361, 362). From the Tamil form *kāsu*, or perhaps from some Konkani form which we have not traced, the Portuguese seem to have made *caixa*, whence the English *cash*. In Singalese also *kāsi* is used for 'coin' in general.

The English term was appropriated in the monetary system which prevailed in S. India up to 1818; thus there was a copper coin for use in Madras struck in England in 1803, which bears on the reverse, "XX Cash."* Under this system 80 cash = 1 fanam, 42 fanams = 1 star pagoda.

But from an early date the Portuguese had applied *caixa* to the small money of foreign systems, such as those of the Malay Islands, and especially to that of the Chinese. In China the word *cash* is used, by Europeans and their hangers-on, as the synonym of the Chinese *le* and *tsien*, which are those coins made of an alloy of copper and lead with a square hole in the middle, which in former days ran 1000 to the *liang* or **tael** (q.v.), and which are strung in certain numbers on cords. Rouleaux of coin thus strung are represented on the surviving bank-notes of the Ming Dynasty (A.D. 1368 onwards), and probably were also on the notes of their Mongol predecessors.

The existence of the distinct English word *cash* may probably have affected the form of the corruption before us. This word had a European origin from It. *cassa*, French *caisse*, 'the money-chest;' this word in book-keeping having given name to the heading of account under which actual disbursements of coin were entered (see *Wedgwood*, s.v.). In Minsheu (2nd ed. 1627) the present sense of the word is not attained. He only gives "a tradesman's Cash, or Counter to keepe money in."

* A figure of this coin is given in *Ruding*.

1510. "They have also another coin called **cas**, *16 of which go to a tare of silver*."—*Varthema*, 130.

" "In this country (Calicut) a great number of apes are produced, one of which is worth 4 **casse**, and one **casse** is worth a *quattrino*."—*Ibid.* 172.

(Why a monkey should be worth 4 *casse* is obscure).

1598. "You must understand that in *Sunda* there is also no other kind of money than certaine copper mynt called **Caixa**, of the bignes of a Hollãdes doite, but not half so thicke, in the middle whereof is a hole to hang it on a string, for that commonlie they put two hundreth or a thousand vpon one string."—*Linschoten*, 34.

1600. "Those (coins) of Lead are called **caxas**, whereof 1600 make one mas."—*John Davis*, in *Purchas*, i. 117.

1609. "Ils (les Chinois) apportent la monnoye qui a le cours en toute l'isle de Iava, et Isles circonvoisines, laquelle en lãgue Malaique est appellee **Cas**. . . Cette monnoye est jettée en moule en Chine, a la Ville de Chincheu."—*Houtman, in Nav. des Hollandois*, i. 30, *b*.

1711. "Doodos and **Cash** are Copper Coins, eight of the former make one Fanham, and ten of the latter one Doodo."—*Lockyer*, 8.

1718. "**Cass** (a very small coin, eighty whereof make one Fano)."—*Propagation of the Gospel in the East*, ii. 52.

1727. "At Atcheen they have a small Coin of leaden Money called **Cash**, from 12 to 1600 of them goes to one *Mace*, or *Masscie*."—*A. Ham.* ii. 109.

c. 1750-60. "At Madras and other parts of the coast of Coromandel, 80 **casches** make a fanam, or 3d. sterling; and 36 fanams a silver pagoda, or 7s. 8d. sterling."—*Grose*, i. 282.

1790. "So far am I from giving credit to the late Government (of Madras) for œconomy, in not making the necessary preparations for war, according to the positive orders of the Supreme Government, after having received the most gross insult that could be offered to any nation! I think it very possible that every **Cash** of that ill-judged saving may cost the Company a crore of rupees."—Letter of *Lord Cornwallis* to E. J. Hollond, Esq., see the *Madras Courier*, 22nd Sept. 1791.

1813. At Madras, according to Milburn, the coinage ran:

"10 **Cash**=1 *doodee*; 2 *doodees*=1 pice; 8 *doodees*=1 single fanam," &c.

The following shows a singular corruption probably of the Chinese *tsien*, and illustrates how the striving after meaning shapes such corruptions —

An intermediate step in this transformation is found in Cocks's Japan Journal, *passim*, e.g. ii. 89

'But that which I tooke most note of

[illegible] them may valle [illegible] 10d str and are about the lignes of a 3d English money

Cashew, s The tree fruit or nut of

[illegible] wild tree long before the end of the 17th century and it is described as an Indian tree by Acosta

The name appears to be S American

gum imported under the name of *Cashum*

coglie grandissima quantità, essendo la pianta fertilissima e molto frequente, ancora nelli luoghi più deserti et inculti —*Vincenzo Maria* 354

1673 Fryer describes the Tree under the

c 1830 'The **cashew**, with its apple like that of the cities of the Plain fair to look at but acrid to the taste to which the far famed nut is appended like a bud —*Tom Cringle* ed 1863 p 140

1875 '**Cajoo** kernels —*Table of Customs Duties imposed in Br India up to* 1875

[illegible]mere, n p The famous valley of the Western Himalaya, P *Kashmir* from Skt [illegible], and sometimes *Kasmira*, alleged by Burnouf to be a contraction of *Kasyapamira* Whether or not it be the *Kaspatyrus* or *Kaspapyrus* of Herodotus we believe it undoubtedly to be the *Kaspeiria* (kingdom) of Ptolemy

Several of the old Arabian geographers write the name with the guttural *K*, but this is not so used in modern times

210

1676.
"A trial of your kindness I must make;
Though not for mine, so much as virtue's sake,
The Queen of **Cassimere**. . . ."
Dryden's Aurungzebe, iii. 1.

1814. "The shawls of **Cassimer** and the silks of Iran."—*Forbes, Or. Mem.* iii. 177.—See **Kerseymere**.

Casis, Caxis, Caciz, &c., s. This Spanish and Portuguese word, though Dozy gives it only as *prêtre chrétien*, is frequently employed by old travellers, and writers on Eastern subjects, to denote Mahommedan divines (*mullas* and the like). It may be suspected to have arisen from a confusion of two Arabic terms—*ḳāḍī* (see **Cazee**) and *kashīsh* or *ḳasīs*, 'a Christian Presbyter' (from a Syriac root signifying *senuit*). Indeed we sometimes find the precise word *kashīsh* (*Caxix*) used by Christian writers as if it were the special title of a Mahommedan theologian, instead of being, as it really is, the special and technical title of a Christian priest (a fact which gives Mount Athos its common Turkish name of *Kashīsh Dāgh*). In the first of the following quotations the word appears to be applied by the Mussulman historian to *pagan* priests, and the word for churches to pagan temples. In the others, except that from Major Millingen, it is applied by Christian writers to Mahommedan divines, which is indeed its recognised signification in Spanish and Portuguese. In Jarric's *Thesaurus* (Jesuit Missions, 1606) the word *Cacizius* is constantly used in this sense.

c. 1310. "There are 700 churches (*kalīsīa*) resembling fortresses, and every one of them overflowing with presbyters (**kashīshān**) without faith, and monks without religion."—*Description of the Chinese City of Khanzai* (Hangchau) in *Wasāf's History* (see also *Marco Polo*, ii. 196).

1404. "The town was inhabited by Moorish hermits called **Caxixes**; and many people came to them on pilgrimage, and they healed many diseases."—*Markham's Clavijo*, 79.

1514. "And so, from one to another, the message passed through four or five hands, till it came to a **Gazizi**, whom we should call a bishop or prelate, who stood at the King's feet. . ."—Letter of *Giov. de Empoli*, in *Archiv. Stor. Ital.* Append., p. 56.

1538. "Just as the Cryer was offering to deliver me unto whomsoever would buy me, in comes that very **Cacis** Moulana, whom they held for a Saint, with 10 or 11 other **Cacis** his Inferiors, all Priests like himself of their wicked sect."—*F. M. Pinto* (tr. by H. C.) p. 8.

1552. **Caciz** in the same sense used in *Barros*, II. ii. 1.

1561. "The King sent off the Moor, and with him his **Casis**, an old man of much authority, who was the principal priest of his Mosque."—*Correa*, by Ld. Stanley, 113.

1567. ". . . The Holy Synod declares it necessary to remove from the territories of His Highness all the infidels whose office it is to maintain their false religion, such as are the **cacizes** of the Moors, and the preachers of the Gentoos, *jogues*, sorcerers (*feitiçeiros*), *jousis*, *grous* (*i.e. joshis* or astrologers, and *gūrūs*), and whatsoever others make a business of religion among the infidels, and so also the bramans and *paibus*."*—*Decree* 6 of the *Sacred Council of Goa*, in *Arch. Port. Or.* fasc. 4.

1580. ". . . e foi sepultado no campo per **Cacises**."—*Primor e Honra*, &c., f. 13 *v*.

1582. "And for pledge of the same, he would give him his sonne, and one of his chief chaplaines, the which they call **Cacis**."—*Castañeda*, by N. L.

1603. "And now those initiated priests of theirs called *Cashishes* (**Casciscis**) were endeavouring to lay violent hands upon his property."—*Benedict Goës*, in *Cathay*, &c., ii. 568.

1648. "Here is to be seen an admirably wrought tomb in which a certain **Casis** lies buried, who was the *Pedagogue* or Tutor of a King of *Guzuratte*."—*Van Twist*, 15.

1672. "They call the common priests **Casis**, or by another name, *Schierifi*, who like their bishops are in no way distinguished in dress from simple laymen, except by a bigger turban . . . and a longer mantle. . ."—*P. Vincenzo Maria*, 55.

1688. "While they were thus disputing, a **Caciz**, or doctor of the law, joined company with them."—*Dryden, L. of Xavier; Works*, ed. 1821, xvi. 68.

1870. "A hierarchical body of priests, known to the people (Nestorians) under the names of **Kieshishes** and *Abunas*, is at the head of the tribes and villages, entrusted with both spiritual and temporal powers."—*Millingen, Wild Life among the Koords*, 270.

Cassanar, Cattanar, s. A priest of the Syrian Church of Malabar; Malayāl. *Kattanār*, meaning originally 'a chief,' and formed eventually from the Sansk. *Kartṛi*.

1606. "The Christians of St. Thomas call their priests **Caçanares**."—*Gouvea*, f. 28 *b*.

This author gives **Catatiara** and **Caçaneira** as feminine forms, 'a Cassanar's wife.' The former is Malayal. *Kattatti*, the latter a Portuguese formation.

1612. "A few years ago there arose a dis-

* Qu. *prabhūs*? See **Purvoe**.

pute between a Brahman and a certa n Cas sanar on a matter of jur d ction —P V n- c ..o Maria 15⁹

Cassay n p \ name m former lays to the M M

1759 In *Dalr n ple s Oriental Repertory* we find **Cassay** (i 116)

1795 All the troopers in the K ng s ser ice are nat ves of **Cassay**, who are i uch better horsemen tl an the Burmans —*Sy es* p 318

Cassowary, s The name of this ore t h l of wh h the fi t s e es

16 9 Tl aforesai l bird **Cossebares** also w ll swallo v iron and lead as we once

°66

Caste s The art ficial ¹ of soc ety in India f rst ma l

Mr l lpl instone prefers to write **Cast**

k tet He cal s these div N rs nga an l Malabar so i *le q t os i e* laws n the sen e of sectari B it he uses the wor t x l c l way which shoul l en ly l ave j technical ense Th

the King of Calicut Th s King keeps 1000 women to whom he gives

Aca he l⁊ alled (m arios

Correa and Garc a De Orta we l ave the word in what we may call the t ch nical sen e

15₀⁹ Tl e Adm ral rece ed the e

1 61 Some f tl em asserted that they were f the **caste** *casta*) of the Chr st ans

lo t Or ent ia c 4

1 2

By Burton

Two modes of men are kno vn the nobles kno v the name of Nayr who call the lo er **Caste**

1613. "The Banians kill nothing; there are thirtie and odd severall **Casts** of these that differ something in Religion, and may not eat with each other."—*N. Whithington* in *Purchas*, i. 485.

See also *Pilgrimage*, pp. 997, 1003.

1630. "The common *Bramane* hath eighty two **Casts** or Tribes, assuming to themselves the name of that Tribe . . ."—*Lord's Display of the Banians*, p. 72.

1673. "The mixture of **Casts** or Tribes of all India are distinguished by the different modes of binding their Turbats."—*Fryer*, 115.

c. 1760. "The distinction of the Gentoos into their tribes or **Casts**, forms another considerable object of their religion."—*Grose*, i. 201.

1763. "The **Casts** or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four."—*Orme* (ed. 1803), i. 4.

1878. "There are thousands and thousands of those so-called **Castes**; no man knows their number, no man can know it; for the conception is a very flexible one, and moreover new **castes** continually spring up and pass away."—*F. Jagor, Ost-Indische Handwerk und Gewerbe*, 13.

Castes are according to Indian social views, either high or low.

1876. "**Low-caste** Hindoos in their own land, are to all ordinary apprehension, slovenly, dirty, ungraceful, generally unacceptable in person and surroundings. . . . Yet offensive as is the *low caste* Indian, were I estate owner, or colonial governor, I had rather see the lowest Pariahs of the low, than a single trim, smooth faced, smooth-waved, clever **high-caste** Hindoo, on my lands or in my colony."—*W. G. Palgrave*, in *Fortnightly Rev.*, cx. 226 (ed. 1657).

In the Madras Presidency *castes* are also 'Right-hand' and 'Left-hand.' This distinction represents the agricultural classes on the one side, and the artizans, &c., on the other, as was pointed out by F. W. Ellis. In the old days of Fort St. George faction-fights between the two were very common, and the terms *right-hand* and *ft-hand* castes occur early in the ld records of that settlement, and equently in Mr. Talboys Wheeler's xtracts from them. These terms are eral translations of the Tamil *valan-a, idan-kai*. They are mentioned by uto.

612. "From these four **castes** are derived ; and those again are divided into two es, which they call *Valanga* and *Elange*, h is as much as to say 'the right hand' 'the left hand' . . ."—*Couto*, u. s.

ne word is current in French.

2. "Il est clair que les **castes** n'ont jamais pu exister solidement sans une v table conservation religieuse."—*Comte, Co de Phil. Positive*, vi. 505.

1877. "Nous avons aboli les **castes** et privilèges, nous avons inscrit partout le pri cipe de l'égalité devant la loi, nous avons donné le suffrage à tous, mais voilà qu'o réclame maintenant l'égalité des conditions."—*E. de Laveleye, De la Propriété*, p. iv.

Caste is also applied to breeds of animals, as 'a **high-caste** Arab.' In such cases the usage may possibly have come directly from the Portuguese **alta casta, casta baixa**, in the sense of breed or strain.

Castees, s. Obsolete. The Indo-Portuguese formed from *casta* the word *castiço*, which they used to denote children born in India of Portuguese parents; much as *creole* was used in the W. Indies.

1599. "Liberi vero nati in Indiâ, utroque parente Lusitano, **castisos** vocantur, in omnibus fere Lusitanis similes, colore tamen modicum differunt, ut qui ad gilvum non nihil deflectant. Ex **castisis** deinde nati magis magisque gilvi fiunt, a parentibus et *mesticis* magis deflectentes; porro et *mesticis* nati per omnia indigenis respondent, ita ut in tertiâ generatione Lusitani reliquis Indis sunt simillimi."—*De Bry*, ii. 76 (*Linschoten*).

1638. "Les habitans sont ou **Castizes**, c'est à dire Portugais naturels, et nez de pere et de mere Portugais, ou *Mestizes*, c'est à dire, nez d'vn pere Portugais et d'vne mere Indienne."—*Mandelslo*.

1653. "Les **Castissos** sont ceux qui son nays de pere et mere reinols (see **Reynol**); ce mot vient de Casta, qui signifie Race, ils sont mesprizez des Reynols. . ."—*Le Gouz, Voyages*, 26 (ed. 1657).

1661. "Die Stadt (Negapatam) ist ziemlich volksreich, doch mehrentheils von Mastycen **Castycen**, und Portugesichen Christen."—*Walter Schulze*, 108.

1699. "**Castees** wives at Fort St. George."—*Census of English on the Coast*, in *Wheeler*, i. 356.

1726. ". . . or the offspring of the same by native women, to wit *Mistices* and **Castices**, or blacks . . . and Moors."—*Valentijn*, v. 3.

Catamarán, s. Also *Cutmurram*, *Cutmurál*. Tam. *Kattu*, 'binding,' *maram*, 'wood.' A raft formed of three or four logs of wood lashed together. The Anglo-Indian accentuation of the last syllable is not correct.

1583. "Seven round timbers lashed together for each of the said boats, and of the said seven timbers five form the bottom; one in the middle longer than the rest makes a cutwater, and another makes a poop which is under water, and on which a man sits . . ."

These boats are called Gatameroni —*Balbi, Viaggio* f 8?

ıl

1698 Some time after the Cattamaran bro ght a letter —In *Wheeler* i 334

1700 Un pecheur assis sur un catimaron c est-à dire s r quelques gros es pièces de bois liées ensemble en maniere de radeau. —*Lett Ed f* x 58

me

1836 None can compare to the Cata

about very dexterously but very rowing "—*Letters from Madras*, 34

1860 The Cattamaran is common to Ceylon and Coromandel. —*Tennent Ceylon* i 442

as
se
cai

probably more) The extract is called in Hind *Kath* but the two first commercial names which we have given are doubtless taken from the southern forms of the word e g, Canarese *Kachu* Tam. *Kasu* Malay *K chu* Do Orta whose judgments are always worthy of respect considered it to be the *Lycium* of the ancients and always applies that name to it but Dr Royle has shown that *Lycium* was an extract from certain species of *berberis* known in the bazars as *rasot* Cutch is first mentioned by Barbosa among into Malacca B known in Europ Japan about the century In the *Pharmacop Med* 1694 it is briefly or *Terra Japo ica gen s terrae* *oticae*' (*Hanbury and Fluckiger* 214) This mi nomer has long survived

1 16 drugs from Cambay amongst which there is a drug wh ch we ... t possess and wh ch they call ... ch (see Putch ock) and another called cachô —*Barbosa*, 191

taining profitable matter on that subject"—*Garcia* f 125

1578 The Indians use th s Cate mixt with Areca, and with Betel and by itself without other m xture *Acosta Tract* 150

Oriental Repert i 109

when re imported to Japan An ther ad liti n too they use of what they call Catchoo being a blackish granulated per fumed composition —*Grose*, i 238

Cathay, n p China originally Northern China The origin of the name is given in the quotation below from the Introduction to Marco Polo

In the 16th century and even later from a misunderstanding of the mediaeval travellers Cathay was supposed to be a country north of China and is so represented on many maps Its identity with China was fully recognised by P Martin Martini in his Atlas Sinensis also by Valentijn iv China 2

1?3 Ultra est magna Cataya qui ant putus ut credo, ... cebantur Seres Isti Catai sunt parvi homines loquendo multum a p rantes per nares et habent

* Erroneous

parvam aperturam oculorum, etc.'—*Itin. Wilhelmi de Rubruk*, 291-2

c. 1330. "**Cathay** is a very great Empire, which extendeth over more than c days' journey, and it hath only one lord. . . ."—*Friar Jordanus*, p. 54.

1404. "E lo mas aljofar que en el mundo se ha, se pesca e falla en aquel mar del **Catay**."—*Clavijo*, f. 32.

1555. "The Yndians called **Catheies** have eche man many wives."—*Wakeman, Fardle of Facions*, M. ii.

1598. "In the lande lying westward from China, they say there are white people, and the land called **Cathaia**, where (as it is thought) are many Christians, and that it should confine and border upon *Persia*."—*Linschoten*, 57.

Before 1633.
"I'll wish you in the Indies or **Cataia**. . ."
Beaum. & Fletch. The Woman's Prize, iv. 5.

1634.
"Domadores das terras e dos mares
Não so im Malaca, Indo e Perseo stricto
Mas na China, **Catai**, Japão estranho
Lei nova introduzindo em sacro banho."
Malaca Conquistada.

1842.
Better fifty years of Europe than
a cycle of **Cathay**."—*Tennyson*.

1871. "For about three centuries the Northern Provinces of China had been detached from native rule, and subject to foreign dynasties; first to the *Khitan* . . . whose rule subsisted for 200 years, and originated the name of *Khitai*, Khata, or **Cathay**, by which for nearly 1,000 years China has been known to the nations of Inner Asia, and to those whose acquaintance with it was got by that channel."—*Marco Polo, Introd.* ch. ii.

Cat's-eye, s. A stone of value found in Ceylon. It is described by Dana as a form of chalcedony of a greenish grey, with glowing internal reflexions, whence the Portuguese called it *Olho de gato*, which our word translates. It appears from the quotation below from Dr. Royle that the *Beli oculus* of Pliny has been identified with the *cat's eye*, which may well be the case, though the odd circumstance noticed by Royle may be only a curious coincidence.

c. A.D. 70. "The stone called *Belus eye* is white, and hath within it a black apple, the mids whereof a man shall see to glitter like gold . ."—*Holland's Plinie*, ii. 625.

1516. "There are found likewise other stones, such as **Olho de gato**, Chrysolites, and amethysts, of which I do not treat because they are of little value."—*Barbosa*, in *Lisbon Acad.* ii. 390.

1599. "Lapis insuper alius ibi vulgaris est, quem Lusitani **olhos de gatto**, id est *oculum felinum* vocant, propterea quod cum eo et colore et facie conveniat. Nihil autem aliud quam *achates* est"—*De Bry*, iv. 84 (after Linschoten).

1837. "Beli oculus, mentioned by Pliny, xxxvii. c. 55, is considered by Hardouin to be equivalent to **œil de chat**—named in India *billi ke ankh*"—*Royle's Hindu Medicine*, p. 103.

Catty, s.

a. A weight used in China, and by the Chinese introduced into the Archipelago. The word *kātī* or *katī* is Malayo-Javanese. It is equal to 16 taels, *i. e.*, $1\frac{1}{3}$ lb. avoird. or 625 grammes.

1598. "Everie **Catte** is as much as 20 Portingall ounces"—*Linschoten*, 34.

1604. "Their pound they call a **Cate**, which is one and twentie of our ounces."—*Capt. John Davis*, in *Purchas*, i. 123.

1609. "Offering to enact among them the penaltie of death to such as would sel one **cattie** of spice to the Hollanders"—*Keeling*, in ditto, i. 199.

1610. "And (I prayse God) I have aboord one hundred thirtie nine Tunnes, six **Cathayes**, one quarterne two pound of nutmegs, and sixe hundred two and twenty suckettes of Mace, which maketh thirtie sixe Tunnes, fifteene **Cathayes** one quarterne, one and twentie pound."—*David Midleton*, in ditto, i. 247.

In this passage however *Cathayes* seems to be a strange blunder of Purchas or his copyist for *Cut*. *Suckette* is probably Malay *sukat*, "a measure, a stated quantity."

b. The word **catty** occurs in another sense in the following passage. A note says that "*Catty* or more literally *Kuttoo* is a Tamil word signifying **batta**" (q. v.). But may it not rather be a clerical error for *batty*?

1659. "If we should detain them longer we are to give them **catty**."—Letter in *Wheeler*, i. 162.

Catur, s. A light rowing vessel used on the coast of Malabar in the early days of the Portuguese. We have not been able to trace the name to any Indian source. Is it not probably the origin of our '*cutter*?' Since these words were written we see that Capt. Burton in his Commentary on Camoens, vol. iv. p. 391, says: "*Catur* is the Arab. *Katīreh*, a small craft, our '*cutter*.'"

We cannot say when *cutter* was introduced in marine use. We cannot find it in Dampier, nor in Robinson Crusoe; the first instance we have found is that quoted below from 'Anson's Voyage.'

Bluteau gives *catur* as an Indian term indicating a small war-vessel,

having a length of 12 to 13 paces (60 to 65 feet), sharp at both ends, and curving back, using both sails and oars But there was a larger kind, 80 feet long, with only 7 or 8 feet beam

1510 "There is also another kind of

1544 ". navigium majus quod vocant caturem'—*Scti Franc Xav Epistolae* 121

1552 "And this winter the Governor sent to have built in Cochin thirty **Catur** which are vessels with oars, but sm than brigantines —*Castanheda*, III 271

1588 "Cambaicam oram Jacobus teus duobus **caturibus** tueri jussus *Maffei*, lib XIII ed 1752 p 283

1601 "Biremes, seu **Cathuris** quam plu rimae conduntur in Lassaon, Javae civi tate —*De Bry*, III 109 (where there is a plate, III No xxxviii)

1688 "No man was so bold to contra

Cutter also occurs pp 111, 129, 150 and other places.

Cauvery, n p The great river of S India Properly Tam *Kāviri*, and Sanskritized *Kaveri* The earliest mention is that of Ptolemy, who writes the name (after the Skt form) Χαβηρος (sc ποταμος) The Καμαρα of the Periplus is, however, hardly likely to have a non-mythological Sanskrit name The Cauvery in flood, like other S Indian rivers, assumes a reddish hue And the form *Kaveri* has been explained by Bishop Caldwell as possibly from the Dravidian *kavi*, 'red ochre,' or *ka* (Ka-va) 'a grove,' and *er-u* Tel 'a river,' *ēr-i* Tam 'a sheet of water,' thus either 'red river' or 'grove river' (*Comp Grammar*, 456)

Ka viri, however, the form found in inscriptions affords a more satisfactory Tamil interpretation viz, *Ka-viri*, 'grove-extender,' or developer Any one who has travelled along the river will have noticed the thick groves all along the banks, which form a remarkable feature of this stream

c 150 A D

Χαβηρου ποταμου εκβολαι

Χαβηρις εμπορ όν Ptolem lib vii 1

The last was probably represented by *Kaveripatan*

1310–11 "After traversing the passes, they arrived at night on the banks of the river **Kanobari** and bivouacked on the sands —*Amir Khusru* in *Elliot*, III 90

The *Cauvery* seems to be ignored in the older European account and maps

Cavally, s This is mentioned as a fish of Ceylon by *Ives* 1755 (p 57) ... doubt the same that is described in the quotation from Pyrard ... would appear to represent the *paula*, of which 12 spp are ... by Day (*Fishes of India*, pp 237-242), two being named by different zoologists E **caballa** Many of the spp are extensively sun-dried, and eaten by the poor

c 1610 'Ces Moucois pescheurs prennent entr'autres grande quantité d'vne sorte de petit poisson, qui n'est pas plus grande que la main et large comme vn petit fremeau Les Portugais l'appellent Pesche

Cawney, Cawny, s. Tam *kani*,

'property,' hence 'land,' and so a measure of land used in the Madras Presidency. It varies, of course, but the standard *Cawny* is considered to be =24 *manai* or '**Grounds**' (q.v.) of 2,400 sq. f. each, hence = 57,600 sq. f. or Ac. 1·322. This is the only sense in which the word is used in the Madras dialect of the Anglo-Indian tongue. The 'Indian Vocabulary' of 1788 has the word in the form **Connys**, but with an unintelligible explanation.

1807. "The land measure of the *Jaghire* is as follows: 24 Adies square=1 Culy; 100 Culies=1 **Canay**. Out of what is called charity however the Culy is in fact a Bamboo 26 Adies, or 22 feet 8 inches in length . . . the *Ady* or Malabar foot is therefore 10$\frac{46}{100}$ inches nearly: and the customary **canay** contains 51,375 sq. feet, or 1$\frac{18}{100}$ acres nearly; while the proper **canay** would only contain 43,778 feet."—*F. Buchanan, Mysore*, &c. i. 6.

Cawnpore, n.p. The correct name is *Kānhpur*, 'the town of Kānh or Krishna.' The city of the Doab so called, having in 1872 a population of 122,770, has grown up entirely under British rule, at first as the bazar and dependence of the cantonment established here under a treaty made with the Nabob of Oudh in 1766, and afterwards as a great mart of trade.

Cayman, s. This is not used in India. It is an American name for an alligator; from the Carib **acayuman** (*Littré*). But it appears formerly to have been in general use among the Dutch in the East.

1530. "The country is extravagantly hot; and the rivers are full of **Caimans**, which are certain water-lizards (*lagarti*)."—*Nunno de Guzman*, in *Ramusio*, iii. 339.

1598. "In this river (Zaire or Congo) there are living divers kinds of creatures, and in particular, mighty great crocodiles, which the country people there call **Caiman**."—*Pigafetta*, in Harleian Coll. of Voyages, ii. 533.

This is an instance of the way in which we so often see a word belonging to a different quarter of the world undoubtingly ascribed to Africa or Asia, as the case may be. In the next quotation we find it ascribed to India.

1631. "Lib. v. cap. iii. De Crocodilo qui per totam Indiam **cayman** audit."—*Bontius, Hist. Nat. et Med.*

1672. "The figures so represented in Adam's footstep were . . . 41. The King of the **Caimans** or Crocodiles."—*Baldaeus* (*Germ. ed.*) 148.

1692. "Anno 1692 there were 3 newly arrived soldiers . . . near a certain gibbet that stood by the river outside the boom, so sharply pursued by a **Kaieman** that they were obliged to climb the gibbet for safety whilst the creature standing up on his hind feet reached with his snout to the very top of the gibbet. . ."—*Valentijn*, iv. 231.

Cayolaque, s. (?). *Kayu*='wood,' in Malay. *Laka* is given in Crawfurd's Malay Dict. as "name of a red wood used as incense, *Myristica iners*. In his *Descr. Dict.* he calls it the "*Tanarius major*; a tree with a red-coloured wood, a native of Sumatra, used in dyeing and in pharmacy. It is an article of considerable native trade, and is chiefly exported to China" (p. 204).

1510. "There also grows here a very great quantity of **lacca** for making red colour, and the tree of this is formed like our trees which produce walnuts."—*Varthema*, p. 238.

c. 1560. "I being in Cantan there was a rich (bed) made wrought with Iuorie, and of a sweet wood which they call **Cayolaque**, and of *Sandalum*, that was prized at 1500 Crownes."—*Gaspar Da Cruz*, in *Purchas*, iii. 177.

1585. "Euerie morning and euening they do offer vnto their idolles frankensence, benjamin, wood of aguila, and **cayolaque**, the which is maruelous sweete. . ."—*Mendoza's China*, i. 58.

Cazee, &c., s. Arab. *ḳāḍī*, 'a judge,' the letter *zwād* with which it is spelt being always pronounced in India like a *z*. The form *Cadi*, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, *al-ḳāḍī*, becomes in Spanish **alcalde**;* not *alcaide*, which is from *ḳā'id*, 'a chief:' nor *alguacil*, which is from *wazīr*. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find "ao **guazil** da justiça q̃ em elles he como corregedor entre nos:" where *guazil* seems to stand for *ḳāzī*.

1338. "They treated me civilly and set me in front of their mosque during their Easter: at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their **Cadini**, *i.e.* of their bishops."—Letter of *Friar Pascal*, in *Cathay*, &c. 235.

* Dr. R. Rost observes to us that the Arabic letter *zwād* is pronounced by the Malays like *l* (see also *Crawfurd's Malay Grammar*, p. 7). And it is curious to find a transfer of the same letter into Spanish as *ld*. In Malay *ḳāḍī* becomes *ḳāli*.

c. 1461

Au tems que Alexandr
Ung hom, nommé D on
Devant luy on luy ame
En r lloné poulces et d
Comme ung larron car
Escumeurs que voy ns
Si fut mys devant le ca
Pour e tre jugé à mour
Gd T stament de

1648 The government of medaba l) and s rround ng v llages rests v th the Go ernor *Coutecal* and the J dge (whom they call **Casgy**) —*Va T st* 15

1680 A **Cogee** ho s a Person ski led n tl e r La v —*O gton* 206

Here there is perhaps c nf s on v tl *Khoja*

1777 Wl en the Man sees h s Spouse, and l kes l r tl ey agree on the Pr ce a l Term of Weeks M nth or Years an l then appear l efore the **Cadjee** or Judge *A Ha* 50

1763 The **Cadı** hol l co rt n h l

Ceded Districts n p
phel fam l rly at th
this entury to th e terrt ry south of the Tung bha lra rive which was ceded to the C mpany by the Nizam

Celébes n p According to Craw furd the name is unknown to the nat ves not only of the great islan l

islands Crawfurd ı akes a sugges tion b t not very confidently that *Pulo salab l* the ı lan ls over an l above m ght have been vaguely spoken of by the Malays and under stood by the Portugue e as a name

1516 Hav ng pas ed tl ese slands of Maluco at a d tance of 1 0 league there are other ı lands to the west, fron

the *Isle of Macaar* —*Barros* Dec IV 1 18

The fir t th n tl at the S mara

those of Maluco, the nearest of them about 60 leagues . . . These islands are many, and joined together, and appear in the sea-charts thrown into one very big island, extending, as the sailors say, North and South, and having near 100 leagues of compass. And this island imitates the shape of a [illegible], the head of which stretching to the south to 5° degrees is formed by the Cellebes (see [illegible]), which have a King over them . . . These islands are ruled by many Kings, differing in language, in laws, and customs . . ."—Couto, Dec. V. vii. 2.

Centipede, s. This word was perhaps borrowed directly from the Portuguese in India *centopé*.

[illegible] "There is a kind of worm which the Portuguese call *centopé*, and the Dutch also '[illegible]' ([illegible])."—*T. [illegible]*, [illegible]

Ceram, n.p. A large island in the Molucca Sea, the *Serang* of the Malays.

Cerame, Çarame, &c., s. The Malayâlim *Srambi*, a gatehouse with a room over the gate, and generally fortified. This is a feature of temples, &c., as well as of private houses, in Malabar. The word is also applied to a chamber raised on four posts.

1551. ". . . where stood the **carame** of the King, which is his temple . . ."—*Castanheda*, iii. 2.

1552. "Pedralvares . . . was carried ashore on men's shoulders in an **andor** (q.v.) till he was set among the Gentoo Princes whom the Çamorin had sent to receive him at the beach, whilst the said Çamorin himself was standing within sight in the **cerame** awaiting his arrival."—*Barros*, I. v. 5.

1557. The word occurs also in D'Alboquerque's Commentaries (*Hak. Soc.* Tr. i. 115), but it is there erroneously rendered "jetty."

1566. "Antes de entrar no **Cerame** vierão a saber alguns senhores dos que ficarão com el Rei."—*Damião de Goes, Chron.* 76 (ch. lviii.).

Ceylon, n.p. This name, as applied to the great island which hangs from India like a dependent jewel, becomes usual about the 13th century. But it can be traced much earlier. For it appears undoubtedly to be formed from *Sinhala* or *Sihala*, 'lions' abode,' the name adopted in the island itself at an early date. This, with the addition of 'Island,' *Sihala-dwîpa*, comes down to us in Cosmas as Σιελεδίβα. There was a Pali form *Sihalan*, which, at an early date must have been colloquially shortened to *Silan*, as appears from the old Tamil name *Ilam* (the Tamil having no proper sibilant), and probably from this was formed the *Serandip* and *Sarandîb* which was long the name in use by mariners of the Persian Gulf.

It has been suggested by Mr. Van der Tuuk, that the name *Sailan* or *Silan* was really of Javanese origin, as *sela* (from Skt. *silâ*, a rock, a stone) in Javanese (and in Malay) means 'a precious stone,' hence *Pulo Selan* would be 'Isle of Gems.' The island was really called anciently *Ratnadvîpa*, 'Isle of Gems,' and is termed by an Arab historian of the 9th century *Jazîrat-al-yâkût*, 'Isle of Rubies.' So that there is considerable plausibility in Van der Tuuk's suggestion. But the genealogy of the name from *Sihala* is so legitimate that the utmost that can be conceded is the possibility that the Malay form *Selân* may have been shaped by the consideration suggested, and may have influenced the general adoption of the form *Sailân*, through the predominance of Malay navigation in the middle ages.

c. 362. "Unde nationibus Indicis certatim cum donis optimates mittentibus ante tempus, ab usque Divis et **Serendivis**."—*Ammianus Marcellinus*, XXI. vii.

c. 430. "The island of Lanka was called **Sihala** after the Lion; listen ye to the narration of the island which I (am going to) tell: "The daughter of the Vanga King cohabited in the forest with a lion.""—*Dipavamsa*, IX. i. 2.

c. 545. "This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called **Sielediba**, but by the Greeks Taprobane."—*Cosmas*, Bk. xi.

851. "Near **Sarandib** is the pearl-fishery. *Sarandib* is entirely surrounded by the sea."—*Relation des Voyages*, i. p. 5.

c. 910. "Mas'ûdi proceeds: In the Island **Sarandib**, I myself witnessed that when the King was dead, he was placed on a chariot with low wheels so that his hair dragged upon the ground."—*In Gildemeister*, 154.

c. 1020. "There you enter the country of Lârân, where is Jaimúr, then Malia, then *Kánji, then Daráḍ, where there is a great* gulf in which is **Sinkaldíp** (*Sinhala dwípa*), or the Island of **Sarandíp**."—*Al Birûni*, as given by Rashiduddin, in *Elliot*, i. 66.

1275. "The Island **Sailan** is a vast island between China and India, 80 parasangs in circuit. . . It produces wonderful things, sandal-wood, spikenard, cinnamon, cloves, brazil, and various spices. . ."—*Kazwini*, in *Gildemeister*, 203.

1298. "You come to the Island of **Seilan**, which is in good sooth the best island of its size in the world."—*Marco Polo*, Book. III. Ch. 14.

c. 1300. "There are two courses . . . .

from this place (Ma'bar), one leads by sea to Chin and Machin, passing by the island of Silan "—*Rashiduddin*, in *Elliot*, i 70

1330 "There is another island called Silan . In this . there is an exceed

c 1330 " . I proceeded to sea by Seylan, a glorious mountain opposite to Paradise . 'Tis said the sound of the waters falling from the fountain of Paradise is

1586 "This Ceylon is a brave Iland, very fruitfull and faire "—*Hak* ii 397

1682 ". . having run 35 miles North without seeing Zeilon "—*Hedges, MS Journal*, July 7

1727 A. Hamilton writes Zeloan (i 340, &c), and as late as 1780, in Dunn's Naval Directory, we find Zeloan throughout

Chabee, s. H. *chābī*, 'a key,' from Port. *chave* In Bengali it becomes *sābī*, and in Tam. *sāvī*. In Sea-Hind 'a fid'

Chabootra, s. Hind *chabūtrā* *chabutara*, a paved or plastered place or platform, often attached house, or in a garden.

c 1810 "It was a burning evening in June, when, after sunset, I accompanied

1811 " . The Chabootah or Terrace "—*Williamson, V. M.* ii 114

1834 "We rode up to the Chabootra,

Chackur. P —H.—*chākar*, a servant The word is never now used in Anglo-Indian households except as a sort of rhyming amplification to *Naukar* (vide **Nokur**) "*Naukar*-

servant such as a *munshī*, a *gomashta*, a *chobdar*, a *khansama* &c and **chākar**, a menial servant Williamson

Chalia, Chalé, n p *Chalyam* or *Chalayam*, an old port of Malabar, on south side of the Beypur R, opposite Beypur The terminal the Madras Railway is in Chālyam was A plate is the *Lendas* of Correa, which makes this plain The place is incorrectly alluded to as *Kalyan* in *Imp. Gazetteer*, ii 49, more correctly on next page as *Chalium*

c 1330 See in *Abulfeda* "Shāliyāt, a city of Malabar '—*Gildemeister*, 185

1516 "Beyond this city (Calicut) towards the south there is another city which is called Chalyani, where there are numerous Moors, natives of the country, and much shipping "—*Barbosa*, 153.

c. 1570 "And it was during the reign of

1572

"A Sampaio feroz succederá
Cunha, que longo tempe tem o leme
De Chale as torres altas erguerá
Em quanto Dio illustre delle treme "
Camoes, x 61.

"Then shall succeed to fierce Sampaio's powers
Cunha, and hold the helm for many a year,
building of Chale town the lofty towers,
while quakes illustrious Diu his name to hear " *Burton*

1672 "Passammo Cinacotta situata alla bocca del fiume Ciali, doue li Portughesi

hebbero altre volte Fortezza."—*P. Vincenzo Maria*, 129.

Champa, n.p. The name of a kingdom at one time of great power and importance in Indo-China, occupying the extreme S.E. of that region. A limited portion of its soil is still known by that name, but otherwise as the Binh-Thuăn province of Cochin China. The race inhabiting this portion, *Chams* or *Tsiams*, are traditionally said to have once occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the *Khmer* or Kambojan people. It is not clear whether the people in question took their name from Champa or Champa from the people; but in any case the *form* of Champa is Sanskrit, and probably it was adopted from India like *Kamboja* itself and so many other Indo-Chinese names. The original *Champā* was a city and kingdom on the Ganges, near the modern Bhāgalpur. And we find the Indo-Chinese Champa in the 7th century called *Mahā-champā*, as if to distinguish it. It is probable that the *Ζάβα* or *Ζάβαι* of Ptolemy represents the name of this ancient kingdom; and it is certainly the *Sanf* or *Chanf* of the Arab navigators 600 years later; this form representing *Champ* as nearly as is possible to the Arabic alphabet.

c. A.D. 640. ". . . *plus loin à l'est, le royaume de Mo-ho-tchen-po*" (**Mahāchampā**).—*Hiwen Thsang*, in *Pèlerins Bouddh.* iii. 83.

851. "Ships then proceed to the place called **Sanf** (or **Chanf**) . . . . there fresh water is procured; from this place is exported the aloes-wood called **Chanfi**. This is a Kingdom."—*Relation des Voyages*, &c. i. 18.

1298. ". . You come to a country called **Chamba**, a very rich region, having a King of its own. The people are idolaters, and *pay a yearly* tribute to the Great Kaan. . . there are a very great number of Elephants in this Kingdom, and they have lign-aloes in great abundance."—*Marco Polo*, Bk. iii. ch. 5.

c. 1300. "Passing on from this, you come to a continent called **Jampa**, also subject to the Kaan. . ."—*Rashīduddīn*, in *Elliot*, i. 71.

c. 1328. "*There is also a certain part of* India called **Champa**. There, in place of horses, mules, asses, and camels, they make use of elephants for all their work."—*Friar Jordanus*, 37.

1516. "Having passed this island (Borney) . . . towards the country of Ansiam and China, there is another great island of Gentiles called **Champa**; *which has a King and* language of its own, and many elephants. . . There also grows in it aloes-wood."—*Barbosa*, 204.

1552. "Concorriam todolos navegantes dos mares Occidentaes da India, e dos Orientaes a ella, que são as regiões di Sião, China, **Choampa**, Cambòja . . ."—*Barros*, II. vi. 1.

1572.

"Ves, corre a costa, que **Champa** se chama
Cuja mata he do pao cheiroso ornada."
Camões, x. 129.

"Here counseth, see, the callèd **Champa** shore,
with woods of odorous wood 'tis deckt and dight."
Burton.

1608. ". . . Thence (from Assam) eastward on the side of the northern mountains are the Nangata [*i.e.* Naga] lands, the Land of Pukham lying on the ocean, Balgu [Baigu? *i.e.* Pegu], the land Rakhang, Hamsavati, and the rest of the realm of Munyang; beyond these **Champa**, Kamboja, etc. All these are in general named *Koki*."—*Tāranātha* (Tibetan) *Hist. of Buddhism*, by *Schiefner*, p. 262.

The preceding passage is of great interest as showing a fair general knowledge of the Buddhist kingdoms of Indo-China on the part of a Tibetan priest, and also as showing that Indo-China was recognised under a general name, viz., *Koki*.

1696 "Mr. Bowyear says the Prince of **Champa** whom he met at the *Cochin Chinese Court*, was very polite to him, and strenuously exhorted him to introduce the English to the dominions of *Champa*."—In *Dalrymple's Or. Report*, i. 67.

Champana, s. A kind of small vessel. *See* **Sampan**.

Chandaul, s. Hind. *Chaṇḍāl*, an outcaste, 'used generally for a man of the lowest and most despised of the mixt tribes' (*Williams*); 'properly one sprung from a Sudra father and Brahman mother' (*Wilson*).

712. "You have joined these **Chandāls** and coweaters, and have become one of them."—*Chach-Nāmah*, in *Elliot*, i. 193.

Chandernagóre, n.p. The name of the French settlement on the Hoogly, 24 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly *Chandan(a)-nagara*, 'Sandal-wood City,' but the usual form points rather to *Chandra-nagara*, 'Moon City.'

1727. "He forced the Ostenders to quit their Factory, and seek Protection from the French at **Charnagur**. . . They *have a few* private Families dwelling near the Factory, and a pretty little Church to hear *Mass* in, which is the chief Business of the French in Bengal."—*A. Ham.* ii. 18.

Chank, s. Hind. *Sankh*, Skt. *Sankh*,

a large kind of shell (*Turbinella rapa*)

like that of the pearl-oysters, a Government monopoly (see *Tennent's Ceylon*, ii 556, and the references)

The abnormal *chank*, with its spiral opening to the right, is of exceptional value, and has been sometimes priced, it is said, at a lakh of rupees!

1563 " . And this chance is a

for the Bengal trade, and formerly it pro

1672. "(

Brahma, a

or *Linkhorr*

Germ ed

1673 "

quo, the shells of which are the Mother of Pearl"—*Fryer*, 322

131

1734 "Expended towards digging a foundation, where chanks were buried with accustomed ceremonies"—*In Wheeler*, iii 147

1813 "A chank opening to the right hand

d always sells for its

—*Milburn*, i 357

	Valuation	
ge for Cameos	per 100	10 Rs
ite, live	,, ,,	6 ,,
, dead	,, ,,	3 ,,

Table of Customs Duties on Imports into British India up to 1875

Charpoy, s Hind *chārpāi*, from Pers *chihar-pāī* (i. e. four-feet), the common Indian bedstead, sometimes of very rude materials, but in other

ght and painted.

in the quota-

India are very

carry one, and

c 1540 "Husain Khan Tashtdar was

sh pt i 80

ar, lying

lled by a

it was

arge an

Chatta s An umbrella Hind.

chhatra

a waist-cloth,

called a **Jatra**;

peacock's fea-

&c. 154

c 1340 "They hoist upon these elephants as many **chatras**, or umbrellas of silk, mounted with precious stones, and with handles of pure gold"—*Ibn Batuta*, iii. 228

1673. "*Thus the chief Naik with his loud Musick* . . . an Ensign of Red, Swallow-tailed, several **Chitories**, little but rich *Kit-sols* (which are the Names of several Countries for Umbrelloes). . ."—*Fryer*, 160.

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1781. "In honour of His Majesty's birthday we had for dinner fowl cutlets and a flour pudding, and drank his health in a **chatty** *of sherbet*."—*Narr. of an Officer of Baillie's Detachment*, quoted in *Lives of the Lindsays*, iii. 285.

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1688. "Small offenders are only whipt on the Back, which sort of Punishment they call **Chawbuck**."—*Dampier*, ii. 138.

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"*The sentinels placed at the door*
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Chawbuckswar, s. Hind. from Pers. *chābuk-suwār*, a rough-rider. Obsolete.

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Good and cheap for **Chee-chee** Misses."

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1880. "The Eurasian girl is often pretty and graceful. . . 'What if upon her lips

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Cheenar, s Pers *Chinār*, the Oriental Plane (*Platanus orientalis*) and *platanus* of the ancients, native from Greece to Persia It is often by English travellers in Persia miscalled *sycamore*, from confusion with the common British tree (*Acer pseudoplatanus*), which English people also habitually miscall *sycamore*, and Scotch people miscall *plane-tree*! Our quotations show how old the confusion is The tree is not a native of India,

the *Arbre Sec* of Marco Polo (see 2nd ed vol i. 131, 132)

Chinars of especial vastness and beauty are described by Herodotus and Pliny, by Chardin and others.

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Cheeny, s See under **Sugar.**

1810 "The superior kind (of raw sugar) which may often be had nearly white and sharp grained, under the name of cheeny '—*Williamson, V M* ii 134

Cheese, s This word is well known to be used in modern English slang for "anything good, first-rate in ... une pleasant or advan- ... *'ang Dictionary*) And the ... le source of the term is ... *chīz* = 'thing' For the expression used to be common among young Anglo-Indians, *e g*, "My new Arab is the real *chiz*," "These cheroots are the real *chiz*," *i e*, the real thing The word may have been an

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1563 " and when they wish to pay him much honour they call him *Rão*, as

bars Court 'ounces for game —In *Purchas*,

Hunting
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c 1628 "The gardens here are many abounding in lofty pyramidall cypresses …

… shading the choicest of them." —*Fryer,* 259

"We …

1682 "At the elegant villa and garden at Mr Bohun's at Lee He shewed me the **Zinnar** tree or platanus, and told me that since they had planted this kind of tree about the Citty of Isfahan the plague … had exceedingly abated of its mortal effects —*Evelyn's Diary,* Sept 16

1726 " … the finest road that you can imagine … planted in the middle with 135 **Sennaar** trees on one side and 132 on the other —*Valentijn,* v 208

1783 "Th…

… where winter throws O'er all its tufted heads its feathery snows *Mokanna*

Chinar is alleged to be in Badakhshan applied to a species of poplar

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1563 " … and how th…

… c 1590 "Once …

… kins calls the **Cheetas** at Akbar's Court 'ounces for game' —In *Purchas,* i 218

1862 "The true **Cheetah** the Hunting Leopard of India, does not exist in Ceylon" —*Tennent,* i 140

1879 "Two young **cheetahs** had just come in from Bombay, one of these was tame as a house-cat, and, like the puma, purred beautifully when stroked —"*Jamrach's,*" in Sat. Review, May 17th, p 612

It has been ingeniously suggested

[illegible]

Cheling, Chela [illegible] **Kling** [illegible] **Cheelis** [illegible] **Chetty** [illegible]

[illegible] **Chelis** [illegible]

[illegible] **Chelis** [illegible]

Chelingo. [illegible] From Arab. [illegible] This [illegible] unusual word. It [illegible] through the Arabic with the medieval word [illegible] used in carrying troops and horses.

[illegible] **Chileng** [illegible] which is used for [illegible] and [illegible] cargo. . . ."—[illegible]

1761. "No more than one Private lath [illegible] lost not an instant in sending **chelingees** upon **chelingees** loaded with rice."—*Gleig's* [illegible] *Life of Clive*, i. 58.

Cheroot, [illegible] [illegible] **Trichies** and **Lunkas.**

[illegible] **chuckrutti.** [illegible]

[illegible] **buncus** [illegible]

[illegible] **cheroots.** [illegible]

[illegible] **cheroots** [illegible]

[illegible] **Cheroots** [illegible], Feb. 20th.

[illegible] **cheroots** [illegible] iii. 43.

[illegible] "At that time (c. 1757) I have seen [illegible] good many . . . neither did they at that time carry [illegible] but had a long Pole with [illegible] . . . With this in one Hand and a **Chiroot** in the other you saw [illegible] at the Main Guard."—[illegible], April [illegible].

1810. "The lower classes of Europeans, as well as the natives . . . frequently smoke **cheroots**, exactly corresponding with the Spanish segar, though usually made rather more bulky."—*Williamson, V. M.* i. [illegible].

1811. "Dire que le **Tcheroot** est la cigarre, c'est me dispenser d'en faire la description."—*Solvyns*, iii.

1875. "The meal despatched, all who were not on duty lay down . . . almost too tired to smoke their **cheroots** before falling asleep."—*The Dilemma*, ch. xxxvii.

Chetty, s. A member of any of the

t d l ent
—*F Pao*

of an ima

noi h ch
—*F M*

commonly receive l among us —*Barros* I ix 3

c 1566 Ui sono uomini per ti che s chiamano Chitini, l qual metteno l prezzo

O ha o rio Menão q e se lerrama
Do grande lago que Chiamai se chama
Camões x 125

1659 The Countrey of the e Brames

The o Fn
ett forging
every po
ntest have
been referred to Spanish *cl co* l ttle

Roger 8

very rich but rank with the *left-hand cast.*
—*Ives*, 25

t um where it was popular under a
modificat on of its l er n name (verb

[illegible]

... to the *Latin* ... dictionary ... [illegible] ... is ... rated by the Arabic ... [illegible] The meanings are according to Vullers (1) ... with a crook; (2) ... stick used as a drum-stick; (3) a crook from which a steel ball is suspended, which was one of the royal insignia, otherwise called *Kaukaba*; (4) The polo-stick, and the game of horse-golf.

[illegible]

In Meninski, ... 121, ... called ... [illegible]

... the ... game was ... enough, but it ... later than the beginning of ... century.* The ... of the game ... given by Johannes ... who does not ... the ... name:

"Thereafter ... Emperor Manuel ... a certain ... the Emperor and their ... This is the manner thereof. A party of ... divide into two equal bands, and on a flat space which has been ... purposely they cast a leather ball in size somewhat like an apple; and setting this in the middle as if it were a

---

* [illegible]

* The ... is ascribed by ... to Theodosius ... This ... III. (716–718).

instance of the medieval French *chicane* in this sense, nor does Littré's Dictionary

"If the king dreams that he has won in the chukân (ὅτι ἐτζυκάνιζεν) he shall find

1837 "The game of Choughan mentioned

laced with twine and often painted on the outer side It is hung or

[illegible]

... see also **Venetian**.

We apprehend that the gambling phrases ... and ... are mingled in the same word.

[illegible] "**Chickineand** ..." — ... in Hak. ii. 343.

[illegible] "When I was there (at Venice) a **chiquiney** was worth eleven livres and twelve ..." — ... *Crudities*, ii. 68.

[illegible] "Three or four thousand **chequins** were as pretty a proportion to live quietly

Chicken. [illegible] **Chicken-walla.** [illegible]

Chickore. [illegible]

... the name is sometimes applied to other birds. Thus, according to ... it is applied in Ladak to the Snow-... (*Tetraogallus Himalayensis*, Gray), and he appears to give ... 'white-bird' in Tibetan. *Jerdon* gives 'snow-chukor' and '...-chukor' as sportsmen's names for this fine bird. And in Bengal Proper the name is applied, by local English sportsmen, to the large ... partridge (*Ortygornis gularis*, Temm.) of Eastern Bengal, called in Hind. *Kaiyah* or *Ban titar* ("forest partridge"). See *Jerdon*, ed. 1877, ii. 575.

Also the birds described in the extract from Mr. Abbott below do not

between Ceylon
...ra and Tinne-
quotation from

"another glass."
by the masses in
is cut small and
with *goor*, i. e.,
e water Hence

cator is supposed by the editor to be a clerical error for *çacor* or *chacor*.

actual contact with glowing charcoal is needed to keep it alight

1839)

1820. "Tugging away at your hookah, and no smoke; a thief having purloined

Journey in Persia, in *J. R. Geog. Soc* xxv. 41.

ram. Etym. obscure.

Chilaw, n p. A place ... coast of Ceylon, an old ... pearl-fishery. The name ... tion of the Tamil *salābham*, 'the diving;' ... The name ... the Portu... tion of shoals (*Baixos de* Chilao) in ...

copper (as usually in the west and ... hands. The form ... Turkish, but we

1715. "We prepared for our first present,

[illegible] chillumchee [illegible]

[illegible] a chillumchee [illegible]

Chilly, [illegible] Indian Ar- [illegible] carried to the [illegible] India.

[illegible] Chili [illegible] Chile [illegible] cap. 40, p. 191) [illegible] **Chilensis**, and also [illegible] But his com- [illegible] Brasiliensis [illegible] species [illegible] Bontius [illegible] it was a common custom [illegible] natives, and even of certain Dutch-men, to keep a piece of **chilly** con-tinually chewed, but he found it in-tolerable.

1848.—"'Try a **chili** with it, Miss Sharp,' said Joseph, really interested. 'A **chili!**' said Rebecca, gasping. 'Oh yes!' ... 'How fresh and green they look,' she said, and put one into her mouth."

Chimney-glass, [illegible]

China, [illegible]

[illegible]

After this was in type our friend M. Terrien de Lacouperie communicated an elaborate note, of which we can but state the general gist. Whilst he quite accepts the suggestion that Tongking, anciently called Kiaochi or Tongking, was the Kattigara of Ptolemy's Kiaochi, [illegible] authority, he denies that Jih-nan can have been the original of Sinae. This he does on two chief grounds: (1) That Jih-nan was not Kiao-chi, but a province a good deal further south, corresponding to the modern province of An (Nghe An), in the map of M. Dutreuil de Rhins, the capital of which is about 2° 17' in lat. S. of Hanoi. This is distinctly stated in the Official Geography of Annam. An was one of the twelve provinces of Cochin China proper till 1820-41, when with two others, it was transferred to Tongking. Also, in the Chinese Historical Atlas, Jih-nan lies in Cho Ching, i.e. Cochin-China. (2) The ancient pronunciation of Jih-n[illegible]

K

th

p

will doubtless have discussion elsewhere. And it does not disturb Richthofen's identification of Kattigara).

c 1300 "Large ships, called in the language of Chin 'junks,' bring various sorts of

* It may be well to append here the whole list

choice merchandize and cloths. . ."—*Rashiduddin* in *Elliot*, i. 69.

1516. ". . . there is the Kingdom of **China**, which they say is a very extensive dominion, both along the coast of the sea, and in the interior. . ." —*Barbosa*, 204.

1563. "*R.* Then Ruelius and Mathiolus of Siena say that the best camphor is from **China**, and that the best of all Camphors is that purified by a certain barbarian King *whom they call King (of)* **China**.

"*O.* Then you may tell Ruelius and Mathiolus of Siena that though they are so well acquainted with Greek and Latin, there's no need for them to make such a show of it as to call every body 'barbarians' who is not of their own race, and that besides this they are quite wrong in the fact . . . that the King of China does not occupy himself with making camphor, and is in fact one of the greatest Kings known in the world."—*Garcia De Orta*, f. 45 *b*.

c. 1590. "Near to this is Pegu, which former writers called **Cheen**, accounting this to be the capital city."—*Ayeen*, ed. 1800, ii. 4.—See **Macheen**.

China, s. In the sense of porcelain this word (*Chīnī*, &c.) is used in Asiatic languages as well as in English. In English it does not occur in Minshew (2nd ed. 1627), though it does in some earlier publications.

The phrase *China-dishes* as occurring in Drake and in Shakspeare, shows how the word took the sense of porcelain in our own and other languages. The phrase *China-dishes* as first used was analogous to *Turkey-carpets*. But in the latter we have never lost the geographical sense of the adjective. In the word *turquoises*, again, the phrase was no doubt originally *pierres turquoises*, or the like, and here, as in *china dishes*, the specific has superseded the generic sense. The use of *arab* in India for an Arab horse is analogous to *china*.

851. "There is in China a very fine clay with which they make vases transparent like bottles; water can be seen inside of them. These vases are made of clay."—*Reinaud, Relations*, i. 34.

c. 1350. "**China**-ware (*al-fakhkhār al-Ṣīnīy*) is not made except in the cities of Zaitūn and of Sīn Kalān. . ."—*Ibn Batuta*, iv. 256.

c. 1530. "I was passing one day along a street in Damascus, when I saw a slave boy let fall from his hands a great China dish (*ṣaḥfat min al-fakhkhār* al-**Ṣīnīy**) which they call in that country *ṣaḥn*. It broke, and a crowd gathered round the little Mameluke."—*Ibn Batuta*, i. 238.

c. 1567. "Le mercantie ch'andauano ogn' anno da Goa a Bezeneger erano molti caualli Arabi . . . o anche *pezze di* **China**, zafaran, e scarlatti."—*Cesare de' Federici in Ram.* iii. 389.

1579. ". . . we met with one ship more loaden with linnen, China silke, and **China-dishes** . . ."—*Drake, World Encompassed*, in Hak. Soc. 112.

c. 1580. "Usum vasorum aureorum et argenteorum Aegyptii rejecerunt, ubi murrhina vasa adinvenere: quae ex India afferuntur, et ex ea regione quam **Sini** vocant, ubi conficiuntur ex variis lapidibus, praecipueque ex jaspide."—*Prosp. Alpinus*, Pt. I., p. 55.

c. 1590. "The gold and silver dishes are tied up in red cloths, and those in Copper and **China** (*chīnī*) in white ones."—*Āīn*, i. 58.

c. 1603. ". . . as it were in a fruit-dish, a dish of some threepence, your honours have seen such dishes; they are not **China** dishes, but very good dishes."—*Measure for Measure*, ii. 1.

1608-9. "A faire **China** dish (which cost ninetie Rupias, or forty-five Reals of eight) was broken."—*Hawkins*, in *Purchas*, i. 220.

1609. "He has a lodging in the Strand for the purpose, or to watch when ladies are gone to the **China**-house, or the Exchange, that he may meet them by chance, and give them presents. . . ."

"Ay sir: his wife was the rich **China**-woman, that the courtiers visited so often." —*Ben Jonson, Silent Woman*, I. i.

1615.

". . . Oh had I now my Wishes,
Sure you should learn to make their **China**
Dishes."

Doggrel prefixed to *Coryat's Crudities*.

c. 1690. Kaempfer in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called **Chīn-khāna**, 'the China-closet'; and those servants who carried in the dishes were called **Chīnikash**.—*Amoen. Exot.*, p. 125.

1711. "Purselaine, or **China**-ware is so tender a Commodity that good Instructions are as necessary for Package as Purchase." —*Lockyer*, 126.

1747. "The Art of Cookery made Plain and Easy; which far Exceeds any Thing of the Kind yet Published. By a Lady. London. Printed for the Author, and Sold by Mrs. Asburn a **China** Shop Woman, Corner of Fleet Ditch, MDCCXLVII." This is the title of the original edition of Mrs. Glass's Cookery, as given by G. A. Sala in *Illd. News*, May 12th, 1883.

1876. Schuyler mentions that the best native earthenware in Turkestan is called **Chīnī**, and bears a clumsy imitation of a Chinese mark.—(See *Turkestan*, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:—

Ṣīnīya is spoken of thus in the Laṭāifo'l-ma'ārif of al-Th'ālibī, ed. De Jong,

L
"
ve
w
speciality of ... objects of vertu, and this usage remains in the common word *sawana* (pl of *siniya*) to the present day"

and so is a European saucer

The expression *siniyat al sin*, "A Chinese *siniya*," is quoted by De Goeje from a poem of Abul shibl Agani, xiii. 27

various species ... *laceae*, the sum ... belongs) It ... used with goo

Garcia, f 177

c 1590 "Sircar Silhet is very moun

1598 "
sed amon

c 1610 Quant à la verole ... ils la guerissent sans suer avec du bois d Eschine —*Pyrard de la Val* ii. 9 (ed 1679)

name some-
s to Madras.
Shennaippat
is the origin
to the statement given in W Hamilton s *Hindostan*

On "this part of the Coast of Coromandel the English possessed no

Chinchea n.p. A port

on The province
alled *Chincheo* by
ters. Changchau
seem to have con-

stituted the ports of Fuhkien with which Macao and Manilla communicated, and hence apparently they applied the same name to the port and the province, though Chang-chau was never the official capital of Fuhkien (see *Encyc. Britann.*, 9th ed. s.v. and references there).

Chincheos is used for "people of Fuhkien" in a quotation under **Compound**, q.v.

1517. ". . . . in another place called **Chincheo**, where the people were much richer than in Canton (*Cantão*). From that city used every year, before our people came to Malaca, to come to Malaca 4 junks loaded with gold, silver, and silk, returning laden with wares from India."—*Correa*, ii. 529.

Chin-chin. In the "pigeon English" of Chinese ports this signifies 'salutation, compliments,' or 'to salute,' and is much used by Englishmen as slang in such senses. It is a corruption of the Chinese phrase *ts'ing-ts'ing*, Pekingese *ch'ing-ch'ing*, a term of salutation answering to 'thank-you,' 'adieu.' In the same vulgar dialect *chin-chin joss* means religious worship of any kind (see **Joss**). It is curious that the phrase occurs in a quaint story told to William of Rubruck by a Chinese priest whom he met at the Court of the Great Khan (see below). And it is equally remarkable to find the same story related with singular closeness of correspondence out of "the Chinese books of Geography" by Francesco Carletti, 350 years later (in 1600). He calls the creatures **Zinzin** (*Ragionamenti di F. C.*, pp. 138-9).

1253. "One day there sate by me a certain priest of Cathay, dressed in a red cloth of exquisite colour, and when I asked him whence they got such a dye, he told me how in the eastern parts of Cathay there were lofty cliffs on which dwelt certain creatures in all things partaking of human form, except that their knees did not bend. . . . The huntsmen go thither, taking very strong beer with them, and make holes in the rocks which they fill with this beer. . . . Then they hide themselves and these creatures come out of their holes and taste the liquor, and call out '**Chin Chin.**'"—*Itinerarium*, in *Rec. de Voyages, &c.*, iv. 328.

Probably some form of this phrase is intended in the word used by Pinto in the following passage, which Cogan leaves untranslated:

c. 1540. "So after we had saluted one another after the manner of the Country, they went and anchored by the shore" (in orig. "*depois de se fazerem as suas e as nossas salvas a* **Charachina** *como entre este gente se custuma.*") In *Cogan*, p. 56; in orig. ch. xlvii.

1795. "The two junior members of the Chinese deputation came at the appointed hour. . . . On entering the door of the marquee they both made an abrupt stop, and resisted all solicitation to advance to chairs that had been prepared for them, until I should first be seated; in this dilemma Dr. Buchanan, who had visited China, advised me what was to be done; I immediately seized on the foremost, whilst the Doctor himself grappled with the second; thus we soon fixed them in their seats, both parties, during the struggle, repeating **Chin Chin, Chin Chin**, the Chinese term of salutation."—*Symes, Embassy to Ava*, 295.

1829. "One of the Chinese servants came to me and said, 'Mr. Talbot **chin-chin** you come down.'"—*The Fankwae at Canton*, p. 20.

1880. "But far from thinking it any shame to deface our beautiful language, the English seem to glory in its distortion, and will often ask one another to come to 'chow-chow' instead of dinner; and send their '**chin-chin**,' even in letters, rather than their compliments; most of them ignorant of the fact that '*chow-chow*' is no more Chinese than it is Hebrew; that '*chin-chin*,' though an expression used by the Chinese, does not in its true meaning come near to the 'good-bye, old fellow,' for which it is often used, or the compliments for which it is frequently substituted."—*W. Gill, River of Golden Sand*, i. 156.

Chinsura, n.p. A town on the Hoogly River, 26 miles above Calcutta, on the west bank, which was the seat of a Dutch settlement and factory down to 1824, when it was ceded to us by the Treaty of London, under which the Dutch gave up Malacca and their settlements in continental India, whilst we withdrew from Sumatra.

1705. "La Loge appellée Chamdernagor est une très-belle Maison située sur le bord d'un des bras du fleuve de Gange. . . A une lieue de la Loge il y a une grande Ville appellée **Chinchurat**. . ."—*Luillier*, 64-65.

1726. "The place where our Lodge (or Factory) is is properly called **Sinternu** [*i.e.* Chinsura] and not Hoogli (which is the name of the village)."—*Valentijn*, v. 162.

1727. "**Chinchura**, where the Dutch Emporium stands . . . . the Factors have a great many good Houses standing pleasantly on the River-Side; and all of them have pretty Gardens."—*A. Ham.* ii. 20.

Chints, Chinch, s. A bug. This word is now quite obsolete both in India and in England. It is a corrup-

tion of the Portuguese *chinche*, which again is from *cimex* Mrs Trollope, in her once famous book on the Domestic Manners of the Americans made much of a supposed instance of affected squeamishne

ladies, who used the
stead of *bugs* But s
of the fact that *chints*
proper name for the objectionable
exotic insect 'bug'
but a figurative (and
term, 'an object
horror' (*Wedgwood*)
was exactly the oppos te of what
she chose to imagine,
real name, *bug* the
affected euphonism

161("In the night we were likewise

biting, and stinging and then by their stink. —*Terry*, ed 1665 p 372

Sept. 25

1673. " Our Bodies broke out into small fiery Pimples augmented by Muskeetoe Bites, and Chinces raising Blisters on us."—*Fryer*, 35

" "Chints are venomous, and if squeezed leave a most Poysonous Stench —*Ibid* 189

Chintz, s A printed or spotted cotton cloth, Port *chita*, Mahr *chit*, and Hind *chint* The word in this-

1614 " chints and chadors —*Peyton*, in *Purchas* i 530

1653 "Chites en Indou signifie des toiles imprimées"—*De la Boullaye le Gou*, ed 1657, p 536

c 1666 "Le principal trafic des Hol

1676 "Chites or Painted Calicuts which
at is d ne with a
Kingdom of Gol
about *Masulipa*
r, p 126

1725 ' The returns that are injurious

1610, 1840 p 101

c 1733
"No, let a charming chintz and Brussels lace
up my cold limbs, and shade my lifeless face
Pope, Moral Essays, i 248

, when she sees her friend in deep despair,
Observes how much a Chintz exceeds Mohair.
Do ii 170

1817 "Blue cloths, and chintzes in particular, have always formed an extensive article of import from Western India."—*Raffles, H of Java*, i 86

[illegible] of Palicat [illegible] 567. [illegible] chitteen [illegible]

In [illegible]

Chipe, [illegible] In Portuguese [illegible]

[illegible] chipis [illegible]

1710. [illegible]

Chiretta, [illegible] Hind. [illegible] Mahr. [illegible] A Himalayan herb [illegible] *Ophelia Chirata*, [illegible] Grisebach [illegible] the dried [illegible] afford a pure [illegible] bitter tonic and febrifuge. It [illegible] the latter plant of [illegible] the [illegible] people [illegible]

[illegible]

[illegible] Cala- [illegible] randers. [illegible] Saraswati [illegible]

An [illegible] Mr. Chirete which [illegible] chintz met with [illegible] was [illegible] the [illegible] visiting for the [illegible] the city of X (we will call it), where [illegible] collector's native [illegible] no such manufacture, and [illegible] the statement of its being [illegible] the stuff, with the statement, 'that [illegible] made at W—— . 'Why,' said the collector, 'Immediately behind his [illegible] was a small factory, and in this the [illegible] was found going on, though on a small scale. Just so we shall often find persons "who have been in India, and on the spot"—asseverating that at such and such a place there are no missions or no converts, whilst those who have cared to know, know better.—(H. Y.)

tribe, east and north-east of Bengal, the [illegible] of the Periplus, and the people of the [illegible] of Ptolemy. There is no indication of its having been known to G. De Orta.

1820. "They also give a bitter decoction [illegible] and **che-retta** [illegible] in [illegible] 252

1874. "**Chiretta** [illegible] held in [illegible] In England [illegible] attention about [illegible] introduced into the [illegible] The plant was [illegible] Roxburgh in 1814."—[illegible] 392.

Chit and Chitty, s. A letter or note; also a cert[ificate] given to a servant, or the like [illegible] Hind. *chitthī*; [illegible] Mahr. *chiṭṭī*. The Indian Portuguese [illegible] *chatim* [illegible] The Tamil people use *chīt* [illegible] for a ticket, or for a playing card.

1673. "I sent one of our Guides, with His Master's **Chitty**, or Pass, to the Governor, who received it kindly."—*Fryer*, 126.

1785. "[illegible] The Ladies or Gentlemen [illegible] to be taught that polite Art [illegible] know his terms [illegible] Mr. Hare [illegible]"—In *Seton-Karr*, [illegible] a **Chit** . . . . [illegible] i. 114.

1786. "You are to sell rice, &c., to every merchant from Mir [illegible] who brings you a **chitty** from Meer K[illegible]."—*Tippoo's Letters*, 284.

1794. "The petty but constant and universal manufacture of **chits** which prevails here."—*Hugh Boyd*, 147.

1829. "He wanted a **chithee** or note, for this is the most note-writing country under heaven; the very Drum-major writes me a note to tell me about the mails."—*Mem. of Col. Mountain*, 2nd ed., 80.

1839. "A thorough Madras lady . . . . receives a number of morning visitors, takes up a little worsted work; goes to tiffin with Mrs. C., unless Mrs. D. comes to tiffin with her, and writes some dozen of **chits** . . . . These incessant **chits** are an immense trouble and interruption, but the ladies seem to like them."—*Letters from Madras*, 284.

Chitchky, s. A curried vegetable mixture, often served and eaten with meat curry. Properly, Hind. *chhe[illegible]* *chī*.

1875. ". . . **Chhenchki**, usually cal[led] *tarkāri* in the Vardhamāna District, a s[ort] of hodge-podge consisting of potat[oes], brinjals, and tender stalks . . . ."—*Govi[nda]* *Samanta*, i. 59.

Chittagong, n.p. A town, p[ort] and district of Eastern Bengal, prop[erly] written *Chatgānw*. See **Porto Gran[de]**.

Chittagong appears to be the *City of Bengala* of Varthema and some of the early Portuguese

c 1346 "The first city of Bengal that we entered was Sudkawan, a great situated on the shore of the great Se *Ibn Batuta*, iv. 212.

name, which is the most famous and wealthy of that Kingdom, by reason of its

Port. Orient.

c 1610 Pyrard de la Val has Chartican, i. 234

1727 "Chittagoung, or, as the Portuguese call it, Xatigam, about 50 Leagues below Dacca."—*A. Ham.* ii. 24.

17—. "Chittigan" in Orme ii. 14

place.

Red Hill (or Hill Fort) called by the Mahommedans *Chītaldurg* (C. P. B.).

Chittore, n p *Chītōr*, or *Chitorgarh*,

1615 "The two and twentieth (Dec),

chob-dār, a stick-bearer A frequent Indian nobles, and in Anglo-Indian officials y are still a part of the state of the Viceroy, Governors, and Judges of the High Courts The *chobdārs* carry a staff overlaid with silver

1442 "At the end of the hall stand

. Yesterday of his own our Linguists that he had lars and 25 men, as a safeguard '—In *Wheeler*, i 371

ho Na l, as he *ian Vo-* with a sengers place, public off '—

Dirom, Narrative, 235

Choga, s. Turki *Choghā*. A long sleeved garment, like a dressing-gown (a purpose for which Europeans often make use of it). It is properly an Afghan form of dress, and is generally made of some soft woollen material, and embroidered on the sleeves and shoulders. In Bokhara the word is used for a furred robe.

1883. "We do not hear of 'shirt-sleeves' in connection with Henry (Lawrence), so often as in John's case; we believe *his* favourite dishabille was an Afghan **choga**, which like charity covered a multitude of sins."—*Qu. Review*, No. 310, on *Life of Lord Lawrence*, p. 303.

Chokidar, s. A watchman. Derivative in Persian form, from the preceding Hindi word. The word is usually applied to a private watchman; in some parts of India he is generally of a thieving tribe, and his employment may be regarded as a sort of black mail to ensure one's property.

1689. "And the Day following the **Chocadars**, or Souldiers, were remov'd from before our Gates."—*Ovington*, 416.

1810. "The **chokey-dar** attends during the day, often performing many little offices, ... at night parading about with his spear, shield, and sword, and assuming a most terrific aspect, until all the family are asleep; when HE GOES TO SLEEP TOO."—*Williamson, V. M.* i. 295.

c. 1817. "The birds were scarcely beginning to move in the branches of the trees, and there was not a servant excepting the **chockedaurs**, stirring about any house in the neighbourhood, it was so early."—*Mrs. Sherwood's Stories*, &c. (ed. 1873, 248).

1837. "Every village is under a *potail*, and there is a *pursau* or priest, and **chou-keednop** (sic!) or watchman."—*Phillips, Million of Facts*, 320.

1864. The church book at Peshawar records the death there of "The Revd. I—— L——l, who on the night of the —th ——, 1864, when walking in his veranda was shot by his own **chokidar**"—to which record the hand of ar[illegible] added; "Well done, [illegible] servant!" (The exact words will now be found in the late Mr. E. B. Eastwick's *Panjab Handbook*, p. 279.)

Chokra, s. Hind. *Chhokrā*. 'A boy, a youngster;' and hence. more specifically, a boy employed about a household, or a regiment. Its chief use in S. India is with the latter. See **Chuckaroo**.

Choky, s. Hind. *chaukī*, which in all its senses is probably connected with Skt. *chatur*, 'four;' whence *chatushka*, 'of four,' 'four-sided,' &c. **a.** (Perhaps first a shed resting on four posts); a station of police; a lock-up; also a station of palankin bearers, horses, &c. when a post is laid; a customs or toll-station. The act of watching or guarding.

c. 1590. "Mounting guard is called in Hindi **Chauki**."—*Aīn*, 257.

1608. "The Kings Custome called **Chukey**, is eight bagges upon the hundred bagges."—*Saris* in *Purchas*, i. 391.

1673. "We went out of the Walls by Broach Gate . . . . where, as at every gate, stands a **Chocky**, or Watch to receive Toll for the Emperor . . . ."—*Fryer*, 100.

" "And when they rest, if they have no Tents, they must shelter themselves under Trees . . . . unless they happen on a **Chowkie**, *i.e.*, a Shed where the Customer keeps a Watch to take Custom."—*Ib.* 410.

1682. "About 12 o'clock Noon we got to ye **Chowkee**, where after we had shown our *Dustick* and given our present, we were dismissed immediately."—*Hedges*, Dec. 17.

1774. "Il più difficile per viaggiare nell' Indostan sono certi posti di guardie chiamate **Cioki** . . . questi **Cioki** sono insolentissimi."—*Della Tomba*, 33.

1810. ". . . . **Chokies**, or patrol stations."—*Williamson, V. M.*, i. 297.

This word has passed into the English slang vocabulary in the sense of 'prison.'

b. A chair. This use is almost peculiar to the Bengal Presidency. Dr. John Muir cites it in this sense, as a Hindi word which has no resemblance to any Sanskrit vocable. Mr. Grouse, however, connects it with *chatur*, 'four' (*Ind. Antiq.*, i. 105). See also beginning of this article.

Chau is the common form of 'four' in composition, *e.g.* *chaubandi* (*i.e.*, 'four fastening') the complete shoeing of a horse; *chaupahra* ('four watches') all night long; *chaupār*, 'a quadruped;' *chaukaṭ* and *chaukhaṭ* ('four timber'), a frame (of a door, &c.). So *chauki* seems to have been used for a square-framed stool, and thence a chair.

1772. "Don't throw yourself back in your *burra* **chokey**, and tell me it won't do. . ."—*W. Hastings* to *G. Vansittart* in Gleig, i. 238.

Cholera, and **Cholera Morbus**, s. The Disease. The term 'cholera,' though employed by the old medical writers, no doubt came, as regards its familiar use, from India. Littré alleges that it is a mistake to suppose that the word *cholera*

(χολερα) is a derivative from χολη bile and that it really means a gutter the disease being so called from the symptoms This should however rather be ἀπὸ των χολαδων the

below) For quotations and particulars in reference to the h of this terrible disease see **Mort de chien**

nominârunt &c
A C Cels Med L bri VIII iv xi

1673 The Diseases reign according to the Seasons. In the extreme Heats Cholera Morbus "—*Fr er* 113-114

Cholera Horn See **Collery**

Choola s Hind *chulha* *chūl* *chula* fr Skt *chull* The extempo rized cooking place of clay which native of India makes on the groun to prepare his own food or to coo that of his master

1814 A marble corridor filled up wit choolas or cooking places composed c mud cowdung and unburnt bricks. — *Forbes O M* iii 120

Choola s

origin and proper application of the term According to Sonnerat (i 109) the Chulias are of Arab descent and of Sh a profession

c 134 The city of Kaulam

1836 Mr Boyd describes the Moors under the name of **Cholias** and Sir

18 9 There are o er 15 000 Klings Chuliahs and other natives of India. — *Bird Golden Chersonese* 254.

Chop s Properly a seal impression stamp or brand Hind *chhāp* the verb (*chhapnā*) being that which is now used in Hindustani to express the

ms not to have
i any certainty
ernaculars It

pado explained as a man of

...worth or excellence,' and ...considers this a metaphor ...from the *chapas* or plates of ...on which the kings of India ...their letters patent to be en-...' Thus he would seem to have ...led, though perhaps erroneously, ...**hhāpā** and the Portuguese *chapa* ...dentical. On the other hand, Beames entertains no doubt the word is genuine Hindi, and ...nects it with a variety of other ...ds signifying *striking*, or *pressing*. ...d Thompson in his Hindi Dictionary ...ys that **chhāppā** is a technical term ...ed by the Vaishnavas to denote the ...ectarial marks (lotus, trident, &c.), ...which they delineate on their bodies. Fallon gives the same meaning, and quotes a Hindi verse, using it in this sense. We may add that Drummond (1808) gives *chhāpaniyā*, *chhapārā*, as words for 'Stampers or Printers of Cloth' in Guzerati, and that the passage quoted below from a Treaty made with an ambassador from Guzerat by the Portuguese in 1537, uses the word **chapada** for struck or coined, exactly as the modern Hindi verb **chhāpnā** might be used.* *Chop*, in writers prior to this century, is often used for the seal itself. "Owen Cambridge says the *Mohr* was the great seal, but the small or privy seal was called a '**chop**' or 'stamp'" (C. P. Brown).

The word *chop* is hardly used now among Anglo-Indians in the sense of seal or stamp. But it got a permanent footing in the 'Pigeon English' of the Chinese ports, and thence has come back to England and India, in the phrase "*first*-**chop**," *i.e.*, of the first *brand* or quality.

The word **chop** (*chăp*) is adopted in Malay, and has acquired the specific sense of a passport or license. The word has also obtained a variety of applications, including that just mentioned, in the *lingua franca* of foreigners in the China seas. Van Braam applies it to a tablet bearing the Emperor's name, to which he and his fellow envoys made **kotow** on their first landing in China (*Voyage*, &c., Paris, An vi. (1798) i. 20—21). Again, in the same jargon, a **chop** of tea means a certain number of chests of tea, all bearing the same brand.* **Chop**-*houses* are customs stations on the Canton River, so called from the chops, or seals, used there.* **Chop**-*dollar* is a dollar *chopped*, or stamped with a private mark, as a guarantee of its genuineness.* (Dollars similarly stamped had currency in England in the first quarter of this century, and one of the present writers can recollect their occasional occurrence in Scotland in his childhood.) The *grand* **chop** is the port clearance granted by the Chinese customs when all dues have been paid.* All these have obviously the same origin; but there are other uses of the word in China not so easily explained, *e.g.* *chop*, for 'a hulk;' *chop-boat* for a lighter or cargo-boat.

In Captain Forrest's work, quoted below, a golden badge or decoration, conferred on him by the King of Achin, is called a **chapp** (p. 55). The portrait of Forrest, engraved by Sharp, shows this badge, and gives the inscription, translated: "Capt. Thomas Forrest, **Orancayo** (q.v.) of the Golden Sword. This **chapp** was conferred as a mark of honour in the city of Atcheen, belonging to the Faithful, by the hands of the **Shabander** (q.v.) of Atcheen, on Capt. Thomas Forrest."

1537. "And the said Nizamamede Zamom was present and then before me signed, and swore on his Koran (*moçafo*) to keep and maintain and fulfil this agreement entirely . . . . and he sealed it with his seal" (e o **chapo** de sua **chapa**).—Treaty above quoted, in *S. Botelho, Tombo*, 278.

1552. ". . . . ordered . . . . that they should allow no person to enter or to leave the island without taking away his **chapa**. . . . And this **chapa** was, as it were, a seal."—*Castanheda*, iii. 32.

1614. "The King (of Achen) sent us his **Chop**."—*Milward*, in *Purchas*, i. 526.

1615. "Sailed to Acheen; the King sent his **Chope** for them to go ashore, without which it was unlawful for any one to do so."—*Sainsbury*, i. 445.

1618. "Signed with my **chop**, the 14t[h] day of May (*sic*), in the Yeare of our Pr[ophet] Mahomet 1027."—Letter from Gov. Mocha, in *Purchas*, i. 625.

1673. "The Custom-house has a go[od] Front, where the chief Customer app[ears] certain Hours to **chop**, that is to m[ark] Goods outward-bound."—*Fryer*, 98.

1678. ". . . sending of our *Vuckeel*...

* ". . . e quanto a moeda, ser *chapada de sua sica* (by error printed *sita*), por já lhe concedea, que todo o proveyto serya del Rey de Portugall, como soya a ser dos Reis dos Guzarates, e ysto nas terras que nos tiuermos em Cambaya, e a nós quisermos bater."—Treaty (1537) in *S. Botelho, Tombo*, 226.

* Giles, Glossary.

Wheeler ii 2?4

1727 On my Arrival (at Acheen) I

Sonnerat ii 233

... *Clue* i 214

The writer last quoted and others before him have imagined a Chinese origin for chop e g, as 'from *chah*, 'an official note from a superior or *chah* 'a contract a diploma &c ' both

Chopper s Hind *chhappar* a thatched roof

... *Gazette* May 6th

With Mr Francis came the ... of the Supreme Court the Laws of ... d partial oppression and licentious ... The common felons were cast loose ... the merchants of the place told that they need not pay duties ... and the

1810 ' Chuppers or grass thatches —

... s ha l neat chop ... anted not an all ... it."—*Mrs Sher*

... ch as this looks ... ction it is a *Happar Hat*,

Chapar

... a more ... best are ... they ... and a sheet ."—*Bucha an Eastern Ind a* ii. 9?

c. 1817 ' My husband chanced to light

* H Tikiya is a little cake of charcoal placed in the bowl of the hooka or hubble-bubble

... a very pretty chopper-cot, with curtains and everything complete to.'—*Mrs Sherwood's Stories*, ed. 1873, 161. See **Cot**.

Chopsticks, s. The sticks used in pairs by the Chinese in feeding themselves. The Chinese name of the article is '*kwai-tsz*,' 'speedy-ones.' "Possibly the inventor of the present word, hearing that the Chinese name had this meaning, and accustomed to the phrase *chop-chop* for 'speedily,' used *chop* as a translation." (*Bishop Moule*).

c. 1540. ". . . his young daughters, with their brother, did nothing but laugh to see us feed ourselves with our hands, for that is contrary to the custom which is observed throughout the whole empire of *China*, where the Inhabitants at their meat carry it to their mouths with two little sticks made like a pair of Cizers" (this is the translator's folly; it is really *como duas pellas feitas como fuso*—'like spindles.')—*Pinto*, orig. cap. lxxxiii.; in *Cogan*, p. 103.

c. 1610. ". . . ont comme deux petites spatules de bois fort bien faites, qu'ils tiennent entre leurs doigts, et prennent avec cela ce qu'ils veulent manger, si dextrement que rien plus."—*Mocquet*, 346.

1711. "They take it very dexterously with a couple of small **Chopsticks**, which serve them instead of Forks."—*Lockyer*, 174.

1876. "Before each there will be found a pair of **chopsticks**, a wine cup, a small saucer for soy . . . and a pile of small pieces of paper for cleaning these articles as required."—*Giles, Chinese Sketches*, 153-4.

Chota-hazry, s. Hind. *Chhoṭī-hāzrī*, 'little breakfast,' refreshment taken in the early morning, before or after the morning exercise. The term (v. **hazry**) was originally peculiar to the Bengal Presidency. In Madras the meal is called 'early tea.' Among the Dutch in Java, this meal consists (or did consist in 1860) of a large cup of tea, and a large piece of cheese, presented by the servant who calls one in the morning.

1853. "After a bath, and hasty ante-breakfast (which is called in India '**a little breakfast**') at the Euston Hotel, he proceeded to the private residence of a man of law."—*Oakfield*, ii. 179.

1866. "There is one small meal . . . it is that commonly known in India by the Hindustani name of **chota-hāziri**, and in our English colonies as 'Early Tea' . . . ."—*Waring, Tropical Resident*, 172.

1875. "We took **early tea** with him this morning."—*The Dilemma*, ch. iii.

Choul, Chaul. n.p. A seaport of the Concan, famous for many centuries under various forms of this name, **Cheiwal** properly, and pronounced in Konkani *Tsēmval*.* It may be regarded as almost certain that this was the Σίμυλλα of Ptolemy's Tables, called by the natives, as he says, Τίμουλα. It may be fairly conjectured that the true reading of this was Τίμουλα, or Τιέμουλα. We find the sound *ch* of Indian names apparently represented in Ptolemy by τι (as it is in Dutch by *tj*). Thus Τιάτουρα = *Chitor*, Τιαστάνης = *Chashtana*; here Τίμουλα = *Cheiwal*; whilst Τιάγουρα and Τιαύσπα probably stand for names like Chagura and Chauspa. Still more confidently *Cheiwal* may be identified with the *Saimur* (Chaimur) or Jaimur of the old Arab Geographers, a port at the extreme end of Lār or Guzerat.

At Choul itself there is a tradition that its antiquity as a harbour goes back beyond that of Suali (see **Swally**), Bassein, or Bombay. There were memorable sieges of *Choul* in 1570—71, and again in 1594, in which the Portuguese successfully resisted Mahommedan attempts to capture the place.

Dr. Burgess identifies the ancient Σήμυλλα rather with a place called *Chembur*, on the island of Trombay, which lies immediately east of the island of Bombay; but till more evidence is adduced we see no reason to adopt this.†

Choul seems now to be known as Revadanda. Even the name is not to be found in the Imperial Gazetteer. *Revadanda* has a place in that work, but without a word to indicate its connexion with this ancient and famous port.

Mr. Gerson d'Acunha has published in the J. Bo. Br. As. Soc., vol. xii *Notes on H. and Ant. of Chaul.*

A.D. c. 80—90. "Μετὰ δὲ Καλλιέναν ἄλλα ... τόπια τοπικά, Σήμυλλα, καὶ Μανδαγόρα . . ."—*Periplus*.

A.D. c. 150. "Σίμυλλα ἐμπόριον (καλούμ... ὑπὸ τῶν ἐγχωρίων Τίμουλα) . . ."—*Ptol.* i. cap...

A.D. 916. "The year 304 I found m... in the territory of *Saimūr* (or **Chaim**... belonging to Hind and forming part o... province of Lār. . . . There were i... place about 10,000 Mussulmans, bo... those called *baiāsirah* (half-breeds), ...

* See Mr Sinclair, in *Ind. Ant.* iv. 283 ...
† See *Fergusson & Burgess, Cave Tem...* 168 & 349. See also Mr. James Campbell... lent *Bombay Gazetteer*, xiv. 52, where re... stated against the view of Dr Burgess...

natives of Siraf Oman, Basrah, Bagdad, &c. —*Mas'udi* ii 86

c 1150 "Saimūr 5 days from Sindān, is a large, well built town"—*Edrisi*, in

service

1554 "The ports of Mahaim and Sheul belong to the Deccan"—*The Mohit* in *J A S B*, v 461

c 1630 'After long toil we got Sir

'—

Choultry, s Peculiar to and of doubtful etymology, *chawati*, Tel *chāwadi* In W India the

Choultry" A building of this kind seems to have formed the early Court house

"Maderas enjoys some **Choultries** for Places of Justice —*Ibid* 3?

1683 " . . he shall pay for every slave so shipped . 50 pagodas to be recovered

of him in the **Choultry** of Madraspatanam'—*Order of Madras Council*, in *Wheeler*, i 136

1689 "Within less than half a Mile Choul- ade of

tices of

Mill's Hist ii 181

1833 June 6th Jan 1883 We at first took up our abode in the **Chawadi**, but Mr Escombe of the C S kindly invited us to his house —*Smith's Life of Dr John Wilson*, 156

1836 'The roads are good and well taverns (?)—

See also **Chuttrum**

Madras Army equivalent to Horse Guards' in Westminster (C P B MS)

1780 "Every gentleman now possess

Travels, 7

Chouse s and v This word is originally Turk *chāush* in former days a sergeant-at-arms, herald, or the

e. Its meaning as 'a cheat' or 'to indle' is, apparently beyond doubt, rived from the anecdote thus related in note of W. Gifford's upon the passage n Ben Jonson's Alchemist, which is quoted below. "In 1609 Sir Robert Shirley sent a messenger or *chiaus* (as our old writers call him) to this country, as his agent, from the Grand Signor and the Sophy, to transact some preparatory business. Sir Robert followed him, at his leisure, as ambassador from both these princes; but before he reached England, his agent had *chiaused* the Turkish and Persian merchants here of 4000*l.*, and taken his flight, unconscious perhaps that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson."—Ed. of *Ben Jonson*, iv. 27.

1560. "Cum vero me taederet inclusionis in eodem diversorio, ego cum meo **Chiauso** (genus id est, ut tibi scripsi alias, multiplicis apud Turcas officii, quod etiam ad oratorum custodiam extenditur) ut mihi liceat aere meo domum conducere. . . ."—*Busbeq. Epist.* iii. p. 149.

1610. "*Dapper.* . . . What do you think of me, that I am a **chiaus**?
Face. What's that?
Dapper. The Turk was here.
As one would say, do you think I am a Turk?
* * *
Face. Come, noble doctor, pray thee let's prevail;
This is the gentleman, and he's no **chiaus**."
Ben Jonson, The Alchemist, Act I. sc. i.

1638. "*Fulgoso.* Gulls or Moguls,
Tag, rag, or other, hogen-mogen, vanden,
Skip-jack or **chouses**. Whoo! the brace are flinched.
The pair of shavers are sneak'd from us,
Don . . . ."
Ford, The Lady's Trial, Act II. sc. i.

1653. "**Chiaoux** en Turq est vn Sergent du Diuan, et dans la campagne la garde d'vne Karauane, qui fait le guet, se nomme aussi **Chiaoux**, et cet employ n'est pas autrement honeste."—*Le Gouz*, ed. 1657, p. 536.

1659. "*Conquest.* We are
In a fair way to be ridiculous.
What think you? **Chiaus'd** by a scholar."
Shirley, Honoria & Mammon, Act II. sc. iii.

1663. "The Portugals have **choused** us, it seems, in the Island of Bombay in the East Indys; for after a great charge of our fleets being sent thither with full commission from the King of Portugal to receive it, the Governour by some pretence or other will not deliver it to Sir Abraham Shipman."—*Pepys's Diary*, May 15th.

1674. "When geese and pullen are seduc'd
And sows of sucking pigs are **chows'd**."
Hudibras, Pt. II. canto 3.

1674. "Transform'd to a Frenchman by my art:
He stole your cloak, and pick'd your pocket,
Chows'd and caldes'd ye like a blockhead." *Ib.*

1826. "We started at break of day from the northern suburb of Ispahan, led by the **chaoushes** of the pilgrimage. . . ."—*Hajji Baba*, ed. 1835, p. 6.

Chow-chow, s. A common application of this *Pigeon*-English term in China is to mixed preserves; but, as the quotation shows, it has many uses; the idea of mixture seems to prevail. It is the name given to a book by Viscountess Falkland, whose husband was Governor of Bombay. There it seems to mean 'a medley of trifles.' **Chow** is in 'pigeon' applied to food of any kind.

1858. "The word **chow-chow** is suggestive, especially to the Indian reader, of a mixture of things, 'good, bad, and indifferent,' of sweet little oranges and bits of bamboo stick, slices of sugar-cane and rinds of unripe fruit, all concocted together, and made upon the whole into a very tolerable confection. . . .

"Lady Falkland, by her happy selection of a name, to a certain extent deprecates and disarms criticism. We cannot complain that her work is without plan, unconnected, and sometimes trashy, for these are exactly the conditions implied in the word **chow-chow**."—*Bombay Quarterly Review*, January, p. 100.

1882. "The variety of uses to which the compound word '**chow-chow**' is put is almost endless. . . . A 'No. 1 *chow-chow*' thing signifies utterly worthless, but when applied to a breakfast or dinner it means 'unexceptionably good.' A '*chow-chow*' cargo is an assorted cargo; a 'general shop' is a '*chow-chow*' shop . . . one (factory) was called the '*chow-chow*,' from its being inhabited by divers Parsees, Moormen, or other natives of India."—*The Fankwa* p. 63.

Chowdry, s. Hind. *Chaudhari*, li 'a holder of four;' the explanati of which is obscure. The usual app cation of the term is to the headm of a craft in a town; formerly, places, to the headman of a villa to certain holders of lands; and Cuttack it was, under native applied to a district Revenue offic

c. 1300. ". . . The people were br to such a state of obedience that one r officer would string twenty . . . .

haris together by the neck and enforce payment by blows —*Zia ud di i Barni* in *Elliot* iii 183

1788 "**Chowdry** —A Landholder or Farmer Properly he is above the Ze

Chowk, s Hind *Chau* ... place or wide street in t... a city where the market ... seems to be adopted in Persian and

Chowringhee ... a road and quarter of Calcutta in which most of the be... houses stand, *Chaurangi*

1789 "The houses ... also will be much more le... *Karr* ii 205

1790 ' To dig a large tank opposite to the **Cheringhee** Buildings —*Id* 13

1791 "Whereas a robbery was committed on Tuesday night, the first instant on the **Chowringhy** Road —*Id* 54

Chowry, s
(a) See *Choultry*
(b) Hind *chanwar*, *chaunri* and *chaunri* from Skt *chamara* and *ch*...

often also attached to the horse-trappings of native warriors whilst it formed from remote times the standard of nations and nomad tribes of Central Asia

The Yak tails and their uses are mentioned by Aelian and by Cosmas (see under **Yak**) Allusions to the **chamara** as a sign of royalty are frequent in Skt books and inscriptions, *e g* in the Poet *Kalidasa* (see transl by Dr Mill in J As Soc Beng i ... the *Amarakosha* ii 7 31 &c)

...he common Anglo Indian expres... ...n last century appears to have ... **cow tails** (q v) And hence Bogle in his Journal as published by Mr Markham, calls *Yaks* by the

A.D 634 5 ' ... with his armies which were darkened by the spotless **chāmaras** ... *le In*

... *th Century*

1809 ' He also presented me in trays, which were as usual laid at my feet, two beautiful **chowries** —*Lord Valentia*, i 428

1810 ' Near Brahma are Indra and Indranee on their elephant and below is a female figure holding a *chamara* or **chowree** —*Maria Graham* 56

Chowryburdar s The servant who carries the chowry Hind Pers

... horseback ... ide of him "

Chowt or **Chout** s Mahr *chauth* 'one fourth part' The black-mail levied by the Mahrattas from the provincial governors as compensation for leaving their districts in immunity from plunder The term is also applied to some other exactions of like ratio (see *Wilson*)

1644 "This King holds in our lands of

[illegible]

Cheya, Chaya, [illegible] **Chey**, [illegible] [illegible] It is exported from [illegible] and was [illegible] Ceylon. There is a figure of the plant in [illegible]

c. 1566. [illegible] which they call **saia**, [illegible]

1672. "Here [illegible] very good **Zaye**."—*Baldaeus*, [illegible]

1726. "**Saya** is [illegible] the *Coast* for painting chintz [illegible]"—*Valentyn*, [illegible] 43.

1727. "The Islands of *Di* (near Masulipatam) produce the famous *Die* called **Shaii**. It is a Shrub growing in Grounds that are overflown with the Spring tides."—*A. Ham.* i. 370.

1860. "The other productions that constituted the exports of the Island were sapan-wood to Persia; and **choya-roots**, a substitute for Madder, collected at Manaar . . . for transmission to Surat."—*Tennent's Ceylon*, ii. 54-55. See also *Chitty's Ceylon Gazetteer* (1834), p. 40.

Chuckaroo, s. English soldier's lingo for **Chokra**, q.v.

Chucker. From Hind. *chakar* and [illegible] a wheel or circle.

(a) [illegible] A quoit for playing the [illegible] game. But more properly [illegible] which constituted [illegible] Hindu [illegible] called [illegible] Dely [illegible] **chakrani** [illegible] a small [illegible]—*Fryer*, [illegible]

[illegible] **chuckerey** [illegible]

(b) v. and s. To lunge a horse. Hind. [illegible] Also [illegible] lunge.'

1829. "It was truly laughable to see [illegible] **chuckering** [illegible] not [illegible] a quarter of a mile from our [illegible]"—*J. [illegible]*, i. 153.

Chuckerbutty, n.p. This vulgarized Bengali Brahmin family name is, as Wilson points out, a corruption of *chakravartti*, the title assumed by the most exalted ancient Hindu sovereigns, an universal Emperor, whose chariot wheels rolled over all (so it is explained by some).

c. 460. "Then the Bikshuni Utpala began to think thus with herself, 'To-day the King, ministers, and people are all going to meet Buddha. . . . but I—a woman—how can I contrive to get the first sight of him?' Buddha immediately, by his divine power, changed her into a holy **Chakravartti Raja**."—*Travels of Fah-hian, tr. by Beale*, p. 63.

c. 460. "On a certain day (Asoka), having . . . ascertained that the supernaturally gifted . . . Naga King, whose age extended to a *Kappo*, had seen the four Buddhas . . . he thus addressed him: 'Beloved, exhibit to me the person of the

omniscient being of infinite wisdom the Chakkawatti of the doctrine —*The Mahawanso* p 27

Mission to the Court of Ava (Major Phayre s), 1858, p 154

Chuckler, s Tamil and Malayal *shakkili*, the name of a very caste, members of which are ners or cobblers, like the *Chai* (see **Chumar**) of Upper India whilst the latter are reputed to be a very dark caste, the *Chucklers* are fair (see Elliot s *Glos* by *Beames*, i 71 and *Caldwell's Gram* 574) Colloquially in S India native shoem

c 1580 "
those parts, e
have many castes which take precedence one of another The lowest are the Chaquivilis who make shoes and eat all unclean flesh —*Primor e Honra*, &c, f 93

ing their marriages —*Sir W Elliot*, in *J Ethn Soc*, N S, vol i 102

Chuckrum s An ancient coin once generally current in the S of

are inconsistent, nor do they confirm Wilson's, that it was equal to one tenth of a pagoda The denomination survives in Travancore

1813 Milburn under Tanjore gives the **chuckrum** as a coin equal to 20 Madras, or 10 & 11 fanams. 20 Madras fanams would be ¼ of a pagoda

Chudder, s Hind *chadar*, a sheet, or square piece of cloth of any kind, the ample sheet commonly worn as a

the same word *Chowtars* occur among Bengal piece-goods in *Milburn*, ii 221

1525 "**Chader** of Cambaya —*Lembranca*, 56

e of
two
to
cover the whole body Men usually sleep rolled up in it —*Herklots Qanoon-e Islam* xii-xiii

1878 'Two or three women, who had
appeared but
their **chadders**
retired to the
Life in the Mo-

——, **Rampore** A kind of shawl, of the Tibetan shawl wool of uniform colour without pattern, made originally at Rāmpur on the Sutlej, and
years largely imported into

Chumpuk s A highly ornamental

much prized by Hindus offered at shrines, and rubbed on the body at marriages, &c Hind *champak*, Skt *champaka* Drury strangely says that the name is "derived from
an island between Cambogia
Cochin China where the tree
Champa is *not* an island, and certainly derived its Sanskrit name from India, and did *not* give a name to an Indian tree The tree is found wild in the Himalaya from Nepal eastward, also in Pegu and
the Ghauts to

blossoms of the **champac** and nagisar, and the plantations of pepper and coffee are equally new and pleasing"—*Sir W Jones* in *Mem* &c., ii 81

0. "Some of these (birds) build in sweet-scented champaka and the en."—*Maria Graham*, 22.

819.
"The wandering airs they faint
On the dark, the silent stream;
And the chumpak's odours fail
Like sweet thoughts in a dream."
Shelley, Lines to an Indian Air.

1821.
"Some chumpak flowers proclaim
it yet divine."
Medwin, Sketches in Hindoostan, 73.

Chunám, s. Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and in Hind. In the latter *chūna* is from Skt. *chūrṇa*, 'powder'; in the former it is somewhat uncertain whether the word is, or is not, an old derivative from Sanskrit. In the first of the following quotations the word used seems taken from the Malayāl. form *chunnāmbu*.

1510. "And they also eat with the said leaves (betel) a certain lime made from oyster shells, which they call cionama."—*Varthema*, 144.

1563. ". . . so that all the names you meet with that are not Portuguese are Malabar; such as *betre* (betel), chuna, which is lime. . . ."—*Garcia*, f. 37*v*.

c. 1610. ". . . l'vn porte son eventail, l'autre la boete d'argent pleine de betel, l'autre une boete ou il y a du chunan, qui est de la chaux."—*Pyrard de la Val*, ii. 84.

1614. "Having burnt the great idol into chunah, he mixed the powdered lime with pān leaves, and gave it to the Rājpūts that they might eat the objects of their worship."—*Firishta*, quoted by *Quatremère*, *Not. et Ext.*, xiv. 510.

1673. "The Natives chew it (Betel) with Chinam (Lime of calcined Oyster Shells)."—*Fryer*, 40.

1687. "That stores of Brick, Iron, Stones, and Chenam be in readiness to make up any breach."—*Madras Consultations*, in *Wheeler*, i. 168.

1689. "Chinam is Lime made of Cockle-shells, or Lime-stone: and Pawn is the Leaf of a Tree."—*Ovington*, 123.

1750-60. "The flooring is generally composed of a kind of loam or stucco, called chunam, being a lime made of burnt shells."—*Grose*, i. 52.

1763. "In the *Chucklch* of Silet for the space of five years . . . my phoasdar and the Company's gomastah shall jointly prepare chunam, of which each shall defray all expenses, and half the chunam so made shall be given to the Company, and the other half shall be for my use."—*Treaty of Mir Jaffir with the Company*, in *Carraccioli's L. of Clive*, i. 64.

1809. "The row of chunam pillars which supported each side . . . were of a shining white."—*Ld. Valentia*, i. 61.

——, **To**, v. To set in mortar; or, more frequently, to plaster over with chunam.

1687. ". . . To get what great jars he can, to put wheat in, and chenam them up, and set them round the fort curtain."—In *Wheeler*, i. 168.

1809. ". . . having one . . . room . . . beautifully chunammed."—*Ld. Valentia*, i. 386.

Both noun and verb are used also in the Anglo-Chinese settlements.

Chupatty, s. Hind. *chapātī*, an unleavened cake of bread (generally of coarse wheaten meal), patted flat with the hand, and baked upon a griddle; the usual form of native bread, and the staple food of Upper India.

1615. Parson Terry well describes the thing, but names it not: "The ordinary sort of people eat bread made of a coarse grain, but both toothsome and wholesome and hearty. They make it up in broad cakes, thick like our oaten cakes; and then bake it upon small round iron hearths which they carry with them."—In *Purchas*, ii. 1468.

1810. "Chow-patties, or bannocks."—*Williamson*, *V. M.*, ii. 348.

1857. "From village to village brought by one messenger and sent onward by another passed a mysterious token in the shape of one of those flat cakes made from flour and water, and forming the common bread of the people, which, in their language, are called chupatties."—*Kaye's Sepoy War*, i. 570.

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that "*chuprassie* ba two, acknowledged that "*chuprassie* ba
and *musaulchies* were not such ba
diet," meaning **chupatties** and **musál**
(q.v.).

Chupkun, s. Hind. *chapkan*. T
long frock (or cassock) which is
usual dress in Upper India of ne
all male natives who are not ac
labourers or indigent persons.
word is probably of Turki or M
origin, and is perhaps identical wi
chakman of the *Āīn* (p. 90), a wor
used in Turkestan. Hence Be
connexion of *chapkan* with the
chap as meaning compressing o
ing, "a tightly-fitting coat or ca
is a little fanciful (*Comp. G*
212, 213). Still this idea m

Chupra n p *Chapra*, a to head quarter station of the Sārun in Bahār, on the north l the Ganges

1726. "Sjoppera (Chupra) —*Valentyn, Chorom*, &c, 147

Chuprassy, s I bearer of a *chapras*, inscribed with the to which the bearer *chaprast* is an ofl

"man of the belt" The etymology of *chaprās* is obscure, but see *Beames, Comp Gram* i 212 This writer gives *buckle* as the original meaning

1865 'I remember the d servant in my house was with the exception of the and a Portuguese Ayah — *galow*, p 389

"

1877 "One of my **chuprassies** or messengers , was badly wounded — *Meadows Taylor, Life* i 227

1850 the people **Chuprassie** drawn from he he tell out, every with his slanderer ... *Baba*, 102-3

Churr, s Hind *char* "A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg xi 1825" (*Wilson*)

A *char* is now alluvial land deposited by the great rivers as the floods are sinking and covered with grass, but not necessarily insulated

It is remarkable that Mr Marsh

Churruck s A wheel or any

Charak-pujā ging Festival on the sun's entrance into Aries The performer is suspended from a long yard traversing round on a mast by hooks passed through the muscle over the blade-

my wife has given an account in her journal, I shall only add a few particulars"—*Heber*, ed 1844 i 57

ratus worked by oxen for drawing water from a well and discharging it into irrigation channels by means of pulley ropes and a large bag of hide (Hind *charsa* a hide, Skt *charma*).

Chutkarry, s (S India) A half-caste, Tam *shattai-kar*, 'one who wears a waist-coat' (*C P B*)

Chutny, s Hind *chatni* A kind of strong relish made of a number of condiments and fruits, &c., used in

dia, more especially by Mahommedans, and the merits of which are now well known in England. For native recipes, see Herklots, Qanoon-e-Islam, 2d ed. xlvii.—xlviii.

1813. "The Chatna is sometimes made with cocoa-nut, lime-juice, garlic, and chilies, and with the pickles is placed in deep leaves round the large cover, to the number of 30 or 40."—Forbes, Orient. Mem., ii. 50-51.

1820. "Chitnee, Chatnee, some of the hot spices made into a paste, by being bruised with water, the 'kitchen' of an Indian peasant."—Acc. of Township of Loony, in Tr. Lit. Soc. Bombay, ii. 194.

Chutt, s. Hind. *chhat*. The proper meaning of the vernacular word is 'a roof or platform.' But in modern Anglo-Indian its usual application is to the coarse cotton sheeting, stretched on a frame and whitewashed, which forms the usual ceiling of rooms in thatched or tiled houses; properly *chādar-chhat*, 'sheet-ceiling.'

Chuttanutty, n.p. This was one of the three villages purchased for the East India Company in 1686, when the agents found their position at Hugli intolerable, to form the settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpūr. Dr. Hunter spells it *Sutānati*, but the old Anglo-Indian orthography indicates *Chatānatī* as probable.

In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1700, they are dated from "**Chuttanutte**;" on and after June 8th, from "Calcutta;" and from August 20th in the same year from "Fort William" in Calcutta. According to Major Ralph Smyth Chatānatī occupied "the site of the present native town," *i.e.* the northern quarter of the city. Calcutta stood on what is now the European commercial part; and Govindpūr on the present site of Fort William.*

Chuttrum, s. (S. India). Tam. *shattiram*, which is a corruption of Skt. *sattra*, 'abode.' A house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two.

1807. "There are two distinct kinds of buildings confounded by Europeans under the common name of *Choultry*. The first is that called by the natives **Chaturam**, and built for the accommodation of travellers. These . . . have in general pent roofs . . . built in the form of a square enclosing a court. . . . The other kind are properly built for the reception of images, when these are carried in procession. These have flat roofs, and consist of one apartment only, and by the natives are called *Mandapam*. . . . Besides the **Chaturam** and the *Mandapam*, there is another kind of building which by Europeans is called *Choultry*; in the Tamul language it is called *Tany Pundal*, or Water Shed . . . small buildings where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk."—*F. Buchanan, Mysore*, i. 11 and 15. See **Choultry**.

Cinderella's Slipper. A Hindu story on the like theme appears among the Hala Kanara MSS. of the Mackenzie collection:

"*Suvarnadevi* having dropped her slipper in a reservoir, it was found by a fisherman of *Kusumakesari*, who sold it to a shopkeeper, by whom it was presented to the King *Ugrabahu*. The Prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner . . ."—*Mackenzie Collection*, by *H. H. Wilson*, ii. 52.

Cintra Oranges. See **Orange** and **Sungtara.**

Circars, n.p. The territory to the north of the Coromandel Coast, formerly held by the Nizam, and now forming the districts of Kistna, Godávari, Vizagapatam, Ganjám and a part of Nellore, was long known by the title of "*The Circars*," or "*Northern Circars*" (*i.e.* Governments), now officially obsolete. The *Circars* of Chicacole (now Vizagapatam Dist.), Rajamandri and Ellore (these two embraced now in Godávari Dist.) with Condapilly (now embraced in Kistna Dist.), were the subject of a grant from the Great Mogul, obtained by Clive in 1765, confirmed by treaty with the Nizam in 1766. Gantūr (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803). C. P. Brown says the expression "The Circars" was first used by the French, in the time of Bussy.

1758. "Il est à remarquer qu'après mo[n] départ d'Ayder Abad, Salabet Zingue [a] nommé un *Phosdar*, ou Gouverneur, po[ur]

* *Stat. and Geog. Rep. of the 24 Pergunnahs District.* Cal. 1857, p. 57.

les quatre **Cerkars** —*Mémoire*, by Bussy, in *Lettres de MM de Bussy, de Lally et autres* Paris, 1766 p 24

1823 "Although the **Sirkars** are our

We know from the preceding quotation what Munro s spelling of the name was

1830 "The district called the **Circars**,

1871

27th. See also **Sirkar**

Civilian, s A term which came into use about 1760—70 as a designation of the covenanted European servants of the E I Company, not military employ It is not used Grose, c 1760, who was himself

From an early date in the Company's history up to 1833, the members

traces of the Company s commercial existence

constantly used in Hindustani in the f 'liberation,' thus of a a magistrate says *Khala* t him go" But it is not clear *lâsi* got its ordinary Indian sense It is also written *khalâsi* and Vullers has an old Pers word *khal* for 'a ship s rudder' A learned friend real

been *rpoo s*

ng Nut, s The seed of *potatorum* L a tree of S t is so called from its property of clearing muddy water if well rubbed on the inside of the vessel which is to be filled

Clove, s The flower-bud of *Caryo-*

caryophylla, his spice was the full old 'clove gillo- t in two like a polypus, has formed two different

Madras Presidency.' It is curious to find Παραλία, "the Shore," applied in a similar specific way, in Ptolemy, to the coast near Cape Comorin. It will be seen that the term "*Coast* Army" for "Madras Army," occurs quite recently. The Persian rendering of **Coast** Army by *Bandarī* below is curious.

1793. "Unseduced by novelty, and uninfluenced by example, the belles of the **Coast** have courage enough to be unfashionable . . . . and we still see their charming tresses flow in luxuriant ringlets."—*Hugh Boyd*, 78.

1800. "I have only 1892 **Coast** and 1200 Bombay sepoys."—*Wellington*, i. 227.

1802. "From Hydurabad also, Colonels Roberts and Dalrymple, with 4000 of the *Bandarī* or **coast** sipahees. . ." —*H. of Reign of Tipu Sultan*, E. T. by *Miles*, p. 253.

1879. "Is it any wonder then, that the **Coast** Army has lost its ancient renown, and that it is never employed, as an army should be, in fighting the battles of its country, or its employers?"—*Pollok*, *Sport in Br. Burmah*, &c., i. 26.

Cobang. See **Kobang.**

Cobily Mash, s. This is the dried **bonito** (q.v.), which has for ages been a staple of the Maldive Islands. It is still especially esteemed in Achin and other Malay Countries. The name is explained below by Pyrard as 'black fish,' and he is generally to be depended on. But the first accurate elucidation has been given by Mr. H. C. P. Bell, of the Ceylon C. S., in the Indian Antiquary for Oct. 1882, p. 291; see also Mr. Bell's Report on Maldive Islands, Colombo, 1882, p. 93, where there is an account of the preparation. It is the Maldive *Kalu-bili-mās*, 'black-bonito-fish.' The second word corresponds to the Singhalese *balayā*.

c. 1345. "Its flesh is red, and without fat, but it smells like mutton. When caught each fish is cut in four, slightly boiled, and then placed in baskets of palm-leaf, and hung in the smoke. When perfectly dry it is eaten. From this country it is exported to India, China, and Yemen. It is called **Kolb-al-mās**."—*Ibn Batuta* (on Maldives), iv. 112, also 311.

1578. ". . . They eat it with a sort of dried fish, which comes from the Islands of Maledivia, and resembles jerked beef, and it is called **Comalamasa**."—*Acosta*, 103.

c. 1610. "Ce poisson qui se prend ainsi, s'apelle generalement en leur langue **cobolly masse**, c'est à dire du poisson noir . . . . Ils le font cuire en de l'eau de mer, et puis le font secher au feu sur des clayes, en sorte qu'estant sec il se garde fort long-temps."—*Pyrard de la Val*, i. 138; see also 141.

1727. "The Bonetta is caught with Hook and Line, or with nets . . . . they cut the Fish from the Back-bone on each Side, and lay them in a Shade to dry, sprinkling them sometimes with Sea Water. When they are dry enough . . . . they wrap them up in Leaves of Cocoa-nut Trees, and put them a Foot or two under the Surface of the Sand, and with the Heat of the Sun, they become baked as hard as Stock-fish, and Ships come from *Atcheen* . . . and purchase them with Gold-dust. I have seen **Comelamash** (for that is their name after they are dried) sell at *Atcheen* for 8L. *Sterl.* per 1000."—*A. Ham.* i. 347.

1783. "Many Maldivia boats come yearly to Atcheen, and bring chiefly dried *bonetta* in small pieces about two or three ounces; this is a sort of staple article of commerce, many shops in the *Bazar* deal in it only, having large quantities piled up, put in matt bags. It is when properly cured, hard like *horn in the middle*; when kept long the worm gets to it."—*Forrest*, *V. to Mergui*, 45.

1813. "The fish called **Commel mutch**, so much esteemed in Malabar, is caught at Minicoy."—*Milburn*, i. 321, also 336.

1841. "The Sultan of the Maldiva Islands sends an agent or minister every year to the government of Ceylon with presents consisting of . . . . a considerable quantity of dried fish, consisting of *bonitos*, *albicores*, and a fish called by the inhabitants of the Maldivas the black fish, or **comboli mas**."—*J. R. As. Soc.* vi. 75.

The same article contains a Maldivian vocabulary, in which we have "Bonito or *goomulmutch* . . . . *kanneli mas*" (p. 49). Thus we have in this one paper *three* corrupt forms of the same expression, viz., **comboli mas**, **kanneli mas**, and **goomulmutch**, all attempts at the true Maldivian term **kalu-bili-mās**, 'black bonito fish.'

Cobra de Capello, or simply **Cobra**, s. The venomous snake *Naja tripudians*. *Cobra* is Port. for 'snake;' *cobra de capello*, 'snake of (the) hood.'

1523. "A few days before, **cobras de capello** had been secretly introduced into the fort, which bit some black people who died thereof, both men and women; and when this news became known it was perceived that they must have been introduced by the hand of some one, for since the fort was made never had the like been heard of."—*Correa*, ii. 776.

1539. "Vimos tãbẽ aquy grande soma de **cobras de capello**, da grossura da coxa de hũ homẽ, e tão peçonhentas em tanto estremo, que dizião os negros que se chegarão cõ a baba da boca a qualquer cousa viva, logo em proviso cahia morta em terra . . ."—*Pinto*, cap. xiv.

,, ". . . Adders that were copped on the crowns of their heads, as big as a

mans
Negro
any li
the r
Cogar
156.

kind
capell
regula

Cobra Lily, s. The flower *Arum campanulatum*, which stands on its curving stem exactly like a cobra with reared head.

Mahr. *maner*, from Skt. *mani*, 'a jewel.' There are judicious remarks in a book lately quoted regarding the popular names and popular stories of snakes, which apply, we sus[illegible] the quotations under the heading.

' There are names in plen

Cochin, n.p. A famous city of [illegible] *Kochchi*, which the nasalising, so usual with the Portuguese, converted into *Cochim* or *Cochin*. We say "the Portuguese" because we seem to owe so many nasal terminations of words in Indian use to them

Voy. aux Païs Hollande

1502. [illegible]
fect
et
mur

“ And truly he (the K. of Portugal)
every good, for in India and espe-
Cucin, every fête day ten and even
Pagans and Moors are baptised.”—
na, 296.

is a fortaleza sustentar-se
Cananor con pouca força e gente
* * *
ereis em **Cochin** assinalar-se
nto hum peito soberbo, e insolente *
e cithara ja mais cantou victoria,
ne assi mereça eterno nome e gloria.”
Camões, ii. 52.

y Burton :
hou shalt behold the Fortalice hold out
of Cananor with scanty garrison
* * *
shalt in **Cochin** see one approv'd so stout,
who such an arr'gance of the sword hath shown,
no harp of mortal sang a similar story,
digne of e'erlasting name, eternal glory.”

Cochin-China, n.p. This country was called by the Malays *Kuchi*, and apparently also, to distinguish it from *Kuchi* of India (or Cochin), **Kuchi-China**, a term which the Portuguese adopted as **Cauchi-China**; the Dutch and English from them. *Kuchi* occurs in this sense in the Malay traditions called *Sijara Malayu* (see J. Ind. Archip., v. 729). In its origin this name Kuchi is no doubt a foreigner's form of the Annamite *Kuu-chön* (Chin. *Kiu-Ching*, South Chin. *Kau-Chen*), which was the ancient name of the province Thanh'-hoa, in which the city of Hué has been the capital since 1398.†

1516. And he (Fernão Peres) set sail from Malaca . . . in August of the year 516, and got into the Gulf of **Concam china**, which he entered in the night, escaping by miracle from being lost on the shoals. . . . ”—*Correa*, ii. 474.

c. 1535. “This King of **Cochinchina** keeps always an ambassador at the court of the King of China; not that he does this of his own good will, or has any content therein, but because he is his vassal.”—*Sommario de' Regni*, in *Ramusio*, i. 336*v*.

c. 1543. “Now it was not without much labour, pain, and danger, that we passed those two Channels, as also the river of *Ventinau*, by reason of the Pyrats that usually are encountred there, nevertheless we at length arrived at the Town of *Manaquilen*, which is scituated at the foot of the Mountains of *Chomay* (*Comhay* in orig.), upon the Frontiers of the two Kingdoms of *China*, and **Cauchenchina** (*da China e do* **Cauchim** in orig.), where the Ambassadors were well received by the Governor thereof.” —*Pinto*, E. T. p. 166 (orig. cap. cxxix.).

c. 1543. “CAPITULO CXXX. *Do recebimento que este Rey da* **Cauchenchina** *fez ao Embaixador da Tartaria na villa de Fanaugrem.*”—*Pinto*, original.

1572.
“Ves, **Cauchichina** esta de oscura fama,
E de Ainão vê a incognita enseada.”
Camões, x. 129.

By Burton :
“See **Cauchichina** still of note obscure
and of Ainam yon undiscovered Bight.”

1598. “This land of **Cauchinchina** is devided into two or three Kingdomes, which are vnder the subiection of the King of *China*, it is a fruitfull countrie of all necessarie prouisiouns and Victuals.”—*Linschoten*, ch. 22.

1606. “Nel Regno di **Coccincina**, che . . . . è alle volte chiamato dal nome di *Anan*, vi sono quattordici Provincie piccole. . . .”—*Viaggi di Carletti*, ii. 138.

1652. “**Cauchin-China** is bounded on the West with the Kingdomes of *Brama*; on the East, with the Great Realm of *China*; on the North extending towards *Tartary*; and on the South, bordering on *Camboia*.”—*P. Heylin*, *Cosmographie*, iii. 239.

1727. “**Couchin-china** has a large Sea-coast of about 700 Miles in Extent . . . and it has the Conveniency of many good Harbours on it, tho' they are not frequented by Strangers.”—*A. Ham.* ii. 208.

Cochin Leg. A name formerly given to elephantiasis, as it prevailed in Malabar.

1757. “We could not but take notice at this place (Cochin) of a great number of the **Cochin**, or Elephant legs.”—*Ives*, 193.

1781. “ . . . my friend Jack Griskin, enclosed in a buckram Coat of the 1745, with a **Cochin Leg**, hobbling the Allemand . . .”—Letter from an *Old Country Captain*, in *India Gazette*, Feb. 24.

1813. “**Cochin-leg**, or elephantiasis.”—*Forbes*, *Or. Mem.* i. 327.

Cockatoo, s. This word is taken from the Malay *kākātūwa*. According to Crawfurd the word means properly ‘a vice,’ or ‘gripe,’ but is applied to the bird. It seems probable, however, that the name, which is asserted to be the natural cry of the bird, may have come with the latter from some remoter region of the Archipelago, and the name of the tool may have been taken from the bird. This would be more in accordance with usual analogy.

* Duarte Pacheco Pereira, whose defence of the Fort at Cochin (c. 1504) against a great army of the Zamorin's, was one of the great feats of the Portuguese in India.

† MS. communication from Prof. Terrien de la Couperie.

1673. "... Cockatooas and Newries (see Lory) from Bantem."—*Fryer*, 116.

1705. "The Crockadore is a Bird of

1719. "Maccaws, Cokatoes plovers and a great variety of other b colours."—*Shelvocke's Voyage*

1775. "At Sooloo there a but the Cocatores have yello rest, *V. to N. Guinea*, 295.

Cockroach, s. This insect (*Blatta orientalis*) the Portuguese *cacalacca*, given by Bontius below, a name adopted by the Dutch as *kakkerlak*, and by the French as *ca...*

1764. "... from their retreats Cockroaches crawl displeasingly abroad."

gen... known by *begli* or *bhâji*, and breakfast dish of h gentlemen in that

be a corruption, we know not of

... Family ..., and grows to ... size, sometimes to eight

Coco, Cocoa, Cocoa-nut, and (vulg.) **Coker-nut**, s. The tree and nut *Cocos nucifera*, L., a palm found in all tropical countries, and the only one ... Worlds ... ne is very ... l origins ... ed below. ... passage in Pigafetta's voyage of Magellan, which

W. Goodwin found in ancient Egyptian the word **Kuku** used as "the

But after all originated in ... shell" (presum- ... we have also in French *coque*, properly an egg-shell, but used also for the shell of any nut. (See a remark under **Copra**.)

The Skt. *narikela* has originated the

of it having been known to classical writers, nor are we aware of any Greek or Latin mention of it before Cosmas.

A.D. 545. "Another tree is that which bears the *Argell*, i.e., the great **Indian Nut.**" —*Cosmas*, in *Cathay*, &c., clxxvii.

1292. "The **Indian Nuts** are as big as melons, and in colour green, like gourds. Their leaves and branches are like those of the date tree."—*John of Monte Corvino*, in *Cathay*, p. 213.

c. 1328. "First of these is a certain tree called *Nargil*; which tree every month in the year sends out a beautiful frond like that of a (date) palm-tree, which frond or branch produces very large fruit, as big as a man's head. . . . And both flowers and fruit are produced at the same time, beginning with the first month, and going up gradually to the twelfth*. . . . The fruit is that which we call **nuts of India**."—*Friar Jordanus*, p. 15.

c. 1340. "Wonderful fruits there are, which never reach these parts, such as the *Nargil*. Now the *Nargil* is the **Indian Nut**."—*John Marignolli*, in *Cathay*, p. 352.

1498. "And these were carried off, and found nothing in her but provisions and arms; and the provisions consisted of **coquos** and of four jars of certain cakes of palm sugar, and there was nothing else but sand for ballast."—*Roteiro de Vasco da Gama*, 94.

1510. Varthema gives an excellent account of the tree; he uses only the Malayalam name *tenga*.—Pp. 163 164.

1516. "These trees have clean smooth stems, without any branch, only a tuft of leaves at the top, amongst which grows a large fruit which they call *tenga*. . . . We call these fruits **quoquos**."—*Barbosa*, 154 (collating Portuguese of Lisbon *Academy*, p. 346).

1519. "**Cocas** (*cochi*) are the fruits of palm-trees, and as we have bread, wine, oil, and vinegar, so in that country they extract all these things from this one tree."—*Pigafetta*, *Viaggio intorno il Mondo* in *Ramusio*, i. f. 356.

1553. "Our people have given it the name of **coco**, a word applied by women to anything with which they try to frighten children; and this name has stuck, because nobody knew any other, though the proper name was, as the Malabars call it, *tenga*, or as the Canarins call it, *narle*."—*Barros*, Dec. III. liv. iii. cap. 7.

c. 1561. Correa writes **coquos**.—I. i. 115.

1563. ". . . We have given it the name of **coco**, because it looks like the face of a monkey, or of some other animal."—*Garcia*, 66 *b*.

"That which we call **coco**, and the Malabars *Tenga*."—*Ibid.* 67 *b*.

1578. "The Portuguese call it **coco** (because of those three holes that it has)."—*Acosta*, 98.

1598. "Another that bears the Indian nuts called **Cocos**, because they have within them a certain shell that is like an ape; and on that account they use in Spain to show their children a **Cocota** when they would make them afraid."—English transl. of *Pigafetta's Congo*, in *Harleian Coll.* ii. 553.

The parallel passage in De Bry runs: "Illas quoque quae nuces Indicas **cocos**, Hispani Socus (*sic*) enim simiae caput referentes dictas palmas appellant."—i. 29.

Purchas has various forms in different narratives: **Cocus** (i. 37); **Cokers**, a form that still holds its ground among London stall-keepers and costermongers (i. 461, 462); **coquer-nuts** (Terry, in ii. 1469); **coco** (ii. 1008); **coquo** (*Pilgrimage*, 567), &c.

c. 1690. Rumphius, who has **cocus** in Latin, and **cocos** in Dutch, mentions the derivation already given as that of Linschoten and many others, but proceeds:—

"Meo vero judicio verior ac certior vocis origo inveniunda est, plures enim nationes, quibus hic fructus est notus, nucem appellant. Sic dicitur Arabice *Gauz-Indi* vel *Ganz-Indi*, h. e. Nux Indica. . . . Turcis *Coc-Indi* eadem significatione, unde sine dubio Aethiopes, Africani, eorumque vicini Hispani ac Portugalli **coquo** deflexerunt. *Omnia vero ista nomina, originem suam* debent Hebraicae voci *Egoz* quae nucem significat."—*Herb. Amboin.* i. p. 7.

,, ". . . in India Occidentali **Kokernoot** vocatur . . ."—*Ibid.*, p. 47.

One would like to know where Rumphius got the term *Coci-Indi*, of which we can find no trace.

1810.

"What if he felt no wind? the air was
still.
That was the general will
Of Nature . . . .
Yon rows of rice erect and silent stand,
The shadow of the **Cocoa's** lightest plume
Is steady on the sand."
Curse of Kehama, iv. 4.

1881. "Among the popular French slang words for 'head' we may notice the term '**coco**,' given—like our own 'nut'—on account of the similarity in shape between a cocoa-nut and a human skull:—

'Mais de ce franc picton de table
Qui rend spirituel, aimable,
Sans vous alourdir le **coco**,
Je m'en fourre à gogo.'—H. Valère."
Sat. Review, Sept. 10, p. 326.

The *Dict. Hist. d'Argot* of Lorédan Larchey, from which this seems taken, explains *picton* as 'vin supérieur.'

* The wonder of the coco-palm is so often noticed in this form by medieval writers, that doubtless in their minds they referred it to that "tree of life, which bare twelve manner of fruits, and yielded her fruit every month." (*Apocal.* xxii. 2).

Coco-de-Mer, or Double Coco-nut, s. The curious twin fruit so called, the produce of the *Lodoicea Sechellarum*,

some others of t
Great virtues as m
were supposed to r
and extravagant
them The story g
captain," expectir

Maldive
a-kārhi
' but the
pear from

was produced on a palm growing below the sea, whose fronds, according to Malay seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lampong Bay According to one

any Maldive vocabulary Rumphius states that a book in 4to (*totum opusculum*) was published on this nut, at Amsterdam in 1634, by Augerius Clutius, M D

1522 "They also related to us that be-

the Malay princes coveted them

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nut.
of
Isla
Th
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of t
but
Run
latte
of r
subr

pourroit comparer à deux gros melons joints

...[illegible] Ils la nomment *Tavarcaré*, et ils estiment que cela vient de quelques arbres qui sont sous la mer . . . quand quelqu'un devient riche tout à coup et en peu de temps, on dit communément qu'il a trouvé du *Tavarcaré* ou de l'ambre."—*Pyrard de la Val*, i. 163.

? 1650. In Piso's *Mantissa Aromatica*, etc., there is a long dissertation extending to 23 pp., *De Tavarcare seu* **Nuce Medica Maldivensium.**

1678. "P.S. Pray remember ye **Cocquer nutt Shells** (I mean the *Coco de Mer*) and [illegible] mulls (?) formerly desired for ye Prince."—*Letter from Deccan*, quoted under **Chop.**

c. 1680. "Hic itaque **Calappus marinus*** non est fructus terrestris qui casu in mare [illegible] . . . sed fructus est in ipso mari nascens, cujus arbor [illegible], quantum scio, [illegible] visa est."—*Rumphius*, Lib. xii. cap. 8.

1763. "By Durbar charges paid for the following presents to the Nawab, as per Order of Consultation, the 13th October, 1762.

* * * *

1 Sea cocoa nut Rs. 200 0 0."

In *Long*, 308.

1777. "Cocoa-nuts from the Maldives, or as they are called the **Zee Calappers**, are said to be annually brought hither (to Ceylon) by certain messengers, and presented among other things, to the Governor. The kernel of the fruit . . . is looked upon here as a very efficacious and a sovereign remedy against the Flux, the Epilepsy and Apoplexy. The inhabitants of the Maldives call it *Tavarcaré*. . . ."—*Travels of Charles Peter Thunberg, M.D.* (E. T.) iv. 209.

1882. "Two marine products obtained by the islanders from the sea require notice. These are ambergris (M. [illegible]) and the so-called '**sea-coconut**' (M. [illegible]) . . . rated at so high a value in the estimation of the Maldive Sultans as to be retained as part of their royalties."—*H. C. P. Bell* (Ceylon C.S.), *Report on the Maldive Islands*, p. 87.

1883. ". . . . sailed straight into the **coco-de-mer** valley, my great object. Fancy a valley as big as old Hastings, quite full of the great yellow stars! It was almost too good to believe. . . . Dr. Hoad had a nut cut down for me. The outside husk is shaped like a mango . . . . It is the inner nut which is double. I ate some of the jelly from inside; there must have been enough of it to fill a soup-tureen—of the purest white, and not bad."—(*Miss North* in) *Pall Mall Gazette*, Jan. 21, 1884.

Codavascam, n.p. A region with this puzzling name appears in the Map of Blaeu (c. 1650), and as *Ryk van Codavascam* in the Map of Bengal in Valentijn (vol. v.), to the E. of Chittagong. Wilford has some Wilfordian nonsense about it, connecting it with the *Tacosanna* R. of Ptolemy, and with a *Tacosam* which he says is mentioned by the "Portuguese writers" (in such case a criminal mode of expression). The name was really that of a Mahommedan chief, "hum Principe Mouro, grande Senhor, e Vassalo del Rey de Bengala," and it was probably "Khodābakhsh Khān." His territory must have been south of Chittagong, for one of his towns was *Chacuriá*, still known as *Chakiria* on the Chittagong and Aracan Road, in lat. 21° 45'. (See *Barros*, IV. ii. 8, and IV. ix. 1; and *Couto*, IV. iv. 10, also *Correa*, iii. 264-266, and again as below):

1533. "But in the city there was the Bengal whose *fok* had been seized by Diogo Rebello; being a soldier (*has Diogo Rebello*) and seeing the present of the King's, and seeing the present offered by the Portuguese, he said: My lord, these are crafty robbers; they get into a country with their wares, and pretend to buy and sell, and make friendly gifts, whilst they go spying out the land and the people, and then come with an armed force to seize them, slaying and burning . . . till they become masters of the land. . . . And this Captain-Major is the same that was made prisoner and ill-used by **Codavascão** in Chatigão, and he is come to take vengeance for the ill that was done him."—*Correa*, iii. 479.

Coffee, s. Arab. *Kahwa*, a word which appears to have been originally a term for wine.* It is probable, therefore, that a somewhat similar word was twisted into this form by the usual propensity to strive after meaning. Indeed, the derivation of the name has been plausibly traced to *Kaffa*, one of those districts of the S. Abyssinian highlands (Enarea and Kaffa) which appear to have been the original habitat of the Coffee plant (*Coffea arabica*, L.); and if this is correct, then *Coffee* is nearer the original name than *Kahwa*. On the other hand, *Kahwa*, or some form thereof, is in the earliest mentions appropriated to the drink, whilst some form of the word *Bunn* is that given to the plant, and *Būn* is the existing name of the plant in Shoa. This name is also that applied in Yemen to the coffee-berry. There is

* *Kalapa*, or *Klapa*, is the Javanese word for coco-nut palm, and is that commonly used by the Dutch.

* It is curious that Ducange has a L. Latin word *cahua*, "vinum album et debile."

very fair evidence in Arabic literature

1558 Extrait du Livre intitulé "Les

c. 1580. "Arboreni . . . Haly dei Turcae, cujus tu iconem nunc

1598. In a note on the use of tea in

Inke, which they make with the barke of a

1623. "Turcae habent etiam in usu herbae genus quam vocant Caphe quam dicunt haud parvum praestans illis

restore the decayed radical Moysture of kind hearted *Mahomet* . . ."—*Sir T. Herbert, Travels*, ed. 1638, p. 241.

c. 1637. "There came in my time to the Coll: (Balliol) one Nathaniel Conopios out of Greece, from Cyrill the Patriarch of Constantinople . . . He was the first I ever saw drink **coffee**, which custom came not into England till 30 years after."—*Evelyn's Diary*.

1673. "Every one pays him their congratulations, and after a Dish of **Coho** or Tea, mounting, accompany him to the Palace."—*Fryer*, 225.

" "Cependant on l'apporta le **cavé**, le parfum, et le sorbet."—*Journal d'Antoine Galland*, ii. 124.

1690. "For Tea and **Coffee** which are judg'd the privileg'd Liquors of all the *Mahometans*, as well *Turks*, as those of *Persia*, *India*, and other parts of *Arabia*, are condemn'd by them (the Arabs of Muscatt) as unlawful Refreshments, and abominated as Bug-bear Liquors, as well as Wine."—*Ovington*, 427.

1726. "A certain gentleman, M. Paschius, maintains in his Latin work published at Leipzig in 1700, that the parched corn (1 Sam. xxv. 18) which Abigail presented with other things to David, to appease his wrath, was nought else but **Coffi-beans**."—*Valentijn*, v. 192.

Coimbatore, n.p. Name of a District and town in the Madras Presidency. *Koyammutūru*.

Coir, s. The fibre of the coco-nut husk, from which rope is made. But properly the word, which is Malayālam *kāyar*, from v. *kāyaru*, 'to be twisted,' means 'cord' itself (see the accurate *Al-Bīrūnī* below). The former use among Europeans is very early; and both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms *Kānbar* and *Kanbār*, arising probably from some misreading of the diacritical points (for *Kāiyar*, and *Kaiyār*). The Portuguese adopted the word in the form *cairo*.

The form *coir* seems to have been introduced by the English in the last century. It was less likely to be used by the Portuguese because *coiro* in their language is 'leather.' And Barros (where quoted below) says allusively of the rope: "*parece feito de coiro* (leather) encolhendo e estendendo a vontade do mar," contracting and stretching with the movement of the sea.

c. 1030. "The other islands are called *Dīva Kanbār* from the word **kanbār** signifying the cord plaited from the fibre of the coco-tree with which they stitch their ships together."—*Al-Bīrūnī* in *J. As.*, Ser. IV. tom. viii. 266.

c. 1346. "They export . . . . cowries and **kanbar**; the latter is the name which they give to the fibrous husk of the coco-nut . . . . They make of it twine to stitch together the planks of their ships, and the cordage is also exported to China, India, and Yemen. This *kanbar* is better than hemp."—*Ibn Batuta*, iv. 121.

1510. "The Governor (Alboquerque) . . in Cananor devoted much care to the preparation of cables and rigging for the whole fleet, for what they had was all rotten from the rains in Goa River; ordering that all should be made of **coir** (*cairo*), of which there was great abundance in Cananor; because a Moor called Mamalle, a chief trader there, held the whole trade of the Maldive islands by a contract with the kings of the isles . . . so that this Moor came to be called the Lord of the Maldives, and that all the **coir** that was used throughout India had to be bought from the hands of this Moor . . . The Governor, learning this, sent for the said Moor and ordered him to abandon this island trade and to recall his factors . . The Moor, not to lose such a profitable business . . . finally arranged with the Governor that the Isles should not be taken from him, and that he in return would furnish for the king 1000 **bahars** (*barés*) of coarse **coir**, and 1000 more of fine **coir**, each *bahar* weighing 4½ *quintals*; and this every year, and laid down at his own charges in Cananor and Cochym, gratis and free of all charge to the King (not being able to endure that the Portuguese should frequent the Isles at their pleasure)."—*Correa*, ii. 129-130.

1516. "These islands make much cordage of palm-trees, which they call **cayro**."—*Barbosa*, 164.

c. 1530. "They made ropes of **coir**, which is a thread which the people of the country make of the husks which the coco-nuts have outside."—*Correa*, by Stanley, 133.

1553. "They make much use of this **cairo** in place of nails; for as it has this quality of recovering its freshness and swelling in the sea-water, they stitch with it the planking of a ship's sides, and reckon them then very secure."—*De Barros*, Dec. III. liv. iii. cap. 7.

1563. "The first rind is very tough, and from it is made **cairo**, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels."—*Garcia*, f. 67 v.

1582. "The Dwellers therein are Moores: which trade to Sofala in great Ships that have no Decks, nor nailes, but are sowed with **Cayro**."—*Castañeda* (by N. L.) f. 114.

c. 1610. "This revenue consists in . . **Cairo**, which is the cord made of the coco-tree."—*Pyrard de la Val*, i. 172.

1673 ' They (the Surat people) have not only the Cair yarn made of the Cocoe for cordage, but good Flax and Hemp "—Fryer, 121

c 1690 "Externus nucis cortex putamen

1727 "Of the Rind of the Nut they make Cayar, which are the Fibres of the Cask that environs the Nut spun fit to make Cordage and Cables for Shipping —A Ha ... 306

Coja s Pers *Khojah* for *Kh* ... a respectful title applied to classes as in India espec... eunuchs, in Persia to wealth... chants, in Turkestan to persons of sacred families

c 1343 "The chief mosque (at Kaulam) ...

they have sold everything they had even the clothes from their backs, and now have no means to subsist."—Capt Jaques in *Articles of Charge, &c, Burke*, vii 27

1838 "About a century back Khan *Khojah a Mohamedan ruler of Kashghar and Yarkand* eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Badakhshan. —*Wood's Oxus*, ed 1872, p 161

Coleroon n p The chief mouth or delta-branch, of the Kaveri River (see

that has been explained, has been commonly made into *Kollidam*, "Killing-place" Thus also the two rivers *Pennar* are popularly connected with *pinam*, 'corpse'

Paolino gives the name as pro- *Colárru*, and as meaning the of Wild Boars' But his etymologies are often as wild as the supposed Boars

1553 De Barros writes Coloran, and speaks of it as a place (*lugar*) on the coast, not as a river —Dec. I liv ix cap 1.

c 1760 " the same river being written Collarum, by M la Croze and *Collodham* by Mr Ziegenbalg "—Grose i 281

Collector, s The chief administrative official of an Indian Zillah or District The special duty of the office is, as the name intimates the Collection of Revenue, but in India generally, with the exception of

1503. "The King, Don Manuel, because . he knew that the King of Columbo, who was the true Lord of the Cinnamon, desired to possess our peace and friendship, wrote to the said Affonso d'Alboquerque who was in the island in person, that if he deemed well, he should establish a fortress in the harbour of Columbo so as to make sure the offers of the King '—*Barros*, Dec III liv II cap 2

the name *Kalumb* is of E African origin (see *Hanbury and Fluckiger*, 23) The following quotation is in error as to the name

iv 185

Comar, n p This name (Ar *al-Kumar*) which appears often in the older Arab geographers, has been the subject of much conf modern commentators,

II. 48, 49, *Gildemeister*, 166 seqq *Batuta*, iv 240, *Abulfeda*, *and the Way Thither*, 319, 569)

Even the sagacious De Orta is misled by the Arabs and confounds *al-comari* with a product of Cape Comorin (see *Colloquios*, f 120r).

Chetty,

1627

Committ

Merchant

or their servants, travell into the Countrey, gathering up Callicoes from the weavers, and other commodities, which they sell againe in greater parcels."—*Purchas, Pilgrimage*, 997 See also quotation under Chuckler

Combaconum n p, written *Kumpakonam* Formerly the seat of the Chola dynasty Col Branfill gives, as the usual derivation, Skt *Kumbha-* ater pot,' and this Villiams's Skt Dict ' The fact that an mple at Combaco- *mbhesvaran* ('Lord of the water-pot') may possibly be a justification of this etymology But see general remarks on S Indian names in the Introduction

sort of skirt or kilt orn by Singhalese of in the same way as *ng* The derivation ennent gives of the word is quite inadmissible He finds that a Chinese author describes the people of Ceylon as wearing a cloth made of *koo-pei*, i e of cotton, and he ple no

purchased at —See *Valen-*

Commercolly, n p A small but well-known town of Lower Bengal in the Nadiya District, properly *Kumārkhālī*

Commercolly Feathers. See Adjutant.

1553 "Within the limits in which we comprehend the kingdom of Bengala are those king[illegible]

Competition-wallah, s A hybrid of Engl[illegible]

was probably the invention of one

tion to such meaning. This is demonstrable fr
Kāl ul-wā
horse,' an
village nor
Mir-Khā
and so f
establishe
Singh. I

fuss,
Their example ought not to be followed by us,

1864 "The stories against the Competition wallahs, which are told and fondly believed by the Haileybury men, are all

1867 "From a deficiency of civil servants[illegible]

consulted give this sense among others

"Campon, connunctio, vel conuen-

town."

Favre (1875) "Maison avec un terrain qui l'entoure"

Pijnappel (1875), *Maleisch-Hollandisch Woordenboek* "Kampoeng—Omheind Erf, Wijk, Buurt, Kamp," i e. "Ground hedged round, village, hamlet, *camp*"

And also, let it be noted, the Javanese Dict of *P. Jansz* (*Javaansch-Nederlandsch Woordenboek*, Samarang, 1876) "Kampoeng—Omheind erf

Chinois, Bouguis, &c Ce mot signifie proprement un enclos, une enceinte,

l'entoure" (p 93)

We take Marsden last (*Malay Dictionary*, 1812) because he gives an illustration "Kampong, an enclosure, a place surrounded with a paling; a fenced or fortified village, a quarter, district, or suburb of a city, a collection of buildings. *Membūat* [to make] *rumah* [house] *serta dañgan* [together with] kampong-*nia* [compound thereof], to erect a house with its enclosure . . *Ber-Kampong*, to assemble, come together, *mengampong*, to collect, to bring together" The Reverse Dictionary gives: "YARD, *alaman*, Kampong"

In a Malay poem given in the *Journal of the Ind Archipelago*, vol. i. p 44, we have these words —

"*Tridiah ka* kampong *s'orange Saud'agar*"
["Passed to the *kampong* of a Merchant."]

and

"*Titah baginda raja sultani*
Kampong *siapa garangan ini*'
["Thus said the Prince, the Raja Sultani,
Whose *kampong* may this be?]

at Bencoolen and elsewhere (and we know from Marsden that it *was* so 100 years ago), it does not matter whether such a use of *kampung* was correct or not, *compound* will have been a natural English corruption of it *

much wanted (for no English word now in use *does* express the idea satis-

and West, and in Madagascar

But it may be observed that it is possible that the word *kampung* was itself originally a corruption of the Port *campo*, taking the meaning first of *camp*, and thence of an enclosed area, or rather that in some less definable way the two words reacted on each other. The Chinese quarter at Batavia—*Kampong Tsina*—is commonly called in Dutch '*het Chinesche Kamp*' or '*het Kamp der Chineezen*' *Kampong* was used at Portuguese Malacca in this way at least 270 years ago, as the quotation from Godinho de Eredia shows. We have found no Anglo-

* Mr E. C. Baber, who lately spent some time in our Malay settlements on his way from China, tells me that the frequency with which he heard *kampung* applied to the 'compound,' convinced him of this etymology, which he had before doubted greatly —H. Y.

seaux — 'Compradore ...

See Supove represents *Kharach bar* ...
b ... rdar ... ale of (daily) expenditure.'
"in charge. About 10 days ago
1840. ... aving kidnapped our Compradore ...
Chinese ... re sent out to endeavour to re ...
parties we ... —*Mem. Col. Mountain*, 164
cover him ... We speak chiefly of the educated

masters ... *etches*
Chinese Sk ...

1876 Massa Coe feel velly sore
"An go an scold he compradore"
An ... *Leland, Pidgin English Sing-Song*, 26.

The most important Chinese
1882 ... Factory was the Compradore
within th ... hinese employed in any factory,
... all Ca ... his own 'pursers,' or in the
whether ... servants cooks or coolies, were
capacity ... adore's own people'—*The Fan*
the Compr ...
kwae, p. 53

Conbalingua, s. This word, which ... not interpret in a quotation

... I saw another kind of fruit which

... and Konkan. The low
Hindi ... of Western India between
country ... its and the sea, extending,
the Ghat ...

... chief place and port of Konkan.

c. 1300. In the *Portulano Mediceo* in the Laurentian Library we have Cocintana, and in the Catalan Map of 1375 Cocinta ...
1553. "And as from the Ch ...

Barros, I. ix. 1.

1726. "The kingdom of this Prince is commonly called Visiapoer after its capital ... but it is properly called Cunkan."—*Valentyn*, iv. (*Suratte*) 243.

c. 1732. Goa in the Adel Shahi Kokan."—*Khafi Khan*, in *Elliot*, vii. 211.

1804. I have received your letter of the 28th upon the subject of the landing of 3 French officers in the Konkan, and I have taken measures to have them arrested."

... or Cokun ...'—

... ne in his Account of Elephanta, writes Kokan.—*Tr. Lit. Soc.* ...

... *Dak Bungalow*, p. 220

Conicopoly, s. Literally "Ac-

count-Man," from Tam. *kanakka*, 'account' or 'writing,' and *pillai*, 'child' or 'person.' A native clerk or writer (Madras use).

1544. "Duc eò tecum . . . . domesticos tuos; pueros et aliquem **Conacapulam** qui norit scribere, cujus manu exaratas relinquere posses in quovis loco precationes a Pueris et aliis Catechumenis ediscendas."—*Scti. Franc. Xavier. Epist.*, pp. 160-161.

1548. "So you must appoint in each village or station fitting teachers and **Canacopoly**, as we have already arranged, and these must assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and religion."—*St. Franc. Xav.*, in Coleridge's *Life* of him, ii. 24.

1578. "At Tanor in Malabar I was acquainted with a Nayre **Canacopola**, a writer in the Camara del Rey at Tanor . . . who every day used to eat to the weight of 5 drachms (of opium), which he would take in my presence."—*Acosta, Tractado*, 415.

c. 1580. "One came who worked as a clerk, and said that he was a poor **canaquapolle**, who had nothing to give."—*Primor e Honra, &c.*, f. 94.

1672. "Xaverius set everywhere teachers called **Canacappels** . . ."—*Baldaeus, Ceylon*, 377.

1718. "Besides this we maintain seven **Kanakappel**, or Malabarick writers."—*Propagation of the Gospel in the East*, Pt. ii. 55.

1726. "The **Conakapules** (commonly called **Kannekappels**) are writers."—*Valentijn, Choro.* 88.

Congee, s. In use all over India for the water in which rice has been boiled. The article being used as one of invalid diet, the word is sometimes applied to such slops generally. *Conjee* also forms the usual starch of Indian washermen. It is from the Tamil *kañshi*, 'boilings.'

1563. "They give him to drink the water squeezed out of rice with pepper and cummin (which they call **canje**)."—*Garcia*, f. 76*b*.

1578. ". . . **Canju**, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid . . ."—*Acosta, Tractado*, 56.

1631. "Potus quotidianus itaque sit decoctum oryzae quod **Candgie** Indi vocant."—*Jac. Bontii*, Lib. II. cap. iii.

1672. ". . . la **cangia**, ordinaria colatione degl' Indiani . . . quale colano del riso mal cotto."—*P. Vinc. Maria*, 3rd ed., 379.

1673. "They have . . . a great smooth Stone on which they beat their Cloaths till clean; and if for Family use, starch them with **Congee**."—*Fryer*, 200.

1680. "Le dejeûné des noirs est ordinairement du **Cangé**, qui est une eau de ris epaisse."—*Dellon, Inquisition at Goa*, 136.

1796. "**Cagni**, boiled rice water, which the Europeans call **Cangi**, is given free of all expenses, in order that the traveller may quench his thirst with a cooling and wholesome beverage."—*P. Paulinus, Voyage*, p. 70.

"Can't drink as it is hot, and can't throw away as it is **Kanji**."—*Ceylon Proverb, Ind. Antiq.* i. 59.

Conjee-House, s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditionary regimen of the inmates.

1835. "All men confined for drunkenness, should, if possible, be confined by themselves in the **Congee-House**, till sober."—G. O., quoted in *Mawson's Records of the Indian Command of Sir C. Napier*, 101, note.

Consoo House, n.p. At Canton this was a range of [illegible] the foreign Factor[illegible] 'Council Hall' of the Foreign Factories. It was the property of the body of Hong merchants, and was the place of meeting of these merchants among themselves, or with the chiefs of the Foreign houses, when there was need for such conference (see *Fan-kwae*, p. 23). The name is probably a corruption of 'Council.'

Consumah, Khansama, s. Pers. *Khānsāmān*; a house-steward. In Anglo-Indian households in the Bengal Presidency, this is the title of the chief table-servant and provider, now always a Mahommedan. The literal meaning of the word is 'Master of the household-gear;' it is not connected with *khwān*, 'a tray,' as Wilson suggests. The analogous word *Mīr-sāmān* occurs in *Elliot*, vii. 153. The Anglo-Indian form **Consumer** seems to have been not uncommon in the last century, probably with a spice of intention.

From tables quoted in *Long*, 182, and in *Seton-Karr*, i. 95, 107, we see that the wages of a "**Consumah**, Christian, Moor, or Gentoo," were at Calcutta in 1759, 5 rupees a month, and in 1785, 8 to 10 rupees.

1712. "They were brought by a great circuit on the River to the **Chansamma** or Steward (*Dispenser*) of the aforesaid *Mahal*."—*Valentijn*, iv. (*Suratte*) 288.

1759. "DUSTUCK *or* ORDER, *under the* **Chan Sumaun**, *or* Steward's *Seal*, *for the*

Honourable Companys holding the King's [i e, the Great Mogul s] fleet "

1810 ' The Kansamah may be classed with the house steward, and butler, both of which offices appear to unite in this servant "—*Williamson, V M*, i 199

1831 "I have taught my khansama to make very light iced punch '—*Jacquemont, Letters*, E T, ii 104.

Cooch Behar, n p *Koch Bihār*, a native tributary state on the N E of Bengal, adjoining Bhotan and the Province of Assam. The first part of the name is taken from that of a tribe, the *Koch*, apparently a forest race who founded this state about the 15th century, and in the following century obtained dominion of
tent They still form
the population, but,
circumstances, give themselves a Hindu pedigree, under the name of *Rajbansi*. The site of the ancient Monarchy of Kamrūp is believed to have been in Koch Bihār within the limits of which there
of more than one anc
second part of the nar
due to the memory of
Vihāra, or Buddhist Monastery, but we have not found information on
subject

1585. "I went from Bengala into countrey of Couche which lieth 25 days journy Northwards from Tanda."—*R Fitch* in *Hak* ...

Two *kos* beyond Bahar we entered a thicket . . . frogs, watery insects and dank air . . . miles farther on we crossed the river which separates the Kuch Bahar country from that of the Deb Rajah, in sal canoes '—*Bogle*, in *Markham's Tibet*, &c., 14 15

all the original
le did not write
Mr M makes

rge Bogle
yhar, Tassasu
anmanning the
—*Rennell* (3rd

simply, n p *Koch Hajo*, a Hindu kingdom on the banks of the Brahmaputra R, to the E of Koch Bihar, annexed by Jahangir's troops in 1637 See *Blochmann* in J A S B xli pt i 53, and xlii pt i 235 In Valentijn s map of Bengal (made c 1660) we have *Cos Assam* with Azo as capital and *T'Ryk ran Asoe*, a good way south, and E of Silhet

Cooja, s Pers *kuza* An earthenware water-vessel (not long-necked, like the *surahi*, see **Serai**) It is a word used at Bombay chiefly

would perch
e water cooja,
—*Tribes on my*

Cook room, s Kitchen, in Anglo-Indian establishments always detached from the house

1878 "I was one day watching an old

Kojassu, ii 41

Coolicoy, s A Malay term, properly *kulit-kayu* ('skin-wood') explained in the quotation

ct portent avec eux tout leur ménage —*Thevenot*, v 21

1680 " It is therefore ordered forthwith that the drum be beat to call all coolies, carpenters —Official Memo in *Wheeler*, i 129

*c. 1703

ten or

14 000 hors

Kolis of th — in *Elliot* vii. 370

1711 'The better sort of people travel in Palankeens, carried by six or eight Cooleys whose Hire, if they go not far from Town is threepence a Day each —*Lockyer* 26.

1726 'Coolis

Burdens goods, Ai

"—*Valentijn*, vol

*1727 "Goga

Wall Fortifications, ... them from the Insults of their Neighbours the Coulies —*A Ham* i 141

17.. 'The Families of the Coolies sent to the Negrais complain that Mr Brook has paid to the Head Cooley what money those who died there left behind them —In *Long* 54

1789 'If you should ask a common cooly or porter, what cast he is of, he will answer, the same as Master, *pariar-cast*"—*Munro's Narrative*, 29

1791 '... deux relais de vigoureux coulis, ou porteurs de quatre hommes chacun —*B de St Pierre, La Chaumière Indienne* 15

... *Orient. Mem.* iii. 63

1817 'These (Chinese) emigrants are usually employed as coolees or labourers on their first arrival (in Java)'—*Raffles, H of Java* i. 205

... would no more think of allowing him to pass unplundered than a Frenchman would a woman without bowing to her it may be considered a point of honour of the caste."—*Tr Lit. Soc Bo*, iii. 3..

* 1825. 'The head man of the village said he was a *Khulee*, the name of a degenerate

Heber, ed. 1844 ii 92

1867 Bien que de race différente les Coolies et les Chinois sont comportés à peu près de même —*Quatrefages Rapport* ... *thropologie* 219

pes for the Coolies in it will be more sure immigration system is based on better laws —*Jenkins, The Coolie*

1873 The appellant the Hon Julian Pauncefote, is the Attorney General for the Colony (Hong Kong) and the respondent Hwoka Sing is a Coolie or labourer and a ...

be sure only to be put to the highest test to show how just those were who had marked him out in his Crimean days as a youth whose extraordinary genius for war could not be surpassed in the army that lay before Sebastopol —*Sat Review* Aug 16 203

long row of cottages evidently the presence ... —*Palgrave*,

into English ... n in the sense of a soldier' (v *Slang Dictionary*)

Coolung, Coolen, and in W India **Cullum** s Properly the great grey crane (*Grus cinerea*) Hind *Kulang* (said by the dictionaries to be Persian but Jerdon gives Mahr *Kullam*, and Telug *Kulanu* which seem against Great companies of on in many parts of on the sands of the rivers, and their et-like call is often heard as they pass high over head at night

'Ille gruum

Clamor in aetheriis dispersus nubibus austri" (*Lucr* iv 182-3.)

form *Coolen*, is often Demoiselle Crane L.), which is one of the best of Indian birds for the table (see *Jerdon* ii, ed. 1877, ii. 667, and last quotation below) The true *Coolung* though inferior is tolerably good eating This bird, which is now quite unknown in Scotland, was in the 16th

of a dog"), formerly applied to Dutch crowns (*Lowen*-... ring a *lion* There could ...tch coins in Timur's time, ... other Frank coin bear... may have been so called, ... Venetian A Polish coin ... n on it was called by a like ... o *Macarius*, quoted below, Another etymology of *Kopek* (in *Chaudoir, Aperçu des Monnaies Russes*) is from Russ *Kopie*, a pike, many old Russian coins representing the Prince on horseback with a spear Kopeks are mentioned in the reign of Vasili III, about the middle of the 15th century but only became regularly established in the coinage c. 1536

no doubt had reference to the name of its founder, but also there may have been a reference to the contemporary Saint, Kutb-uddin Ushi, whose tomb is close by,* and perhaps also to the meaning of the name *Kutb-uddin*, 'The Pole or Axle of the Faith,' as appropriate to such a structure

1390 (Timour resolved) 'to visit the venerated tomb of Sheikh Maslahat ...

c 1340 "In the northern court of the ...

1535 "It was on this that the Grand D...

...fiction

1783. "The Copeck of Russia, a copper name and apparently in value, is ... ne which was current in Tartary the reign of Timur —*Foster's* ..., ed 1808, ii 332

...persmith, s Popular name ... in Hind (*tambayat*) and English, of the crimson-breasted barbet (*Xantholaema indica*, Latham) See the quotation from Jerdon

1825 "I will only observe that the Cuttab Minar ... is really the finest tower I have ever seen, and must when its spire was complete, have been still more beautiful"—*Heber*, ed 1844, i 308

1862. "It has a remarkably loud note, ...

...oft n mentioned in the histories of Timur and his family *Kopek* is in Turki = dog and Ch... the term as equivalent ...

...1864, i. 316.

1879 ...

* See ... 1846

uton . . . admits that
of Pintaloes" in their
ut not at their charge.—

otners, as well as in India It is estab-

(of sheep)
3½ rupees I
purchased
—Willia

—Milburn,

the essential meaning of *corge*, which is that of a *score*, and not that of a packet or bundle, unless by accident

1510. "If they be stuffs, they deal by curia, and in like manner if they be jewels.

da India, 48

1612.
fortie Ro
twentie
Sarie, in

1612-13

Probably a corruption of **Kalinga** (q.v.). The name of a seaport in Godavari Dist. on the northern side of the Delta.

Corle, s. Singh. *kōrale*, a district.

Cornac, s. This word is used, by writers especially, as an word and as the equivalent out (q.v.), or driver of the t. Littré defines *Nom qu'on*

and our friend Dr. Rost suggests *Karawa-nayaka* ('Chief of the *Karawa*') as a probable origin. This is

The name is in fact Chôramandala, the Realm of *Chóra*, this being the

kya dynasty Nor can we doubt that the same name is represented by Σωρα

who dwelt inland from the site of Madras *

The word *Soli*, as applied to the Tanjore country, occurs in Marco Polo (Bk iii ch 20), showing that *Chola* in some form was used in his day Indeed *Soli* is used in Ceylon †

called (probably by the Arabs in their fashion of calling a chief town by the

stated that the Franks had built fortresses ' at Meelapoor (*i e Mailapur* or

use it (p 103) Again (p 104) this writer says that the Mahommedans of Malabar were cut off from extra-Indian trade and limited ' to the ports of Guzerat the Concan *Solmondul* and the countries about Kacel At p 160 of the same work

... Coromandel
... but we do not know
... in the original
... (1510) has Cior-
mandel but which
... lation (1577, which
... the earliest English
... name) deforms into
... 96 *b*) Barbosa has
... edition of the
Charamandel in

... mandel and Garcia De Orta (1563,

Charamandel. The ambiguity of the *ch*, soft in Portuguese and Spanish, but hard in Italian, seems to have led early to the corrupt form *Coromandel*, which we find in Parkes's Mendoza (1589), and **Coromandyll**, among other spellings, in the English version of Castanheda (1582). Cesare Federici has in the Italian (1587) **Chiaramandel** (probably pronounced soft in the Venetian manner), and the translation of 1599 has **Coromandel**. This form thenceforward generally prevails in English works, but not without exceptions. A Madras document of 1672 in Wheeler has **Cormandell**, and so have the early Bengal records in the India Office; Dampier (1689) has **Coromondel** (i. 509); Lockyer (1711) has "the Coast of **Cormandel**:" A. Hamilton (1727) **Chormondel** (i. 349); and a paper of about 1759 published by Dalrymple has "**Choromandel** Coast" (*Orient. Repert.* i. 120—121). The poet Thomson has **Cormandel**:

> "all that from the tract
> Of woody mountains stretch'd through gorgeous Ind
> Fall on *Cormandel's* Coast or Malabar."
> *Summer.*

The Portuguese appear to have adhered in the main to the correcter form **Choromandel**; *e.g. Archivio Port. Oriental*, fasc. 3, p. 480, and *passim*. A Protestant Missionary Catechism, printed at Tranquebar in 1713 for the use of Portuguese schools in India has: "na costa dos Malabaros que se chama **Cormandel**." Bernier has "la côte de **Koromandel**" (Amst. ed. ii. 322). W. Hamilton says that it is written *Choramandel* in the Madras Records until 1779; but this can hardly be correct in its generality.

In the French translation of Ibn Batuta (iv. 142) we find *Coromandel*, but this is only the perverse and misleading manner of Frenchmen, who make Julius Cæsar cross from "France" to "England." The word is *Ma'bar* in the original.

"Corporal Forbes." A soldier's grimly jesting name for *Cholera Morbus*.

1829. "We are all pretty well, only the regiment is sickly, and a great quantity are in hospital with the **Corporal Forbes**, which carries them away before they have time to die, or say who comes there."—In *Shipp's Memoirs*, ii. 218.

Corral, s. An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the *Keddah* of Bengal. The word is Sp. *corral*, a court, &c., Port. *curral*, 'a cattle pen, a paddock.' The Americans have the same word, direct from the Spanish, in common use for a cattle-pen; and they have formed a verb 'to *corral*,' *i.e.* to enclose in a pen, to pen.

The word *Kraal* applied to native camps or villages at the Cape of Good Hope appears to be the same word introduced there by the Dutch.

The word *corral* is explained by Bluteau: "A receptacle for any kind of cattle, with railings round it and no roof, in which respect it differs from *Corte*, which is a building with a roof." Also he states that the word is used specially in churches for *septum nobilium feminarum*, a pen for ladies.

c. 1270. "When morning came, and I rose and had heard mass, I proclaimed a council to be held in the open space (**corral**) between my house and that of Montaragon."—*Chron. of James of Aragon*, tr. by Foster, i. 65.

1672. "About Mature they catch the Elephants with **Coraals**" (*Coralen*, but sing. *Coraal*).—*Baldaeus, Ceylon*, 168.

1860. In Emerson Tennent's *Ceylon*, Bk. viii. ch. iv., the **corral** is fully described.

1880. "A few hundred pounds expended in houses, and the erection of **coralls** in the neighbourhood of a permanent stream will form a basis of operations." (In Colorado.) —*Fortnightly Rev.*, Jan., 125.

Corundum, s. This is described by Dana under the species Sapphire. as . . . . colo . . . . . .
The word appears to be Indian. Shakespear gives Hind. *kurand*, Dakh. *kurund*. Littré attributes the origin to Skt. *kuruvinda*, which Williams gives as the name of several plants, but also as 'a ruby.' In Telugu we have *kuruvindam*, and in Tamil *kurundam* for the substance in present question; the last is probably the direct origin of the term.

c. 1666. "Cet emeri blanc se trouve par pierres dans un lieu particulier du Roiaume, et s'apelle **Corind** en langue Telengui."—*Thevenot*, v. 297.

Cosmin, n.p. This name is given by many travellers in the 16th and 17th centuries to a port on the western side of the Irawadi Delta, which must

have been near *Bassein*, if not identical with it. Till quite recently this was all that could be said on the subject, but Prof. Forchhammer of Rango

So the facts are stated substantially by Forchhammer (see *Notes on Early*

be a form of *Bassein*, in the English writings of 1750—60, published by

both *Cosmin*, and *Persaim* or *Bassein*, some 30 or 40 miles apart. But the former was probably taken from an older chart, and from no actual knowledge.

c. 1165. "Two ships arrived at the harbour **Kusuma** in Aramana, and took in battle and laid waste country from the port Sapattota, over which Kurttipurapam was governor."—*J. A. S. Bengal*, vol xli pt 1, p. 198.

1516. "Anrique Leme set sail right well equipped, with 60 Portuguese. And pur-

embark for India (i.e. Goa) in the king's lacker ships . . ."—*F. M. Pinto*, ch. cxlvii.

1554. "**Cosmym** . . the currency in the same in this port that is used in Pegun, for this is a seaport by which one goes to Pegu."—*A. Nunes*, 38

ut into resently he de m.

in ity ier ces to a ay in

1585. "So the 5th October we came to **Cosmi**, the territory of which, from side to side is full of woods, frequented by parrots, boars, apes, and other like crea- —*G. Balbi*, f 94

"We entered the barre of Negrais, which is a braue barre, and hath 4 fadomes water where it hath least. Three dayes

which be very many —*R. Fitch* in *Hakluyt*, ii 390.

Cospetir, n p. This is a name which used greatly to perplex us on the 16th and 17th century maps of India, e g in Blaeu's Atlas (c. 1650), appearing generally to the west of the Ganges Delta. Considering how the geographical names of different ages and different regions sometimes get mixed up in old maps, we at one time tried to trace it to the *kaspapyros* of Herodotus, which was certainly going far afield! The difficulty was solved by the sagacity of the deeply lamented Prof. Blochmann, who has pointed out (*J. As Soc. Beng*, xlii pt i. 224) that r represents the Bengali geni-

(see **Chuckerbutty**). Gajapati the South; *Asvapati* (Lord of es) the North. *Chhatrapati* (The of the Umbrella) the West; *pati* (Lord of Men) the East. In later days these titles were variously appropriated (see *Lassen*, ii 27-28). And Akbar, as will be seen below,

adopted these names, with others of his own devising, for the suits of his pack of cards.

There is a Raja *Gajpati*, a chief Zamindar of the country north of Patna, who is often mentioned in the wars of Akbar (see *Elliot*, v. 399 and *passim*, vi. 55 &c.) who is of course not to be confounded with the Orissa Prince.

c. 700. (?) "In times when there was no *Chakravartti* King . . . Chen-pu (*Sambadwîpa*) was divided among four lords. The southern was the Lord of Elephants (**Gajapati**)&c. . ." Introd. to *Si-yu-ki* (in *Pilgrims Boudd'h*, ii. lxxx.

1553. "On the other, or western side, over against the Kingdom of Orixa, the Bengalis (*or Bengalos*) hold the Kingdom of **Cospetir**, whose plains at the time of the risings of the Ganges are flooded after the fashion of those of the River Nile."—*Barros*, Dec. IV. ix. cap. 1

This and the next passage compared show that Barros was not aware that *Cospetir* and *Gajpati* were the same.

" "Of this realm of Bengala, and of other four realms its neighbours, the Gentoos and Moors of those parts say that God has given to each its peculiar gift. to Bengala infantry numberless; to the Kingdom of Orixa elephants; to that of Bisnaga men most skilful in the use of sword and shield; to the Kingdom of Dely multitudes of cities and towns; and to Cou a vast number of horses. And so naming them in this order they give them these other names, viz.: *Espaty*, **Gaspaty**, Noropaty, Buapaty, and Coapaty."—*Barros*, *ibid.*

[These titles appear to be *Asvapati*, "Lord of Horses;" **Gajpati**; *Narapati*, "Lord of Men;" *Bhûpati*, "Lord of Earth;" *Gopati*, "Lord of Cattle."]

c. 1590. "His Majesty (Akbar) plays with the following suits of cards. 1st. *Ashwapati*, the lord of horses. The highest card represents a King on horseback, resembling the King of Dihli. 2nd. **Gajpati**, the King whose power lies in the number of his elephants, as the ruler of Orisah. . . . 3rd. *Narpati*, a King whose power lies in his infantry, as is the case with the rulers of Bijápúr, etc."—*Aîn*, i. 306.

c. 1590. "Orissa contains one hundred and twenty-nine brick forts, subject to the command of **Gujeputty**."—*Ayeen* (by Gladwin), ed. 1800, ii. 11.

Coss, s. The most usual popular measure of distance in India, but like the *mile* in Europe, and indeed like the mile within the British Islands up to a recent date, varying much in different localities.

The Skt. word is *krośa*, which also is a measure of distance, but originally signified 'a call,' hence the distance at which a man's call can be heard.*

In the Pali vocabulary called *Abhidhânappadîpikâ*, which is of the 12th century, the word appears in the form *koss*; and nearly this, *kôs*, is the ordinary Hindi. *Kuroh* is a Persian form of the word, which is often found in Mahommedan authors and in early travellers. These latter (English) often write *course*. It is a notable circumstance that, according to Wrangell, the Yakuts of N. Siberia reckon distance by *Kiosses* (a word which, considering the Russian way of writing Turkish and Persian words, must be identical with *kos*). With them this measure is "indicated by the time necessary to cook a piece of meat." *Kios* is = to about 5 *versts*, or $1\frac{2}{3}$ miles, in hilly or marshy country, but on plain ground to 7 *versts*, or $2\frac{1}{3}$ m.† The Yakuts are a Turk people, and their language a Turki dialect. The suggestion arises whether the form *kôs* may not have come with the Mongols into India, and modified the previous *krośa*? But this is met by the existence of the word *kôs* in Pali, as mentioned above.

In ancient Indian measurement, or estimation, 4 *krośas* went to the *yojana*. Sir H. M. Elliot deduced from distances in the route of the Chinese pilgrim Fa-hian that the *yojana* of his age was as nearly as possible 7 miles. Cunningham makes it $7\frac{1}{2}$ or 8, Fergusson $6\frac{3}{4}$; but taking Elliot's estimate as a mean, the ancient *kôs* would be $1\frac{3}{4}$ miles.

The *kos* as laid down in the *Aîn* was of 5000 *gaz*. The official decision of the British Government has assigned the length of Akbar's *Ilâhî gaz* as 33 inches, and this would make Akbar's *kos* = 2 m. 4 f. $183\frac{1}{3}$ yards. Actual measurement of road distance between 5 pair of Akbar's *kos-minârs*,‡

* "It is characteristic of this region (central forests of Ceylon) that in traversing the forest they calculate their march, not by the eye, or by measures of distance, but by sounds. Thus a "*dog's cry*" indicates a quarter of a mile, a "*cock's crow*," something more, and a "*hoo*" implies the space over which a man can be heard when shouting that particular monosyllable at the pitch of his voice."—*Tennent's Ceylon*, ii. 582. In S. Canara also to this day such expressions as "a horn's blow," "a man's call," are used in the estimation of distances

† *Le Nord de la Sibérie*, i. 82.

‡ " . . that Royal Alley of Trees planted by the command of *Jehan-Guire*, and continued by the same order for 150 leagues, with little Pyra-

near Dehli, gave a mean of 2 m 4 f 158 yds

In the greater part of the Bengal Presidency the estimated *kos* is about

miles In Bundelkhand again it is nearly 3 m (*Carnegy*), or, according to Beames even 4 m Reference may be made on this subject to Mr Thomas's

n 194) The latter editor remarks that in several parts of the country there are two kinds of *kos*, a *pakka* and

c 500 "A *yojana* (or league see *gow*) is two krosas —*Amarakosha* ii 2 18

c 600 'The descendant of Kukulstha (*i e*, Rama) having gone half a krosa —*Raghuvamsa*, xiii 79

c 1340 "As for the mile it is called among the Indians al Kurūh —*Ibn Batuta* iii. 95

c 1470 "The Sultan sent ten viziers to

in *Purchas* i. 741

" "The length

Provinces is North W

the least 1000 Courses,

being two English miles"—*Terry* in *Purchas*, ii 1468

1623 "The distance by road to the said city they called seven cos or corū, which

cor is half a

so that it will

n two Italian

14

1648 " which two Coss are equivalent to a Dutch mile —*Van Twist*, *Gen Beschrijv* 2

1666 " une cosse qui est la me- Indes pour l'espace des lieux, est d'une demi lieue — *Thevenot*, v

Cossack s It is most probable that this Russian term for the mili-

ture to call *Turki* It appears in Pavet de Courteille's *Dict Turk-Oriental* as 'vagabond, aventurier ... que ses compagnons chassent loin d'eux' But in India it became common in the sense of 'a predatory horseman' and freebooter

1366 "On receipt of this bad news I

of *Timur*, tr by *Stewart* p. 111

India 3d ed. i 69

Cossid, s. A courier or running messenger. Arab. *ḳāṣid*.

1682. "I received letters by a **Cossid** from Mr. Johnson and Mr. Catchpoole, dated ye 18th instant from *Muxoodavad*, Bulchund's residence."—*Hedges*, Dec. 20th.

1690. "Therefore December the 2d. in the evening, word was brought by the Broker to our President, of a **Cossot's** Arrival with Letters from Court to the *Vizarwish*, injoyning our immediate Release."—*Ovington*, 416.

1748. "The Tappies [dâk runners] on the road to Ganjam being grown so exceedingly indolent that he has called them in, being convinced that our packets may be forwarded much faster by **Cassids** [mounted postmen*]."—*In Long*, p. 3.

1803. "I wish that you would open a communication by means of **cossids** with the officer commanding a detachment of British troops in the fort of Songhur."—*Wellington*, ii. 159.

Cossimbazar, n.p. Properly *Kāsim-bāzār*. A town no longer existing, which closely adjoined the city of Murshidābād, but preceded the latter. It was the site of one of the most important factories of the East India Company in their mercantile days, and was indeed a chief centre of all foreign trade in Bengal during the 17th century. Fryer (1673), by an odd corruption, calls it *Castle-Buzzar* (p. 38); see quotation under **Dadny**.

1676. "**Kassembasar**, a Village in the Kingdom of *Bengala*, sends abroad every year two and twenty thousand Bales of Silk; every Bale weighing a hunder'd pound."—*Tavernier*, E.T., ii. 126.

Cossya, n.p. More properly *Kasia*, but now officially *Khāsi*; in the language of the people themselves *Ki-Kāsi*, the first syllable being a prefix denoting the plural. The name of a hill people of Mongoloid character, occupying the mountains immediately north of Silhet in Eastern Bengal. Many circumstances in relation to this people are of high interest, such as their practice, down to our own day, of erecting rude stone monuments of the *menhir* and *dolmen* kind, their law of succession in the female line, &c.

Shillong, the modern seat of administration of the Province of Assam, and lying about midway between the proper valley of Assam and the plain of Silhet, both of which are comprehended in that government, is in the Kāsia country, at a height of 4,900 feet above the sea.

The Kasias seem to be the people encountered near Silhet by Ibn Batuta as mentioned in the quotation:

c. 1346. "The people of these mountains resemble Turks (*i.e.* Tartars), and are very strong labourers, so that a slave of their race is worth several of another nation."—*Ibn Batuta*, iv. 216.

1780. "The first thing that struck my observation on entering the arena was the singularity of the dresses worn by the different tribes of **Cusseahs** or native Tartars, all dressed and armed agreeable to the custom of the country or mountain from whence they came."—*Hon. R. Lindsay*, in *Lives of the Ls.*, iii. 182.

1789. "We understand the **Cossyahs** who inhabit the hills to the *north-westward* of Sylhet, have committed *some very daring acts of violence*."—*In Seton-Karr*, ii. 218.

Costus, see **Putchock**.

Cot, s. A light bedstead. There is a little difficulty about the true origin of this word. It is universal as a sea-term, and in the South of India. In Northern India its place has been very generally taken by **charpoy** (q.v.), and *cot*, though well understood, is not in such prevalent European use as it formerly was, except as applied to barrack furniture, and among soldiers and their families. Words with this last characteristic have very frequently been introduced from the south. There are, however, both in north and south, vernacular words which may have led to the adoption of the term *cot* in their respective localities. In the north we have Hind. *khāṭ* and *khaṭwa*, both used in this sense, the latter also in Sanskrit; in the south, Tamil and Malayāl. *kaṭṭil*, a form adopted by the Portuguese. The quotations show, however, no *Anglo*-Indian use of the word in any form but *cot*.

The question of origin is perhaps further perplexed by the use of *quatre* as a Spanish term in the West Indies (see *Tom Cringle* below). A Spanish lady tells us that *catre*, or *catre de tigera* ("scissors-cot") is applied to a bedstead with X-trestles. *Catre* is also common Portuguese for a wooden bedstead, and is found as such in a dictionary of 1611. These forms, however, we shall hold to be of Indian origin; unless it can be shown that they are older in Spain and Portugal

* This gloss is a mistake.

than the 16th century. The form *quatre* has a curious analogy (probably

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1648. "Indian bedsteads or Cadels"—*Van Twist*, 64.

1673. ". . where did sit the King in State on a Cott or Bed"—*Fryer*, 18

1685 "I hired 12 stout fellows . to carry me as far as Lar in my cott (Palankeen fashion) . . ."—*Hedges*, July 29.

1688. "In the East Indies, at Fort St. George, also Men take their Cotts or little Field Beds and put them into the Yards, and go to sleep in the Air"—*Dampier's Voyages*, ii. Pt. iii

1690 ". . . the Cot or Bed that was by . . ."—*Ovington*, 211.

with clothing, cotts, and bedding"—In *Seton Karr*, ii. 115

1824. "I found three of the party insisted upon accompanying me the first stage, and had . . ."—*Sale, Ellora*,

Lett., ed 1863, I

1872. "An . . . a khât, that is, a

frames and mosquito curtains"—*Govinda Samanta*, i. 140

essel, em- *otiya* word *Diuteau* it as such

1784 " . An upper roomed House standing upon about 5 cottahs of ground . ."—*Seton-Karr*, i. 34

Cotton-Tree, Silk See **Seemul.**

. . . wal, Cutwaul, s A police- superintendent of police; native town magistrate From Pers *Kotwal*, 'a seneschal, a commandant of a castle or fort' This looks as if it had been first taken from an Indian word, *Kot-wala*, but some doubt arises whether it may not have been a Turki term In Turki it is written *Kataul*, *Kotâwal*, and seems to be regarded by both Vámbéry and Pavet de Courteille as a genuine Turki word rde de for- nom d'un *ual*, *Kota-* ." There analogous form, is *karawal*, a vedette, *bakâwal*, a table-steward, *yasâwal*, a chamberlain, *tangtawal*, a patrol, &c In modern Bokhara *Kotwal* is a title conferred on

at the entrance of the Hoogly, in Midnapur District. Properly, according to Hunter, *Geonkhālī*.

Cow-itch, n. The irritating hairs on the pod of the common Indian climbing herb *Mucuna pruriens*, D. C., N. O. *Leguminosae*, and the plant itself. Both pods and roots are used in native practice. The name is doubtless the Hind. *kewānch* (Skt. *kapikachchhu*) modified in Hobson-Jobson fashion, by the 'striving after meaning.'

Cowle, s. A lease, or grant in writing; a safe-conduct, amnesty, or in fact any written engagement. The Emperor Sigismund gave *Cowle* to John Huss—and broke it. The word is Arab. *ḳaul*, 'word, promise, agreement,' and it has become technical in the Indian vernaculars, owing to the prevalence of Mahommedan Law.

1688. "The President has by private correspondence procured a **Cowle** for renting the Town and customs of S. Thomé."—*Wheeler*. i. 176.

1780. "This **Caoul** was confirmed by another King of Gingy . . . of the Bramin Caste."—*Dunn*, *New Directory*, 140.

Sir A. Wellesley often uses the word in his Indian letters: Thus:

1800. "One tandah of brinjarries . . . has sent to me for **cowle** . . ."—*Wellington Desp.* (ed. 1837), i. 59.

1804. "On my arrival in the neighbourhood of the *pettah* I offered **cowle** to the inhabitants."—*Do.* ii. 193.

Cowry, s. Hind. *kauṛī* (*kauḍī*), Mahr. *kavaḍī*, Sansk. *kaparda*, and *kapardika*. The small white shell, *Cypraea moneta*, current as money extensively in parts of S. Asia and of Africa.

By far the most ancient mention of shell currency comes from Chinese literature. It is mentioned in the famous "Tribute of Yü" (or *Yü-Kung*); in the *Shu-King* (about the 14th cent. B.C.); and in the "Book of Poetry" (*Shi-King*), in an ode of the 10th cent. B.C. The Chinese seem to have adopted the use from the aborigines in the East and South; and they extended the system to tortoise-shell, and to other shells, the cowry remaining the unit. In 338 B.C., the King of Tsin, the supply of shells failing, suppressed the cowry currency, and issued copper coin, already adopted in other states of China. The usurper Wang Mang, who ruled A.D. 9-23, tried to revive the old systems, and issued rules instituting, in addition to the metallic money, ten classes of tortoise-shell and five of smaller shells, the value of all based on the *cowry*, which was worth 3 cash.*

The currency of cowries in India does not seem to be alluded to by any Greek or Latin author. It is mentioned by Mas'udi (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them *pourcelaines*, the name by which this kind of shell was known in Italy (*porcellane*) and France. When the Mahommedans conquered Bengal, early in the 13th century, they found the ordinary currency composed exclusively of *cowries*, and in some remote districts this continued to the beginning of the present century. Thus, up to 1801, the whole revenue of the Silhet District, amounting then to Rs. 250,000, was collected in these shells, but by 1813 the whole was realised in specie. Interesting details in connexion with this subject are given by the Hon. Robert Lindsay, who was one of the early Collectors of Silhet (*Lives of the Lindsays*, iii. 170).

The Sanskrit vocabulary called *Trikāṇḍaśesha* (iii. 3, 206), makes 20 *kapardika* (or *kaurīs*)=¼ *paṇa*; and this value seems to have been pretty constant. The cowry table given by Mr. Lindsay at Silhet, circa 1778, exactly agrees with that given by Milburn as in Calcutta use at the beginning of this century, and up to 1854 or thereabouts it continued to be the same:

4 *kaurīs* =1 *ganda*
20 *gandas*=1 *paṇ*
4 *paṇ* =1 *āna*
4 *ānas* =1 *kāhan*, or about ¼ rupee.

This gives about 5120 cowries to the Rupee. We have not met with any denomination of currency in actual use below the cowry, but it will be seen that, in a quotation from Mrs. Parkes, *two* such are indicated. It is, however, Hindu idiosyncrasy to indulge in imaginary submultiples as well as imaginary multiples. See a parallel under **Lack**.

* Note communicated by Professor Terrien de la Couperie.

In
betwe-
1870,
table
Dr. Hunter's Gazetteer:

20 *kauris* =1 *bori*
12 *boris* =1 *dugānī*

value, with ⅕ added for war-tax. In 1803, 1418 cwt. were sold at the E. I. auctions, fetching £3,626; but after that few were sold at all. In the height of slave-trade, the great mart for cowries was at Amsterdam, where there were spacious warehous[es for] them (see the *Voyage*, &c., 1747).

on
m

c. 1020. "These isles are divided into two classes, according to the nature of their chief products. The one are called *Dewa-Kaudha*, 'the Isles of the **Cowries**,' because of the **cowries** that they collect on the

negroes in their own land. I have seen them sold at Mali and Gūgū [on the Niger] at the rate of 1150 for a gold dinar."—*Ibn Batuta*, iv. 122.

in Bengala, where they are current as money."—*Correa*, I. i. 341.

1586. "In Bengal are current those little shells that are found in the islands of Maldiva, called here courim, and in Portugal Buzio."—*Sassetti*, in *De Gubernatis*, 205.

1672. "**Cowreys**, like sea-shells, come from Siam, and the Philippine Islands."—*Fryer*, 86.

1683. "The Ship Britannia—from the Maldiva Islands, arrived before the Fac

Fish may putrefy, and then they take them out of the Pit, and barter them for Rice, Butter, and Cloth, which Shipping bring from *Ballasore* in *Orisa* near *Bengal*, in which Countries **Couries** pass for Money from 2500 to 3000 for a Rupee, or half a Crown *English*."—*A. Ham.* i. 349.

1747. "Formerly 12,000 weight of these **cowries** would purchase a cargo of five or six hundred Negroes: but those lucrative times are now no more; and the Negroes now set such a value on their countrymen, that there is no such thing as having a cargo under 12 or 14 tuns of cowries.

"As payments in this kind of specie are attended with some intricacy, the Negroes, though so simple as to sell one another for shells, have contrived a kind of copper vessel, holding exactly 108 pounds, which is a great dispatch to business."—*A Voyage to the Id. of Ceylon on board a Dutch Indiaman in the year* 1747, &c., &c. Written by a Dutch Gentleman. Transl. &c. London, 1754, pp. 21-22.

1753. "Our Hon'ble Masters having expressly directed ten tons of **couries** to be laden in each of their ships homeward bound, we ordered the Secretary to prepare a protest against Captain Cooke for refusing to take any on board the Admiral Vernon."—In *Long*, 41.

1762. "The trade of the salt and *butty wood* in the Chucla of Sillet, has for a long time been granted to me, in consideration of which I pay a yearly rent of 40,000 *caouns** of **cowries**. . . ."—Native Letter to Nabob in *Van Sittart*, i. 203.

1770. " . . . . millions of millions of lires, pounds, rupees, and **cowries**."—*H. Walpole's Letters*, v. 421.

1780. "We are informed that a Copper Coinage is now on the Carpet . . it will be of the greatest utility to the Public, and will totally abolish the trade of **Cowries**, which for a long time has formed so extensive a field for deception and fraud. A greviance (*sic*) the poor has long groan'd under."—*Hicky's Bengal Gazette*, April 29th.

1786. In a Calcutta Gazette the rates of payment at Pultah Ferry are stated in Rupees, Annas, *Puns*, and *Gundas* (*i.e.*, of *Cowries*, see above).—In *Seton-Karr*, i. 140.

1803. "I will continue to pay, without demur, to the said Government, as my annual *peshkush* or tribute, 12,000 *kahuns* of **cowries** in three instalments, as specied herein below."—*Treaty Engagement* by the Rajah of Kitta Keonghur, a Tributary subordinate to Cuttack, 16th December, 1803.

1833. "May 1st. Notice was given in the Supreme Court that Messrs. Gould and Campbell would pay a dividend at the rate of nine *gundahs*, one **cowrie**, one *cawg*, and eighteen *teel*, in every sicca rupee, on and after the 1st of June. A curious dividend, not quite a farthing in the rupee!" *—*The Pilgrim* (by Fanny Parkes), i. 273.

c. 1865. "Strip him stark naked, and cast him upon a desert island, and he would manage to play heads and tails for **cowries** with the sea-gulls, if land-gulls were not to be found."—*Zelda's Fortune*, ch. iv.

1883. "Johnnie found a lovely **cowrie** two inches long, like mottled tortoise-shell, walking on a rock, with its red fleshy body covering half its shell, like a jacket trimmed with chenille fringe."—*Letter* (of Miss North's) *from Seychelle Islands* in *Pall Mall Gazette*, Jany. 21, 1884.

Cowry, s. Used in S. India for the yoke to carry burdens, the **bhāngi** (q.v.) of Northern India. In Tamil, &c., *kavādī*.

Cowtails, s. The name formerly in ordinary use for what we now more euphoniously call **chowries**, q.v.

c. 1664. "These Elephants have then also . . . certain **Cow-tails** of the great *Tibet*, white and very dear, hanging at their Ears like great Mustachoes. . ."—*Bernier*, E.T. 84.

1774. "To send one or more pair of the cattle which bear what are called **cowtails**."—*Warren Hastings's* Instruction to Bogle, in *Markham's Tibet*, 8.

" "There are plenty of **cowtailed** *cows* (!), but the weather is too hot for them to go to Bengal."—*Bogle, ibid.* 52.

"Cow-tailed cows" seem analogous to the "dismounted mounted infantry" of whom we have recently heard in the Suakin campaign.

1784. In a 'List of Imports probable from Tibet,' we find "**Cow Tails**."—In *Seton-Karr*, i. 4.

" "From the northern mountains are imported a number of articles of commerce. . . . . The principal . . . are . . . musk, **cowtails**, honey . . . ."—*Gladwin's Ayeen Akbery* (ed. 1800), ii. 17.

Cran, s. Pers. *krān*. A modern Persian silver coin, worth about a franc, being the tenth part of a *tomān*.

1880. "A couple of mules came clattering into the court-yard, driven by one muleteer. Each mule carried 2 heavy sacks . . . which jingled pleasantly as they were placed on the ground. These sacks were afterwards opened in my presence, and contained no less than 35,000 silver **krans**. The one

* *Kahan*, see above=1280 cowries.

* A *Kāg* would seem here to be equivalent to ¼ of a cowry. Wilson, with (?) as to its origin, explains it as "a small division of money of account, less than a *ganda* of Kauris." *Til* is properly the sesamum seed, applied in Bengal, Wilson says, "in account, to $\frac{1}{20}$ of a kauri." The Table would probably thus run: 20 *til* = 1 *kāg*, 4 *kāg* = 1 *kauri*, and so forth. And 1 rupee = 409,600 til !

. . . . . a considerable number of 'caranchies,' or native carriages each drawn by two horses, a . . . skeletons of hackney . . . country."—*Heber*, i. 28

1834. "As Lady Wroughton guided her horse through the crowd to the right, a kuranchy, or hackney-coach, suddenly passed her at full speed."—*The Baboo*, i 228

Cranganore, n.p. Properly (according to Dr. Gundert), *Kodunrilūr*, more generally *Kodungalur*; an ancient city and port of Malabar . . .

. . . earliest settlement of Jews and Christian immigrants. . . . all the earlier nar . . . century, especially . . . the Malabar Chris . . . the site of one of the 7 churches alleged in the legends of the latter to have been founded by St. Thomas.‡ Cranganor was already in decay when the Portuguese arrived. They eventually established themselves there with a strong fort . . . took from . . . was disma . . . 1790, and . . . left of it. . . . *Coromandel*, p. 109, Germ. ed.) there

views of Cranganore 17th century.

. . . ganore.†

. . . men; here is much pepper . . ."—*Roteiro de Vasco da Gama*, 108.

1503. "Nostra autem regio in qua Christiani commorantur Malabar appellatur, habetque xx circiter urbes, quarum tres celebres sunt et firmæ, Carongoly, *Palor*, et *Colom*, et aliæ illis proximæ sunt."—Letter of *Nestorian Bishops* on mission to India, in *Assemani*, iii. 594.

1572.

"A hum Cochin, e a outro Cananor,
A qual Chale, a qual a ilha da pimenta,
A qual Coulão, a qual dá Cranganor,
E os mais, a quem o mais serve e contenta . . ." *Camoes*, vii. 35.

* See *Madras Journal*, vol. xiii. pt. i. 137.
† Ibid. xi. cap. 23 or 26.
‡ *Ind. Antiquary*, iii. 309.

* This date is given by Dr. Burnell in *Indian Antiquary*, iii. 315.
† As above, p. 334.
‡ An identification afterwards verified by tradition ascertained on the spot by Dr. Burnell.

c. 1806. "In like manner the Jews of **Kranghír** (Cranganore), observing the weakness of the Sámuri . . . made a great many Mahomedans drink the cup of martyrdom . . ."—*Muhabbat Khan* (writing of events in 16th century) in *Elliot*, viii. 388.

See **Shinkali** (which article should be read with this).

Cranny, s. In Bengal commonly used for a clerk writing English, and thence vulgarly applied generically to the East Indians, or half-caste class, from among whom English copyists are chiefly recruited. The original is Hind. *karānī*, which Wilson derives from Skt. *karan*, 'a doer.' *Karaṇa* is also the name of one of the (so-called) mixt castes of the Hindus, sprung from a Sudra mother and Vaisya father, or (according to others) from a pure Kshatriya mother by a father of degraded Kshatriya origin. The occupation of the members of this mixt caste is that of writers and accountants.

The word was probably at one time applied by natives to the junior members of the Covenanted Civil Service—"Writers" as they were designated. See the quotations from the "*Seir Mutaqherin*" and from Hugh Boyd. And in our own remembrance the "Writers' Buildings" in Calcutta, where those young gentlemen at one time were quartered (a range of apartments which has now been transfigured into a splendid series of public offices; *but, wisely, has been kept to its old* name), was known to the natives as *Karānī kī Bārik*.

c. 1350. "They have the custom that when a ship arrives from India or elsewhere, the slaves of the Sultan . . . carry with them complete suits . . . for the *Rabban* or skipper, and for the **kirānī**, who is the ship's clerk."—*Ibn Batuta*, ii. 198.

" "The second day after our arrival at the port of Kailūkari, the princess escorted the *nakhodāh* (or skipper), the **kirānī**, or clerk. . . ."—*Ib.* iv. 250.

c. 1590. "The **Karrānī** is a writer who keeps the accounts of the ship, and serves out the water to the passengers."—*Āīn* (*Blochmann*), i. 280.

c. 1610. "Le Secretaire s'apelle **carans** . . . ."—*Pyrard de la Val.* i. 152.

c. 1781. "The gentlemen likewise, other than the Military, who are in high offices and employments, have amongst themselves degrees of service and work, which have not come minutely to my knowledge; but the whole of them collectively are called **Carranis**."—The *Seir Mutaqherin*, ii. 543.

1793. "But, as Gay has it, example gains where precept fails As an encouragement therefore to my brother **crannies**, I will offer an instance or two, which are remembered as good Company's jokes."—*Hugh Boyd, The Indian Observer*, 42.

1810. "The **Cranny**, or clerk, may be either a native Armenian, a native Portuguese, or a Bengallee."—*Williamson, V.M.* i. 209.

1834. "Nazir, see bail taken for 2000 rupees. The **Crany** will write your evidence, Captain Forrester."—*The Baboo*, i. 311.

Crape, s. This is no oriental word, though crape comes from China. It is the French *crêpe*, *i.e. crespe*, Lat. *crispus*, meaning frizzed or minutely curled. As the word is given in a 16th century quotation by Littré, it is probable that the name was first applied to a European texture.

"I own perhaps I might desire
Some shawls of true Cashmere—
Some narrowy **crapes** of China silk,
Like wrinkled skins, or scalded milk."
O. W. Holmes, '*Contentment.*'

Crease, Cris, &c. A kind of dagger, which is the characteristic weapon of the Malay nations; from the Javanese name of the weapon, adopted in Malay, viz. *krīs*, *kirīs*, or *kres* (see *Favre, Dict. Javanais-Français*, 137 b., *Crawfurd's Malay Dict.* s.v., *Jansz, Javaansch-Nederl. Woordenboek*, 202). The word has been generalised, and is often applied to analogous weapons of other nations, as 'an Arab *crease*,' &c. It seems probable that the Hind. word *kirich*, *applied to a straight sword, and* now almost specifically to a sword of European make, is identical with the Malay word *krīs*. See the form of the latter word in Barbosa, almost exactly *kirich*. Perhaps Turki *ḳilīch* is the original.

If Reinaud is right in his translation of the Arab *Relations* of the 9th and 10th centuries, in correcting a reading, otherwise unintelligible, to *khrī*, we shall have a very early adoption of this word by western travellers. It occurs, however, in a passage relating to Ceylon.

c. 910. "Formerly it was common enough to see in this island a man of the country walk into the market grasping in his hand a **khrī**, *i.e.*, a dagger peculiar to the country, of admirable make, and sharpened to the finest edge. The man would lay hands on the wealthiest of the merchants that he found, take him by the throat, brandish his dagger before his eyes, and finally drag him outside of the town. . . ."—*Relation, &c., par Reinaud*, p. 126; and see Arabic text, p. 120, near bottom.

1516 "They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, these they call querix. — Barbosa 193

ii 363

1572

" . assentada
Lá no gremio da Aurora, onde nasceste,
Opulenta Malaca nomeada!
As settas venenosas que fizeste!
Os crises, com que já te vejo armada,
Camoes, x 44

Thus Englished

" so strong thy site
there on Aurora's bosom, whence they rise,

Sir Fr Drake has Cricke, 'a dagger — *Hakluyt*, iv 246.

a crese, and is as sharp as a razor) stab themselves to the heart.'—*Cavendish*, in *Hakl* iv 337

of "—*Linschoten*, 33

1602 " Chinesische Dolchen so

Dampier, i 337

1690 "And as the Japanners . . rip up their Bowels with a Crie ."—*Ovington*, 173.

ii. 59

1770. "The people never go without a poniard which they call cris'—*Raynal* (tr 1777), i 97

'They (the English) chew t themselves with poisoned taste every poison, buy every *erson, English Traits*

The Portuguese also formed a word **crisada**, a blow with a cris (see *Castanheda*, iii 379) And in English we find a verb to 'crease,' see in Purchas, i. 532, and thus

1604. "This Boyhog we tortured not, because of his confession but crysed him."—*Scot's Discourse of Iava* in *Purchas*, i 175

Also in Braddel's Abstract of the *Sijara Malayu*

the
had
dis-
u, in

term

del credere, or guaranteeing the of persons to whom goods commission ½ per cent."—*Mil*

Creole, s This word is never used by the English in India though the netimes made in Eng- ing it to be an Anglo- The original so far as is Span *criollo* a word etymology whence the a person of European onial birth See *Skeat*, that *criollo* is a negro *criadillo*, dim of *criado*, and is = 'little nursling'

and murthered the murtherer "—*Andrew Battel* (West Africa) in *Purchas*, ii. 985.

Crore, s. One hundred *lakhs*, i e, Thus a crore of rupees any years almost the exact of a million sterling It

* Lat. *nutrix*, 'a nurse.'

been a good deal more, and been for some years a good !

kind is *karor*, Sansk. *koti*.

"Kales Dewar, the ruler of enjoyed a highly prosperous life . . . ers were replete with wealth, ins. hat in the city of Mardi (Madura) were 1200 **crores** of gold deposited, *crore* being equal to a thousand laks, very lak to one hundred thousand ."—*Wassaf*, in *Elliot*, iii. 52.

3.—The reading of the word *crore* is ver doubtful here (see note by Elliot,). In any case the value of *crore* is tated by Wassaf.

1343. "They told me that a certain ulu farmed the revenue of the city and territories (Daulatabad) for 17 **karōr** . . . for the **karōr** it is equivalent to 100 *laks*, d the *lak* to 100,000 dinars."—*Ibn Batuta*, . 49.

c. 1350. "In the course of three years e had misappropriated about a **kror** of ankas from the revenue."—*Zia-uddin Barni*, in *Elliot*, iii. 247.

c. 1590. "Zealous and upright men were put in charge of the revenues, each over one **Krôr** of dams." (These, it appears, were called **krôris**.) *Ain-i-Akbari*, i. 13.

1609. "The King's yeerely Income of his Crowne Land is fiftie **Crou** of *Rupias*, every **Crou** is an hundred *Leckes*, and every *Leck* is an hundred thousand *Rupias*."—*Hawkins* in *Purchas*, i. 216.

1628. "The revenues of all the territories under the Emperors of Dehli amounts, according to the Royal registers, to six *arbs* and thirty **krors** of dāms. (One *arb* is equal to a hundred **krors** (a *kror* being ten millions) and a hundred *Krors* of *dāms* are equivalent to two *krors* and fifty *lacs* of rupees."—*Muhammad Sharif Hanafi*, in *Elliot*, vii. 138.

1690. "The *Nabob*, or Governour of *Bengal* was reputed to have left behind him at his Death, twenty **Courous** of Roupies: A **kourou** is an hundred thousand Lacks."—*Orington*, 189.

1757. "In consideration of the losses which the English Company have sustained . . . I will give them one **crore** of rupees."—*Orme*, ii. 162 (ed. 1803).

c. 1785. "The revenues of the city of Decca, once the capital of Bengal, at a low estimation amount annually to two **kherore**."—*Caraccioli's Life of Clive*, i. 172.

1797. "An Englishman, for H.E.'s amusement, introduced the elegant European diversion of a race in sacks by old women: the Nabob was delighted beyond measure, and declared that though he had spent a **crore** of rupees . . . in procuring amusement, he had never found one so pleasing to him."—*Teignmouth*, *Mem.* i. 407.

1879.
"'Tell me what lies beyond our brazen

Then one replied, 'The city first, fair Prince!
* * * * *
And next King Bimbasāra's realm, and then
The vast flat world with **crores** on **crores** of folk.'"
E. Arnold, *The Light of Asia*, iii.

Crotchey. See **Kurachee.**

Crow-pheasant, s. The popular Anglo-Indian name of a somewhat ignoble bird (Fam. *Cuculidae*), common all over the plains of India, in Burma, and the Islands, viz., *Centropus rufipennis*, Illiger. It is held in S. India to give omens.

1878. "The **crow-pheasant** stalks past with his chestnut wings drooping by his side."—*Phil. Robinson*, *In My Indian Garden*, 7.

1883. "There is that ungainly object the *coucal*, **crow-pheasant**, jungle-crow, or whatelse you like to call the miscellaneous thing, as it clambers through a creeper-laden bush or spreads its reddish-bay wings and makes a slow voyage to the next tree. To judge by its appearance only it might be a crow developing for a peacock, but its voice seems to have been borrowed from a black-faced monkey."—*Tribes on my Frontier*, 155.

Cubeb, s. The fruit of the *Piper Cubeba*, a climbing shrub of the Malay region.

The word and the article were well known in Europe in the Middle Ages, the former being taken directly from the Arab. *Kabābah*. It was used as a spice like other peppers, though less common. The importation into Europe had become infinitesimal, when it revived in this century, owing to the medicinal power of the article having become known to our medical officers during the British occupation of Java (1811-1815). Several particulars of interest will be found in *Hanbury and Flückiger's Pharmacog.* 526, and in the notes to *Marco Polo*, ii. 380.

c. 943. "The territories of this Princ (the Maharaja of the Isles) produce all sor of spices and aromatics . . . The expor are camphor, lign-aloes, clove, sandal-woo betel-nut, nutmeg, cardamom, **cubeb** (*kabābah*) . . ."—*Mas'ūdi*, i. 341-2.

13th cent.
"Theo canel and the licoris
And swete savoury meynte I wis,
Theo gilofre, **quybibe** and mace .
King Alesaunder, in *Weber's Rom.*, i. 279.

1298. "This Island (Java) is o passing wealth, producing black

nutmegs, spikenard, galingale, cubebs, cloves . . ."—*Marco Polo*, ii. 2..4

c. 1340 "*The following are sold by the pound* Raw silk, saffron, clove-stalks and cloves, cubebs, lign aloes "—*Pegolotti* in *Cathay*, &c. p. 30..

and maces, cubebs, and cloves whole.'—*Recipe* in *Wright's Domestic Manners*, 3..0

1572. "The Indian physicians use Cubebs as cordials for the stomach "—*Acosta* p. 138.

1612. "Cubebs, the pound xvi.s."—*Rates and Valuation* (Scotland)

1874. "In a list of drugs to be sold in the city of Ulm, A.D. 15..0 cubebs are mentioned . . the price for half an ounce being 8 *kreuzers*"—*Hanb. & Fluck.* 527

Cubeer Burr, n p This was a famous banyan-tree on an island in the Nerbudda, some 12 m. N.E. of Baroch, and a favourite resort of the

leader.

formed *curry id* from the native word, as they did *creada* from **kris** See *Correa*, *Lendas*, ii 2, 9..6. See also Tennent under **Coss**. Compare the Australian *cooey*

Cuddalore, n p A place on the marine backwater 16 m S of Pondi-
Anglo-
It was
..2-3, and
Fort St David's was erected there soon after Probably the correct name is *Kadal-ūr*, "Sea-Town."

It is always written *Kurpah* in Kirkpatrick's Tr of Tippoo's Letters
suggested as possible that
ΑΡΙΤΗ (for ΚΑΡΙΘΗ) of
ables

s A generic name for
Hind. *Kadda*

The public or captain's
.. Indiaman or other passenger ship We have not been able to trace the origin satisfactorily It must, however, be the same with the Dutch and Germ *Kajute* which has the same signification This is also the Scandinavian languages, Sw in *kajuta*, Dan *kahyt* and Grimm quotes *Kajute*, 'Casteria from a vocabulary of Saxon words used in the first half of 15th century It is perhaps originally the same with the Fr *cahute*, a hovel, which Littré
in 12th century as *chahute*,
century as *quahute* Du-
L Latin *cahua*, 'casa,
' but a little doubtfully

variable practice on Sunday to let down a canvas curtain at one end of the cuddy
ead the church service,—a
considered a complete clear-
is of the preceding week."—
yarmouth, i 12.

Culgee set with precious stones."—*Wheeler*, ii. 46.

17... "Three Kulgies three *Surpeshes* (see Sirpech) and three *Pudukks* (?) of the value of 3..,..20 rupees have been despatched to you in a casket."—*Tippoo's Le..* . 2..

Cunchunee, s. H. *Kanchanī* A dancing-girl. According to Shakespear, this is the feminine of a caste, *Kanchan*, whose women are dancers. But there is a doubt as to this. *Kanchan* is 'gold;' also a yellow pigment, which the women may have used. See quot. from Bernier.

c. 1660 "But there is one thing that seems to me a little too extravagant . . the publick Women, I mean not those of the Bazar, but those more retired and con-

or Quenchenies, entertain you, if you please."—*Ovington*, 257.

See Dancing Girl.

see Cranny

Curounda, s. Hind. *karaunda*. A small plum-like fruit, which makes good jelly and tarts, and which the natives pickle. It is borne by *Carissa carandas*, L., a shrub common in many parts of India (N. O. *Apocynaceae*).

Curry, s In the East the staple food consists of some cereal, either (as in N. India) in the form of flour baked into unleavened cakes, or boiled in the

kari, i.e. 'sauce' The Canarese form *karil* was that adopted by the Portu-

that the latter is made to constitute the bulk of the dish.

accompaniment of *curries*." This is Turnour's translation, the original Pali being *sūpa*.

It is possible, however, that the kind of *curry* used by Europeans and Mahommedans is not of purely Indian origin, but has come down from the spiced cookery of medieval Europe and Western Asia. The medieval spiced dishes in question were even coloured like curry. Turmeric, indeed, called by Garcia de Orta *Indian saffron*, was yet unknown in Europe, but it was represented by saffron and sandal-wood. A notable incident occurs in the old English poem of King Richard, wherein the Lion-heart feasts on the head of a Saracen—

"soden full hastily
With powder and with spysory,
And with saffron of good colour."

Moreover, there is hardly room for doubt that *capsicum* or red pepper (see **Chilly**), was introduced into India by the Portuguese (see *Hanbury and Flückiger*, 407); and this spice constitutes the most important ingredient in modern curries. The Sanskrit books of cookery, which cannot be of any considerable antiquity, contain many recipes for curry without this ingredient. A recipe for curry (*caril*) is given, according to Bluteau, in the Portuguese *Arte de Cozinha*, p. 101. This must be of the XVIIth century.

It should be added that *kari* was, among the people of S. India, the name of only one form of 'kitchen' for rice, viz. of that in consistency resembling broth, as several of the earlier quotations indicate. Europeans have applied it to all the savoury concoctions of analogous spicy character eaten with rice. These may be divided into three classes—viz. (1), that just noticed; (2), that in the form of a stew of meat, fish, or vegetables; (3), that called by Europeans 'dry curry.' These form the successive courses of a Hindu meal in S. India, and have in the vernaculars several discriminating names.

In Java the Dutch, in their employment of curry, keep much nearer to the original Indian practice. At a breakfast, it is common to hand round with the rice a dish divided into many sectoral spaces, each of which contains a different kind of curry, more or less liquid.

According to the *Fankwae at Canton*, 1882, the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form **käärle** (p. 62).

1500. "Then the Captain-major commanded them to cut off the hands and ears of all the crews, and put all that into *one of* the small vessels, into which he ordered them to put the friar, also without ears or nose or hands, which he ordered to be strung round his neck with a palm-leaf for the King, on which he told him to have a curry (**caril**) made to eat of what his friar brought him."*—*Correa, Three Voyages*, Hak. Soc. 331.

1563. "They made dishes of fowl and flesh, which they call **caril**."—*Garcia*, f. 68.

c. 1580. "The victual of these (renegade soldiers) is like that of the barbarous people: that of Moors all *bringe*; that of Gentoos rice-**carril**."—*Primor e Honra*, &c., f. 9*v*.

1598. "Most of their fish is eaten with rice, which they seeth in broth, which they put upon the rice, and is somewhat soure, as if it were sodden in gooseberries, or unripe grapes, but it tasteth well, and is called **Carriel**, which is their daily meat."—*Linschoten*, 88.

This is a good description of the ordinary tamarind curry of S. India.

1606. "Their ordinary food is boiled rice with many varieties of certain soups which they pour upon it, and which in those parts are commonly called **caril**."—*Gouvea*, 61*b*.

1608-1610. ". . . me disoit qu'il y auoit plus de 10 ans, qu'il estoit esclaue, et auoit gagné bon argent à celuy qui le possedoit; et toute fois qu'il ne luy donnoit pour tout viure qu'vne mesure de riz cru par iour sans autre chose . . . . et quelquefois deux *bazaruques*, qui sont quelque deux deniers (see **Budgrook**), pour auoir du **Caril** à mettre auec le riz."—*Mocquet, Voyages*, 337.

1623. "In India they give the name of **caril** to certain messes made with butter, with the kernel of the coco-nut (in place of which might be used in our part of the world milk of almonds) . . . with spiceries of every kind, among the rest cardamom and ginger . . . with vegetables, fruits, and a thousand other condiments of sorts; . . . and the Christians, who eat everything, put in also flesh or fish of every kind, and sometimes eggs . . . with all which things they make a kind of broth in the fashion of our *guazetti* (or hotch-potches) . . . and this broth with all the said condiments in it they pour over a good quantity of rice boiled simply with water and salt, and the whole makes a most savoury and substantial mess."—*P. della Valle*, ii. 709.

1681. "Most sorts of these delicious Fruits they gather before they be ripe, and boyl them to make **Carrees**, to use the

* The "Friar" was a brahman, in the dress of a friar, to whom the odious ruffian Vasco da Gama had given a safe-conduct!

c. 1750-1760. "The currees are infinitely various, being a sort of fricacees to eat with rice, made of any animals or vegetables."—*Grose*, i. 150.

[illegible]

pour boisson . . . c'est une sorte de contre poison pour l'essence de feu que forme la sauce enragée de mon sempiternel cari."—*Jacquemont, Correspondance*, i. 196.

1848. "Now we have seen how Mrs. Sedley had prepared a fine curry for her son."—*Vanity Fair*, ch. iv.

1860. ". . . Vegetables, and especially farinaceous food, are especially to be commended. The latter is indeed rendered [illegible]

[illegible]

1874. "The craving of the day is for quasi intellectual food, not less highly peppered than the curries which gratify the jaded stomach of a returned Nabob."—*Blackwood's Magazine*, Oct. 434.

The Dutch use the word as **Kerrie** or **Karrie**; and **Kari** *à l'Indienne* has a place in French cartes.

Curry-stuff, s. Onions, chillies, &c.: the usual material for preparing curry, otherwise **mussala** (q.v.), represented in England by the preparations called *curry-powder* and *curry-paste*.

1860. ". . . with plots of esculents and [illegible]

[illegible] hil [illegible]

[illegible] the [illegible]

[illegible] of the Vazador (?) or Possessor of the Casabe, which is as much as to say the town or *aldea* of Mombaym (Bombay). This town of Mombaym is a small and scattered affair."—*Bocarro*, MS. fol. 227.

[illegible]

Cuscuss and **Cuss**, s. Pers.—H. *Khaskhas*. Proper Hindi names are *usir* and *bala*. The roots of a grass which abounds in the drier parts of India, viz., *Anatherum muricatum* (Beauv.), otherwise *Andropogon muricatus* (Retz), used in India during the hot dry winds to make screens, which are kept constantly wet, in the [illegible]

[illegible]

c. 1590. "But they (Hindus) were [illegible] for the want of cold water the intolerable heat of their climate. . . . His Majesty remedied all these evils and defects. He taught them how to cool water by the help of saltpetre. . . . He ordered mats to be woven of a cool odoriferous root called Khas . . . and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer."—*Ayeen (Gladwin*, 1800), ii. 194.

1824. "The Kuss-Kuss [illegible] is rather fragrant, though the scent is somewhat [illegible]."—[illegible]

1831. "We have tried [illegible] with 'tatties,' which [illegible]

of the **Kuskos**, a peculiar sweet-scented grass . . ."—*Heber*, ed. 1844, i. 59.

(It is curious that the coarse grass which covers the more naked parts of the Islands of the Indian Archipelago appears to be called *Kusu-Kusu* (see *Wallace*, 2nd ed., ii. 74). But we know not if there is any community of origin in these names).

Cuspadore, s. An obsolete term for a spittoon. Port. *cuspadeira*, from *cuspir*, to spit. *Cuspidor* would properly be *qui multum spuit*.

1735. In a list of silver plate we have "5 **cuspadores**."—*Wheeler*, iii. 139.

1775. "Before each person was placed a large brass salver, a black earthen pot of water, and a brass **cuspadore**."—*Forrest*, *V. to N. Guinea, &c.* (at Magindanao), 235.

Custard-Apple, s. The name in India of a fruit (*Anona squamosa*, L.) originally introduced from S. America, but which spread over India during the 16th century. Its commonest name in Hindustan is *sharifa*, i.e. 'noble'; but it is also called by the Hindus *Sitap'hal*, i.e. 'the Fruit of Sita,' whilst another *Anona* ('bullock's-heart,' *A. reticulata*, L., the custard-apple of the W. Indies, where both names are applied to it) is called in the south by the name of her husband Rāmā. And the *Sītap'hal* and *Rāmp'hal* have become the subject of Hindu legends (see *Forbes*, *Oriental Memoirs*, iii. 410). A curious controversy has arisen from time to time as to whether this fruit and its congeners were really imported from the New World, or were indigenous in India. They are not mentioned among Indian fruits by Baber (c. A.D. 1530), but the translation of the *Āīn* (c. 1590) by Mr. Blochmann contains among the "Sweet Fruits of Hindustan," *Custard-apple* (p. 66). On referring to the original, however, the word is *sadāp'hal* (*fructus perennis*) a Hind. term for which Shakespear gives many applications, not one of them the *anona*. The *bel* is one (*Aegle marmelos*), and seems as probable as any (see *Bael*). The custard-apple is not mentioned by Garcia De Orta (1563), Linschoten (1597), or even by P. della Valle (1624). It is not in Bontius (1631), nor in Piso's commentary on Bontius (1658), but is described as an American product in the West Indian part of Piso's book, under the Brazilian name *Araticu*. Two species are described as common by P. Vincenzo Maria, whose book was published in 1672. Both the Custard-apple and the Sweet-sop are fruits now generally diffused in India; but of their having been imported from the New World, the name Anona, which we find in Oviedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them over different parts of the East, is an indication. Crawfurd, it is true, in his 'Malay Dictionary' explains *nona* or *buah-* ("fruit") *nona* in its application to the custard-apple as *fructus virginalis*, from *nona*, the term applied in the Malay countries (like *missy* in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharhut sculptures, among the carvings dug up at Muttra by General Cunningham, and among the copies [illegible] at Ajunta (as pointed out by Dr. Birdwood in 1874,*) there is a fruit represented which is certainly very like a custard-apple (though an abnormally big one), and not very like anything else yet pointed out. General Cunningham is convinced that it *is* a custard-apple, and urges in corroboration of his view that the Portuguese in introducing the fruit (which he does not deny) were merely bringing coals to Newcastle; that he has found extensive tracts in various parts of India covered with the wild custard-apple; and also that this fruit bears an indigenous Hindi name, *ātā* or *āt*, from the Sanskrit *ātripya*.

It seems hard to pronounce about this *ātripya*. A very high authority,† to whom we once referred, doubted whether the word (meaning "delightful") ever existed in real Sanskrit. It was probably an artificial name given to the fruit, and he compared it aptly to the factitious Latin of *aureum malum* for "orange," though the latter word really comes from the Sanskrit *nāranga*. On the other hand, *ātripya* is quoted by Raja Radhakant Deb, in his Sanskrit dictionary, from a medieval work, the 'Dravyaguna.'

And the question would have to be considered how far the MSS. of such a work are likely to have been subject to modern interpolation. Sanskrit

* See *Athenaeum*, Oct. 26th.
† Prof. Max Muller.

names have certainly been invented for many objects which were unknown till recent centuries Thus, for example, Williams gives more than one word for *cactus* or prickly pear, a class of

well as in Upper India.

Mexicans, as giving a meaning of a custard-apple tree the name of which in Mexico was *ahate* or *ate*, "fructu apud Mexicanos praecellenti arbor nobilis" (the expressions are noteworthy, for the most popular Hindustani name of the fruit is *sharifa* = "nobilis") We find also in a Manilla Vocabulary that *ate* or *atte* is the name of this fruit in the Philippines And from Rheede we learn that in Malabar the *ātā* was sometimes called by a native name meaning "the Manilla jack fruit," whilst the *Anona reticulata* or sweet-sop, was called by the

argument of General Cunningham from the existence of the tree in a wild state loses force The fact is undoubted, and may be corroborated by the following passage from "*Observations on the nature of the Food of the Inhab*

12

"I

work

not i

America, or the W. Indies. If so, it has taken most kindly to the soil of

The cashew (*Anacardium occidentale*), also of American origin and carrying its American name with it to India, not only forms tracts of jungle now

tion raised by General is an old one, for it is Rumphius who ends by doubt We cannot say ve seen any satisfactory f another (Indian) plant as that represented in the ancient sculpture of Bharhut But it is well to get rid of fallacious arguments on either side

In the "*Materia Medica of the Hindus* by Udoy Chand Dutt, with a Glossary by G King M B Calc 1877," we find the following synonyms given

"*Anona squamosa* Skt *Gandagatra*, Beng *Ata*, Hind *Sharifa*, and *Sitaphal*

"*Anona reticulata* Skt *Lavali*, Beng *Lona*"

1672 "The plant of the *Atta* in 4 or 5

Anona etc., etc — *Vincenzo Maria* 1. 346–347

1690 "They (Hindus) feed likewise upon Pine Apples **Custard Apples** so called because they resemble a Custard in Colour and Taste "—*Ovington* 303

Custom, s Used in Madras as the

A cutcha *Roof*. A roof of mud laid on beams, or of thatch, &c.

" *Scoundrel*, a limp and fatuous knave.

" *Sea*[illegible] (*sîdî*) is a tailor's tack for trying on.

in *Letters and Journals*, 132

Captain Burton, in a letter dated Aug 26th 187[illegible], and printed in the "Academy" (p 177), explains the gypsy word *gorgio*, for a Gentile or non-Rommany, as being kachhâ or cutcha. This may be, but it [illegible]

Cutchérry, and in Madras **Cutchery**, s. An office of administration, a [illegible]

large brigade (e.g. ib., 332, and see under **Jyshe**)

1610. "Over against this seat is the **Cichery** or Court of Rolls, where the King's [illegible] hours, [illegible] of [illegible] &c."—[illegible]

1673. "At the lower End the Royal Exchange or **Queshery** . . . opens its folding doors."—*Fryer*, 261.

1763. "The Secretary acquaints the Board that agreeably to their orders of the [illegible]th May, he last Saturday attended the Court of **Cutcherry**, and acquainted the Members with the charge the President of the Court had laid against them for non attendance."—In *Long*, 316.

A pucka *Roof*, a terraced roof made with cement.

" *Scoundrel*, one whose motto is "Thorough."

" *Seam* is the definite stitch of the garment.

c. 1765. "We can truly aver that during almost five years that we presided in the **Cutchery** Court of *Calcutta*, never any murder or atrocious crime came before us but it was proved in the end a *Bramin* was at the bottom of it."—*Holwell, Interesting Historical Events* Pt. II 152.

1786. "You must not suffer any one to come to your house and whatever business you may have to do, let it be transacted in our **Kuchurry**."—*Tippoo's Letters*, 303.

who in different towns was carried in his palki on the shoulders of dancing girls as ugly as demons to his **Kutcheri** or hall of audience."—*H. of Tipú Sultán*, E. T. by *Miles*, 246.

was named after him, and orders were issued for his release, it was to no purpose . . . ."—*Ib.* 248.

1834. "I mean, my dear Lady Wroughton, that the man to whom Sir Charles is most heavily indebted, is an officer of his own **Kucheree**, the very sircar who cringes to you every morning for orders."—*The Baboo*, ii. 126.

1860. "I was told that many years ago

1516 "This Dabul has a very good harbour where there always congregate many

1554 "23d Voyage, from Dābul to

Aın, i 521

c. 1660 "The same Robbers took Sultan Sujah at Daka, to carry him away in their Galeasses to Rakan —Bernier, E.T. 50

ncr, I 1, ii 55

1682 "The only expedient left was for the Agent to go himself in person to the Nabob and Duan at Decca."—Hedges MS. Journal, October

Dacoit, also **Dacoo**, s Hind dakait and dakayat, dakā, a robber belonging to an armed gang The term, being current in Bengal, go

Penal Code By law, to dacoity, there must be five o the gang committing the crime derives the word from d

1817 "The crime of dacoity" (that is, robbery by gangs) says Sir Henry Strachey, has, I believe increased greatly since the British administration of Justice"—Mill, Hist of B I, v 4

1834 "It is a conspiracy! a false warrant —they are Dakoos! Dakoos!"—The Baboo, ii 202

1872 "Dacoits! Why, what has become here for? I haven't heard of any

dacoity or murder in the Village"—Govinda Samanta i 264

Dadny, s H dadni an advance made to a craftsman a weaver or the like by one who trades in the goods produced

rectors have ordered the pycastahs to be withdrawn, and the investment to be provided by **Dadney** merchants —Warren Hastings to J Dupre in Gleig i. 227

Dagbail, s Hind from Pers dagh-spade-mark The line dug to out on the ground a camp, or a or other construction As the al line of a road, canal, or railit is the equivalent of English lockspit.'

Dagoba, s. Singhalese dagaba, from Pali dhatugabbha, and Sansk dhatugarbha, Relic-receptacle', applied to any dome-like Buddhist shrine (see **Tope** and **Pagoda**) Gen. Cunningham alleges that the Chaitya was usually an empty tope dedicated to the Adi-

quent occurrence in Fergusson's Hist of Architecture

The earliest surviving example of the use of this term on the Continent of Europe, so far as we know is in an account of the remains of the Dutch establishments in Ceylon. See quotation

1806. "In this irregular excavation are left two dhagopes, or solid masses of stone, bearing the form of a cupola." *Salt, Caves of Salsette*, in *Tr. Lit. Soc. Bo.*, i. 47, pub. 1819.

1823. "... from the centre of the roof a small projected daghope." *Desc. of Caves near Nasik*, by Lt.-Col. *Delamaine* in *As. Journ.*, N.S. 1830, vol. iii. 276.

1844. ". . . . Mahindu-Kumara . . . . preached in that island (Ceylon) the Religion of Buddha, converted the aforesaid King, built **Dagobas** (Dhatu-gopa, *i.e.* sanctuaries under which relics or images of Buddha are deposited) in various places." *Ritter, Asien*, Bd. iii. 1162.

1857. "The Temple (cave at Nasik) . . . has no internal support, but a rock ceiling richly adorned with wheel ornaments and lions, and in the end niche a **Dagop** . . . ." —*Ib.* iv. 583.

1858. "Although the **Dagops**, both from varying size and from the circumstance of their being in some cases independent erections, and in others only elements of the internal structure of a temple, have very different aspects, yet their character is universally recognised as that of closed masses devoted to the preservation or concealment of sacred objects." —*W. v. Humboldt, Kawi Sprache*, i. 141.

1860. "We performed Ipuadikshina round the **Dhagobs**, reclined on the living couches of the devotees of Nirvan." Letter of *Dr. John Wilson*, in *Life* 282.

1853. "At the same time he (Sakya) foresaw that a **dagoba** would be erected to Kantaka on the spot . . . ."—*Hardy, Manual of Buddhism*, i. 160.

1855. "All kinds and forms are to be found . . . . the bell-shaped pyramid of dead brickwork in all its varieties . . . . the bluff knob-like dome of the Ceylon **Dagobas**. . . . ." —*Mission to Ava*, 35.

1872. "It is a remarkable fact that the line of mounds (at Nalanda in Bihar) still bears the name of '**dagop**' by the country people. Is not this the **dagoba** of the Pali annals?"—*Broadley, Buddh. Remains of Bihar*, in *J. A. S. B.* xli., Pt. i. 305.

Dagon, n.p. A name often given by old European travellers to the place now called Rangoon, from the great Relic-shrine or Dagoba there, called *Shwè* (Golden) *Dagōn*. Some have suggested that it is a corruption of *dagoba*, but this is merely guesswork. In the Talaing language *tă'kkūn* signifies 'athwart,' and, after the usual fashion, a legend had grown up connecting the name with a story of a tree lying 'athwart the hill-top,' which supernaturally indicated where the sacred relics of one of the Buddhas had been deposited (see *J. A. S. B.*, xxviii. 477).

Prof. Forchhammer has recently (see *Notes on Early Hist. and Geog. of B. Burma*, No. 1) explained the true origin of the name. Towns lying near the sacred site had been known by the successive names of *Asitañña-nagara* and *Ukkalanagara*. In the 12th century the last name disappears and is replaced by *Trikumbha-nagara*, or in Pali form *Tikumbha-nagara*, signifying '3-Hill-city.'* The Kalyāni inscriptions near Pegu contain both forms. *Tikumbha* gradually in popular utterance became *Tikum*, *Tākum*, and *Tākun*, whence **Dagôn**. The classical name of the great Dagoba is *Tikumbha-cheti*, and this is still in daily Burman use. When the original meaning of the word *Tākun* had been effaced from the memory of the Talaings, they invented the fable alluded to above in connexion with the word *ta'kkūn*.

c. 1546. "He hath very certaine intelligence, how the *Zemindoo* hath raised an army, with an intent to fall upon the Towns of **Cosmin** and **Dalaa** (qq.v.), and to gain all along the rivers of **Digon** and *Medoo*, the whole Province of *Danapluu*, even to *Anedaa* (Dunabyu and Henzada). —*F. M. Pinto*, tr. by H. C. 1653, p. 288.

c. 1585. "After landing we began to walk on the right side, by a street some 50 paces wide, all along which we saw houses of wood, all gilt, and set off with beautiful gardens in their fashion, in which dwell all the Talapoins, which are their Friars, and the rulers of the *Pagode* or **Varella** of **Dogon**."—*Gasparo Balbi*, f. 96.

c. 1587. "About two dayes iourney from Pegu there is a Varelle (see **Varella**) or Pagode, which is the pilgrimage of the Pegues: it is called **Dogonne**, and is of a wonderfulle bignesse, and all gilded from the foot to the toppe."—*R. Fitch* in *Hakl.* ii. 398.

c. 1755. **Dagon** and **Dagoon** occur in a paper of this period in *Dalrymple's Oriental Repertory*, i. 141, 177.

Daibul, n.p. See **Diulsind**.

Daiseye, s. This word, representing *Desai*, repeatedly occurs in Kirkpatrick's *Letters of Tippoo* (*e.g.* p. 196) for a local chief of some class. See **Dessaye**.

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* *Kumbha* means an earthen pot, and also the "*frontal globe on the upper part of the forehead of the elephant*." The latter meaning was, according to Prof. Forchhammer, that intended, being applied to the hillocks on which the town stood, because of their form. But the Burmese applied it to 'alms-bowls,' and invented a legend of Buddha and two disciples having buried their *alms bowls at this spot*.

Dala . . . .

various attendants and officials"—*Gasp Balla*, f. 95.

Dalaway, s. In S. India the Commander-in-chief of an army. Canarese and Malayāl. *dhalavāy* and *dalavāyi*. In old Canarese, *dhala* = army.

capret."—*Jarric, Thesaurus*, i. 175.

Sauniers of Madras to French Deputies in *Cambridge's Acct. of the War*, App. p. 29.

1763-78. "He (Haidar) has lately taken the King (Mysore) out of the hands of his Uncle, the **Dalaway**."—*Orme*, iii. 636.

Vansittart, in *Gleig*, i. 237.

1800. "As it was very hot, I immediately employed my delogets to keep off the crowd."—*Ld. Valentia*, i. 339.

The word here and elsewhere in that book is a misprint for *delowets*.

Dam, s. Hind. *dām*. Originally an actual copper coin, regarding which we find the following in the *Āīn*:

"1. The *Dām* weighs 5 *tānks*, i.e. 1 *tolah*, 8 *māshahs*, and 7 *surkhs*; it is

. . . which is called a *jetal*. . . . ry division is only used ts . . .

. . . *Dhelah* is half of a *dām*.
3. The *Paulah* is a quarter of a *dām*.
4. The *damrī* is an eighth of a *dām*" (p. 31).

It is curious that Akbar's revenues were registered in this small currency, viz. in *laks* of *dams*. We may com- . . .

. . . time, was, in the 14th century a real . . .

26 *kauris*	=	1 damri
1 *damri*	=	3 dām
20 ,,	=	1 āna
25 *dām*	=	1 pice

But the Calcutta Glossary says the . . .

. . . o *damri's* absolute value . . . the same. For by Car- . . . 1 rupee or 16 annas would be equal to 320 *damris*, and by the *Āīn*, 1 rupee = 40 × 8 damris = 320 damris. *Damrī* is a common enough expression for the infinitesimal in coin, and one has often heard a Briton in India say: "No! I won't give a *damree!*" with but a vague notion what a *damri* meant, as in Scotland we have heard, "I won't give a *plack*," though certainly the speaker could not have stated the

...ue of that ancient coin. And this ...ds to the suggestion that a like ex...ession, often heard from coarse ...lkers in England as well as in India, ...iginated in the latter country, and ...at whatever profanity there may be ...n the animus there is none in the etymology, when such an one blurts out "I don't care a *dām!*" *i.e.*, in other words, "I don't care a brass farthing!"

If the Gentle Reader deems this a far-fetched suggestion, let us back it by a second. We find in Chaucer (The Miller's Tale):

"—— ne raught he not a *kers*,"

which means, "he recked not a *cress*" (*ne flocci quidem*); an expression which is found also in Piers Plowman:

"Wisdom and witte nowe is not worthe a *kerse*."

And this we doubt not has given rise to that other vulgar expression, "I don't care a curse;"—curiously parallel in its corruption to that in illustration of which we quote it.

1628. "The revenue of all the territories under the Emperors of Dehli amounts, according to the Royal registers, to 6 *arbs* and 30 *krors* of **dams**. One *arb* is equal to 100 *krors* (a *kror* being 10,000,000), and *krors* of **dams** are equal to 2 a hundred *krors* of rupees."—*Muhammad krors* and 50 *lacs* of rupees."—*Muhammad Sharif Hanafi*, in *Elliot*, vii. 138.

1881. "A Bavarian printer, jealous of the influence of capital, said that 'Cladstone baid millions of money to the beeble to fote for him, and Beegonsfeel would not bay them a **tam**, so they fote for Cladstone.'"—*A Socialist Picnic*, in *St. James's Gazette*, July 6th.

Daman, n.p. *Damān*, one of the old settlements of the Portuguese which they still retain, on the coast of Guzerat, about 100 miles north of Bombay; written by them *Damão*.

1554. ". . . the pilots said: 'We are here between Diu and **Damān**; if the ship sinks here, not a soul will escape; we must make sail for the shore."—*Sidi 'Ali*, 80.

1623. "Il capitano . . . sperava che potessimo esser vicini alla città di **Daman**; laqual esta dentro il golfo di Cambaia a man destra. . . ."—*P. della Valle*, ii. 499.

Damani, s. Applied to a kind of squall. See **Elephanta**.

Dammer, s. This word is applied to various resins in different parts of India, chiefly as substitutes for pitch. The word appears to be Malayo-Javanese *damar*, used generically for resins, a class of substances the origin of which is probably often uncertain. To one of the *dammer*-producing trees of the Archipelago the name *Dammara alba*, Rumph. (N.O. *Coniferae*), has been given, and this furnishes the 'East India Dammer' of English varnish-makers. In Burma the *dammer* used is derived from at least three different genera of the N. O. *Dipterocarpeae*; in Bengal it is derived from the Sāl tree (*Shorea robusta*) and other *Shoreae*, as well as by importation from trans-marine sources. In S. India "white *dammer*," "Dammer Pitch," or *Piney* resin, is the produce of *Vateria indica*, and "black *dammer*" of *Canarium strictum*; in Cutch the dammer used is stated by Lieut. Leech (*Bombay Selections*, No. xv., pp. 215-216) to be made from *chandrūz* (or *chandras* = copal) boiled with an equal quantity of oil. This is probably Fryer's 'rosin taken out of the sea' (*infra*). Some of the Malay *dammer* also seems, from Major M'Nair's statement, to be, like copal, fossil.

The word is sometimes used in India for 'a torch,' because torches are formed of rags dipped in it. This is perhaps the use which accounts for Haex's explanation below.

1584. "*Demnar* (for **demmar**) from Siacca and Blinton" (*i.e.* Siak and Billiton).—*Barret* in *Hakluyt*, ii. 43.

1631. In Haex's Malay Vocabulary "**Damar**, Lumen quod accenditur."

1673. "The Boat is not strengthen... with Knee-Timbers as ours are, the bend... Planks are sowed together with Rope-ya... and calked with **Damma**... of the Cocoe, and calked with **Dammar** sort of Rosin taken out of the sea)."—*Fryer*, 37.

"The long continued Current f... the Inland Parts (at Surat) through vast Wildernesses of huge Woods Forests, wafts great Rafts of Timbe... Shipping and Building: and **Dama**... Pitch, the finest sented Bitumen (if... not a gum or Rosin) I ever met wi...—*Ib.* 121.

1727. "**Damar**, a Gum that is u... making Pitch and Tar for the use o... ping."—*A. Ham.* ii. 73.

c. 1755. "A **Demar**-Boy (Torc...—*Ives*, 50.

1878. "This **dammar**, which ... general Malayan name for resin, i... of the forests by the Malays, and ... be the fossilised juices of former ... the jungle."—*McNair, Perak*, &c...

Dana, s. Hind. *dāna*; ...

Dancing girl, s. This, or among the older Anglo-Indians *Dancing*

takes a very plainspoken form quotation from Valentijn.

1606. See description by *Gouvea*, f. 3

1673. "After Supper they treated with the Dancing Wenches, and good store of Brandy and Delf Beer, till it was enough."—*Fryer*, 152.

amazing agility and grace in all their motions."—*Munro, Narrative*, 73.

1838. "The Maharajah sent us in the evening a new set of dancing girls, as they were called though they turned out to be twelve of the ugliest old women I ever saw."

1685. "Our Dandees (or boatmen) boyled their rice, and we supped here."—*Hedges*, Jan. 6

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1809. "Two naked dandys paddling at the head of the vessel."—*Ld. Valentia*, i. 67

... or he on his back. It is much the same as the Malabar muncheel

187... "In the lower hills when she did ... travelled in a dandy."— ... *Shooting in Thibet*, 2nd

Darjiling, n.p. A ... in the Eastern Himalaya, the cession of which was purchased from the Raja of Sikkim ...

is according to Jaeschke, *rDo-rje-gling*, 'Land of the *Dorje*,' i.e. of the Adamant, or thunderbolt,' the ritual sceptre of the Lamas. But 'according to several titles of books in the Petersburg list of MSS. it ought pro-

perly to be spelt *Dar-rgyas-glin'* (*Tib. Engl. Dict.* p. 287).

Daróga, s. Pers. and Hind. *dārōgha*. This word seems to be originally Mongol (see *Kovalevsky's Dict.* No. 1672). In any case it is one of those terms brought by the Mongol hosts from the far East. In their nomenclature it was applied to the Governor of a province or city, and in this sense it continued to be used under Timur and his immediate successors. But it is the tendency of official titles, as of denominations of coin, to descend in value; and that of *dārōgha* has in later days been bestowed on a variety of humbler persons. Wilson defines the word thus: "The chief native officer in various departments under the native government, a superintendent, a manager: but in later times he is especially the head of a police, customs, or excise station." Under the British police system, from 1793 to 1862-63, the *Darogha* was a local Chief of Police, or Head Constable.

The word occurs in the sense of Governor in a Mongol inscription, of the year 1314, found in the Chinese Province of Shensi, which is given by Pauthier in his *Marc Pol*, p. 773. The Mongol Governor of Moscow, during a part of the Tartar domination in Russia, is called in the old Russian Chronicles *Doroga* (see *Hammer, Golden Horde*, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as Δάρηγας (*Ib.* 238-9).

c. 1220. "Tuli Khan named as **Darugha** at Merv one called Barmas, and himself marched upon Nishapur."—*Abulghāzi*, by *Desmaisons*, 135.

1441. . . . . "I reached the city of Kerman. . . . . The **deroghah** (governor) the Emir Hadji Mohamed Kaiaschirin, being then absent. . . . ."—*Abdurrazzak*, in *India in the XVth Cent.*, p. 5.

c. 1590. "The officers and servants attached to the Imperial Stables. 1. The *Atbegi*. . . . . 2. The **Dāroghah**. There is one appointed for each stable. . . . ."—*Aīn*, i. 137.

1621. "The 10th of October, the **darogā**, or Governor of Ispahan, Mir Abdulaazim, the King's son-in-law, who, as was afterwards seen in that charge of his, was a downright madman..."—*P. della Valle*, ii. 166.

1673. "The **Droger**, or Mayor of the City, or Captain of the Watch, or the Rounds; It is his duty to preside with the Main Guard a-nights before the Palace-Gates."—*Fryer*, 339.

1673. "The **Droger** being Master of his Science, persists; what comfort can I reap from your Disturbance?"—*Ib.* 389.

1682. "I received a letter from Mr. Hill at Rajemaul advising ye **Droga** of ye Mint would not obey a Copy, but required at least a sight of ye Originall."—*Hedges*, Dec. 14.

c. 1781. "About this time, however, one day being very angry, the **Darogha**, or master of the mint, presented himself, and asked the Nawaub what device he would have struck on his new copper coinage. Hydur, in a violent passion, told him to stamp an obscene figure on it."—*Hydur Naik*, tr. by Miles, 488.

1812. "Each division is guarded by a **Darogha**, with an establishment of armed men."—*Fifth Report*, 44.

Datchin, s. This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leyden as a *Malay* word for 'balance,' in his *Comp. Vocab. of Barma, Malay and Thai*, Serampore, 1810. It is also given by Crawfurd as *dachin*, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect *ch'eng* is 'to weigh,' and also '*steelyard*'; that in Amoy a small steelyard is called *ch'in;* and that in Canton dialect the steelyard is called *t'okch'ing*. Some of the Dictionaries also give *ta 'chêng*, 'large steelyard.' *Datchin* or *dotchin may* therefore possibly be a Chinese term; but, considering how seldom traders' words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been borrowed from Achin (*d'Achin*); see the first quotation.

1554. At Malacca. "The *baar* of the great **Dachem** contains 200 cates, each *cate* weighing two *arratels*, 4 ounces, 5 eighths, 15 grains, 3 tenths. . . . . The Baar of the little **Dachem** contains 200 cates; each cate weighing two arratels."—*A. Nunes*, 39.

1696. "For their **Dotchin** and *Ballance* they use that of Japan."—*Bowyear's Journal at Cochin-China*, in *Dalrymple, O. R.*, i. 88.

1711. "Never weigh your Silver by their **Dotchins**, for they have usually two Pair, one to receive, the other to pay by."—*Lockyer*, 113.

" "In the **Dotchin**, an expert Weigher will cheat two or three *per cent.* by placing or shaking the Weight, and minding the Motion of the Pole only."—*Ib.* 115.

1711 "
Dotchin to cut

sort of
—Fr r,

Datura, s This Latin like name is really Sansk. *dhattura*, and so has past into the derived vernaculars The widely spread *Datura Stramon* Thorn-apple, is well known Europe, but is not regarded a genous to India, though it to be wild in the Himalaya from mir to Sikkim The Indian species from which our generic name has been borrowed, is *Datura alba*, (*D fastuosa*, L) Garcia de mentions the common use of t

of such crimes

1683. "*Mat lerr int* A black woman of the house has been giving datura to my mistress, she stole the keys, and the jewels

1778. "They call this plant in the Malabar tongue *unmatt caya* in Canarese Datyro . . ."—*Ivory*, 87

and presently therewith the Man is as th ugh hee were halfe out of his wits."—*Linsch.* ch, 60.

1663 10. "Mais au d de mesme les femmes quand elles s'apperçoivent que l ars mar s en entretiennent qu lqu autre, el es s en

'Make lechers and their punks with dewtry
Commit fantastical advowtry"
Hudibras, Pt. iii Canto 1

1874 'Datura This plant, a native of the East Indies, and of Abyssinia, in re

" *P Brown* in Geog.

nents derived from chger in the bo- ticle disagree with o the origin of the

dentally from America, and now an abundant and pestilent weed all over India.

Dawk, s. Hind and Mahr *d k* , i e properly transport by relays n and horses and thence 'the or letter-post as well as any arrangement for travelling or for transmitting articles for such relays. This institution was no doubt imitated the *barid*, or post, established ghout the empire of the Caliphs Moawia. And *barid* is itself con- d with the Latin *veredus*, and *veredus*

At every half a quarter les runners were posted the security of accurate intelligence from all the court n ends and

the army on the other was a great public benefit.'—*Zia-uddin Barni*, in *Elliot*, iii. 203.

c. 1310. "The foot-post (in India) is thus arranged: every mile is divided into three equal intervals which are called **Dāwah**, which is as much as to say 'the third part of a mile' (the mile itself being called in India *Korūh*). At every third of a mile there is a village well inhabited, outside of which are three tents where men are seated ready to start. . . . .'—*Ibn Batuta*, iii. 95.

,, "So he wrote to the Sultan to announce our arrival, and sent his letter by the **dāwah**, which is the foot post, as we have told you."—*Ibid.* 145.

,, "At every mile (*i.e. Korūh* or **coss**) from Dehli to Daulatabād there are three **dāwah** or posts"—*Ibid*, 191-2.

It seems probable that this **dāwah** is some misunderstanding of **ḍāk**.

,, "There are established, between the capital and the chief cities of the different territories, posts placed at certain distances from each other, which are like the post-relays in Egypt and Syria. . . . but the distance between them is not more than four bowshots or even less. At each of these posts ten swift runners are stationed . . . . as soon as one of these men receives a letter he runs off as rapidly as possible. . . . . At each of these post stations there are mosques, where prayers are said, and where the traveller can find shelter, reservoirs full of good water, and markets . . . . so that there is very little necessity for carrying water, or food, or tents."—*Shahābaddīn Dimishki*, in *Elliot*, iii. 581.

c 1612 "He (Akbar) established posts throughout his dominions, having two horses and a set of footmen stationed at every five coss. The Indians call this establishment '**Dak** *chouky*.'"—*Firishta*, by *Briggs*, ii. 280-1.

1657. "But when the intelligence of his (Dara Shekoh's) officious meddling had spread abroad through the provinces by the **dāk** *chauki*. . . ."—*Khāfī Khān*, in *Elliot*, vii. 214.

1727. "The Post in the Mogul's Dominions goes very swift, for at every Caravanseray, which are built on the High-roads, about ten miles distant from one another, Men, very swift of Foot, are kept ready. . . . And those Curriers are called **Dog** *Chouckies*"—*A. Ham.* i. 149.

1771. "I wrote to the Governor for permission to visit Calcutta by the **Dawks**. . . ."—Letter in the *Intrigues of a Nabob, &c.*, 76.

1781. "I mean the absurd, unfair, irregular and dangerous Mode, of suffering People to *paw* over their Neighbour's Letters at the **Dock**. . . . ."—Letter in *Hicky's Bengal Gazette*, Mar 24.

1796. "The Honble. the Governor-General in Council has been pleased to order the re establishment of **Dawk** *Bearers* upon the new road from Calcutta to Benares and Patna. . . . . The following are the rates fixed. . . . .

"From Calcutta to Benares . . . . Sicca Rupees 500."
—In *Seton-Karr*, ii. 185.

1809. "He advised me to proceed immediately by **Dawk**. . . ."—*Ld. Valentia*, i. 62.

1824. "The **dāk** or post carrier having passed me on the preceding day, I dropped a letter into his leathern bag, requesting a friend to send his horse on for me"—*Seely*, *Wonders of Ellora*, ch. iv.

A letter so sent by the post-runner, in the absence of any receiving office, was said to go "*by outside* **dawk**."

1843. "JAM: You have received the money of the British for taking charge of the **dawk**; you have betrayed your trust, and stopped the **dawks**. . . . If you come in and make your salām, and promise fidelity to the British Government, I will restore to you your lands . . . and the superintendence of the **dawks**. If you refuse I will wait till the hot weather has gone past, and then I will carry fire and sword into your territory . . . and if I catch you, I will hang you as a rebel."—*Sir C. Napier* to the Jam of the Jokees (in Life of Dr. J. Wilson, p. 110).

1873 ". . . the true reason being, Mr. Barton declared, that he was too stingy to pay her **dawk**."—*The True Reformer*, i. 63

Dawk, s. Name of a tree; see **Dhauk**.

Dawk, To lay a, v. To cause relays of bearers, or horses, to be posted on a road. As regards palankin bearers this used to be done either through the post-office, or through local **chowdries** (q.v.) of bearers. During the mutiny of 1857-58, when several young surgeons had arrived in India, whose services were urgently wanted at the front, it is said that the Head of the Department to which they had reported themselves, directed them immediately to '**lay a dawk**.' One of them turned back from the door, saying: 'Would you explain, Sir; for you might just as well tell me to lay an egg!'

Dawk Bungalow. See under **Bungalow**.

Daye, Dhye, s. A wet-nurse; used in Bengal and N. India, where this is the sense now attached to the word. Hind. *dāī*, from Pers. *dāyah*, a nurse, a midwife. The word also in the earlier English Regulations is applied, Wilson states, to "a female commissioner employed to interrogate and

swear native women of condition, who could not appear to give evidence in a court."

1808. "If the bearer hath n t strength what can the Daee (m lwife) do?"—Guzerati Proverb, in *Drummond's Illustrations* 1808.

1810. "The Dhye is more generally an attendant upon native ladies."—*Williamson V. M.*, i. 341.

from the Latin *denarius*

and in more recent times by our-

The word is from the Prakrit form *dakkhina* of Sansk. *dakshina*, 'the South', originally, 'on the right hand', compare *dexter*, δεξιός

The term frequently occurs in Sanskrit books in the forms *dakshinapatha* ('Southern region,' whence the Greek form in our first quotation), and *dakshinatya* ('Southern'—qualifying some word for 'country'). So in the *Panchatantra* "There is in the Southern region (*dakshinatya janapada*) a town called Mihilaropya."

kingdom of Bijapur)

Barbosa, 69

—*De Barros*, Dec II. liv. v. cap. 2

difficult to discover what has led here the usually well informed De Barros.

Paradise Lost ix.

Bussy, in *Cambridge's War in India*, p. xxix.

1870. "In the Deccan and in Ceylon trees and bushes near springs, may often be seen covered with votive offerings."—*Lubbock, Origin of Civilisation*, 203.

N.B.—This is a questionable statement as regards the Deccan.

Deccany, adj., also used as subst. Properly *Dakhini*. Coming from the Deccan. A (Mahomedan) inhabitant

of the Deccan. Also the very peculiar dialect of Hindustani spoken by such people.

1516. "The **Decani** language, which is the natural language of the country."—*Barbosa*, 77.

1572. " . . . .
Decanys, Orias, que a esperança
Tem de sua salvação nas resonantes
Aguas do Gange . . . ." *Camões*, vii. 20.

1578. "The **Decanins** (call the Betel-leaf) *Pan*."—*Acosta*, 139.

c. 1590. "Hence **Dak'hinīs** are notorious in Hindústán for stupidity. . . ."—Author quoted by *Blochmann*, *Aīn*, 443.

1861.
"Ah, I rode a **Deccanee** charger, with the saddle-cloth gold laced,
And a Persian sword, and a twelve-foot spear, and a pistol at my waist."
A. C. Lyall, The Old Pindaree.

Deck, s. A look, a peep. Hind. *dekh-nā*, 'to look.'

1854. ". . . these formed the whole assemblage, with the occasional exception of some officer, stopping as he passed by, returning from his morning ride 'just to have a **dekh** at the steamer.' . . ."—*Oakfield*, by *W. Arnold*, i. 85.

Deen, s. Ar. Hind. *dīn*, 'the faith.' The cry of excited Mahommedans, *Dīn, Dīn!*

c. 1580. ". . . crying, as is their way, *Dim, Dim,* Mafamede! so that they filled earth and air with terror and confusion."—*Primor e Honra*, &c., f. 19.

Delhi, n.p. The famous capital of the great Moghuls, in the latter years of that family; and the seat under various names of many preceding dynasties, going back into ages of which we have no distinct record. *Dillī* is, according to Cunningham, the old Hindu form of the name. *Dihlī* is that used by Mahommedans.

1205. (Muhammed Ghori marched) "towards **Dehli** (may God preserve its prosperity, and perpetuate its splendour!), which is among the chief (mother) cities of Hind."—*Hasan Nizāmī*, in *Elliot*, ii. 216.

c. 1321. "Hanc terram (Tana, near Bombay) regunt Sarraceni, nunc subjacentes dal dili. . . . Audiens ipse imperator dol **Dali** . . . . misit et ordinavit ut ipse Lomelic penitus caperetur . . ."—*Fr. Odoric*. See *Cathay*, &c., App., pp. v. and x.

c. 1330. "**Dillī** . . . . a certain traveller relates that the brick-built walls of this great city are loftier than the walls of Hamath; it stands in a plain on a soil of mingled stones and sand. At the distance of a parasang runs a great river, not so big, however, as Euphrates."—*Abulfeda*, in *Gildemeister*, 189-190.

c. 1334. "The wall that surrounds **Dihlī** has no equal. . . . . The city of **Dihli** has 28 gates . . . ." etc.—*Ibn Batuta*, iii. 147 *seqq.*

c. 1375. The *Carta Catalana* of the French Library shows *ciutat de* **Dilli** and also Lo Rey **Dilli**, with this rubric below it: "*Aci esta un soldā gran e podaros molt rich. Aquest Soldā ha* DCC *orifans e* C *millia homens à cavall sot lo seu imperi. Ha encora paons sens nombre* . . . ."

1459. Fra Mauro's great map at Venice shows **Deli** *cittade grandissima*, and the rubrick *Questa cittade nobilissima zà dominava tuto el paese del* **Deli** *over India Prima.*

1516. "This king of **Dely** confines with Tatars, and has taken many lands from the King of Cambay; and from the King of Dacan, his servants and captains with many of his people, took much, and afterwards in time they revolted, and set themselves up as kings."—*Barbosa*, p. 100.

1533. "And this kingdom to which the Badur proceeded was called the **Dely**; it was very great, but it was all disturbed by wars and risings of one party against another, because the King was dead, and the sons were fighting with each other for the sovereignty."—*Correa*, iii. 506.

c. 1568. "About sixteen yeeres past, this King (of Cuttack), with his Kingdome, were destroyed by the King of Pattane, which was also King of the greatest part of Bengala . . . . but this tyrant enjoyed his Kingdome but a small time, but was conquered by another tyrant, which was the great Mogol King of Agra, **Delly**, and of all Cambaia."—*Caesar Fredericke* in Hakl. ii. 358.

1611. "On the left hand is seene the carkasse of old **Dely**, called the nine castles and fiftie-two gates, now inhabited onely by *Googers*. . . . The city is 2c betweene Gate and Gate, begirt with a strong wall, but much ruinate. . . ."—*W. Finch*, in *Purchas*, i. 430.

Deling, s. This was a kind of hammock conveyance, suspended from a pole, mentioned by the old travellers in Pegu. The word is not known to Burmese scholars, and is perhaps a Persian word. Meninski gives "*deleng*, adj. *pendulus, suspensus.*" The *thing* seems to be the Malayālam *Manchil*. See **Muncheel** and also **Dandy**.

1569. "Carried in a closet which they call **Deling**, in the which a man shall be very well accommodated, with cushions under his head."—*Master Caesar Fredericke*, in *Hakluyt*, ii. 367.

1585. "This **Delingo** is a strong cotton cloth doubled, . . . as big as an ordinary rug, and having an iron at each end to attach it by, so that in the middle it hangs like a pouch or purse. These irons are attached to

a round mountain very
dst of low land all the
rs and the Gentiles . .
.am and make their
—*Barbosa*, 149

m *Hall* ii 391

Delly, Mount, n p Po
D Eli A mountain on the
coast which forms a remarka

Ial Soc. 140

Ben Habeeb pro-
and after erecting
n and settling his wife
urneyed on to [Hill
Marawi] Rowlandson's Tr of *Tohfut
ul Mujahideen* p. 4
(Here and elsewhere in this ill-edited
book *Hili Marawi* is read and printed
Hubace Murawee)

dication of this famous hill It was,
according to Correa, the first Indian
land seen by Vasco da Gama The
name is Malayalam, *Eli mala*, High
Mountain ' Several erroneous expla-
nations
common
Hills'
of the
legend,
sala,
with *elu* 'seven' which has no appli-

itage —*Mandelslo* 27
three leagues south from
a space made plain ever called
Baliapatan where the English Company
for Pepper "—*Hamilton*

broker Hind from
iteral meaning being
the buyer and seller
In Egypt the word
in particular for a
others and the like as
no below See also
under **Neelam**

tion of Ely

Brokers of
went
" *H Lyes* July

—*Ibn Batuta*, iv 81

c 1440 "Increasing onwards he
arrived at two cities situated on the sea

Demijohn, s. A large glass bottle holding 20 or 30 quarts, or more. The word is not Anglo-Indian, nor is the thing, but it is introduced here because it has been supposed to be the corruption of an Oriental word, and suggested to have been taken from the name of *Damaghān* in Persia. This looks plausible (compare the Persian origin of **carboy**, which is another name for just the same *thing*), but no historical proof has yet been adduced, and it is doubted by Mr. Marsh in his Notes on Wedgwood's Dictionary, and by Dozy (*Sup. aux Dict. Arabes*). Niebuhr, however, in a passage quoted below, uses the word as an Oriental one, and in a note on the 5th ed. of Lane's Mod. Egyptians, 1860, p. 149, there is a remark quoted from Hammer-Purgstall as to the omission from the detail of domestic vessels of two whose names have been adopted in European languages, viz. the *garra* or *jarra*, a water 'jar,' and the **demigán** or demiján, 'la dame-jeanne.' The word is undoubtedly known in modern Arabic. *The Mohīt* of B. Bistānī, the chief modern native lexicon, explains **Dāmijāna**, as 'a great glass vessel, big-bellied and narrow-necked, and covered with wicker-work; a Persian word.'* The vulgar use the forms *damajāna* and *damanjāna*. **Dame-jeanne** appears in *P. Richelet, Dict. de la Langue Franç.* (1759) with this definition: "[*Lagena amplior*] Nom que les matelots donnent à une grande bouteille couverte de natte." It is not in the great Castilian Dict. of 1729, but it is in those of this century, *e.g.* Dict. of the Span. Academy, ed. 1869. "**Damajuana**, f. Prov(incia de) And(alucia) CASTAÑA . . ."—and *castaña* is explained as a "great vessel of glass or terra cotta, of the figure of a chestnut, and used to hold liquor."

1762. "Notre vin étoit dans de grands flacons de verre (**Damasjanes**) dont chacun tenoit près de 20 bouteilles."—*Niebuhr, Voyage*, i. 171.

Deodar, s. The *Cedrus deodara*, Loud., of the Himālaya, now known as an ornamental tree in England for some sixty years past. The finest specimens in the Himālaya are often found in clumps shadowing a small temple.

* Probably not much stress can be laid on this last statement.

The **Deodar** is now regarded by botanists as a variety of *Cedrus Libani*. It is confined to the W. Himālaya from Nepāl to Afghanistan; it reappears as the Cedar of Lebanon in Syria, and on through Cyprus and Asia Minor; and emerges once more in Algeria, and thence westwards to the Riff Mountains in Morocco, under the name of *C. Atlantica*.

The word occurs in Avicenna, who speaks of the *Deiudar* as yielding a kind of turpentine (see below). We may note that an article called *Deodar-wood Oil* appears in Dr. Forbes Watson's "List of Indian Products" (No. 2941).

Deodar is by no means the universal name of the great Cedar in the Himālaya. But it is called so (*Dewdār* and *Diār*) in Kashmīr, where the *deodār* pillars of the great mosque of Srinagar date from A.D. 1401. The name, indeed (*deva-dāru*, 'timber of the gods'), is applied in different parts of India to different trees, and even in the Himālaya to more than one. The List just referred to (which however has not been revised critically) gives this name in different modifications as applied also to the pencil Cedar (*Juniperus excelsa*), to *Guatteria* (or *Uvaria*) *longifolia*, to *Sethia Indica*, to *Erythroxylon areolatum*, and (on the Rāvī and Sutlej) to *Cupressus torulosa*.

The **Deodār** first became known to Europeans in the beginning of this century, when specimens were sent to Dr. Roxburgh, who called it a *Pinus*. Seeds were sent to Europe by Capt. Gerard in 1819; but the first that grew were those sent by the Hon. W. Leslie Melville in 1822.

c. 1030. "**Deiudar** (or rather **Diudar**) est ex genere abhel (*i.e.* juniper) quae dicitur pinus Inda, et *Syr deiudar* (Milk of Deodar) est ejus lac (turpentine)."—*Avicenna*, Lat. Transl. p. 297.

c. 1220. "He sent for two trees, one of which was a . . . . white poplar, and the other a **deodár**, that is a fir. He planted them both on the boundary of Kashmir."—*Chach Námah* in *Elliot*, i. 144.

Derrishacst, adj. This extraordinary word is given by C. P. B. (MS.) as a corruption of (P.) *daryā-shikast*, 'destroyed by the river.'

Dervish, s. A member of a Mahommedan religious order. The word is hardly used now among Anglo-Indians; *fakīr* having taken its place.

On the Mahommedan confraternities of this class, see *Herklots*, 179 *seqq.*; see also *Lane's Mod Egyptians*, *Brown's Dervishes, or Oriental Spiritualism*, and *Les Khouan, Ordres Religieux chez les Musulmans* (Paris, 1846), by Capt E

provided that we bathe ourselves in the blood of these dogs without Law —*Pinto* (cap lix) in *Cogan*, 72

1554 "*Hic multa didicimus à monachis Turcicis, quos* **Dervis** *vocant.* —*Busbeq Epist* I (p. 93)

—*Bernier*.

1673. assume t n t with d wn in India."—*Fryer*, 332.

Dessaye, s Mahr *desai*, in W and S India a native official in principal revenue charge of a district often held hereditarily, a petty chief

to his *Sar-Desai*

See **Daiseye** and **Dissave**

Destoor, s A Parsee priest, Pers. *dastûr*, from the Pahlavi *dastobar*, a prime minister, councillor of state a high priest, a bishop of the Parsees a custom, mode, manner' (*Haug, Old Pahlavi and Pazand Glossary*).

1630 " their **Distoree** or high priest "—*Lord's Display*, &c., ch. viii

1689 "The highest Priest of the *Persees* is called **Destoor** their ordinary Priests *Daroos*, or *Hurboods* —*Ovington*, 376.

1809 "The **Dustoor** is the chief priest of his sect in Bombay "—*Maria Graham*, 36

the poor girls who are devoted to dancing and prostitution in the idol-temples of Southern India especially. 'The like existed at ancient Corinth under the name of ἱερόδουλοι which is nearly a translation of the Hindi (see *Strabo* viii 6) Marco 2d ed ii 338 These appendages phrodite worship borrowed from were the same thing as the *Kedeshoth* repeatedly mentioned in the Old Testament e.g. Deut. xxiii "Thou shalt not bring the *Kedesha* into the House

1702 "Peu de temps après je baptisai une **Deva-Dachi**, c'est-à-dire *Esclave Divine* c'est ainsi qu'on appelle les femmes dont les Prêtres des idoles abusent sous le prétexte que leurs dieux les demandent."—*Lettres Edifiantes*, x. 245

worship of *Bhûta* a word which appears in slightly differing forms in various languages of India including the Tamil country. A *bhûta* or, as in Tamil more usually, *pey*, is a malignant being which is conceived to arise from the person of anyone who has come to a violent death. This superstition in one form or another, seems to have formed the religion of

treasury of Medina, where it was distributed almost as soon as received. What was easy in small beginnings, by equal sharing or discretionary preference, became now a heavy task. . . . At length, in the 2nd or 3rd year of his Caliphate, Omar determined that the distribution should be regulated on a fixed and systematic scale. . . . To carry out this vast design, a Register had to be drawn and kept up of every man, woman, and child, entitled to a stipend from the State. . . . The Register itself, as well as the office for its maintenance and for pensionary account, was called the **Dewân** or Department of the Exchequer."—*Muir's Annals, &c.*, pp. 225–229.

As Minister, &c.

1690. "Fearing miscarriage of y^e^ Originall *ffarcuttee** we have herew^th^ Sent you a Coppy Attested by Hugly Cazee, hoping y^e^ **Duan** may be Sattisfied therew^th^."—MS. Letter in India Office from *Job Charnock* and others at Chuttanutte to Mr. Ch. Eyre at Ballasore.

c. 1718. "Even the **Divan** of the Qhalissah Office, who is, properly speaking, the Minister of the finances, or at least the accomptant general, was become a mere cypher, or a body without a soul."—*Seir Mutaqherin*, i. 110.

1766. "There then resided at his Court a *Gentoo* named *Allum Chund*, who had been many years **Dewan** to Soujah Khan, by whom he was much revered for his great age, wisdom, and faithful services."—*Holwell, Historical Events*, i. 74.

1771. "By our general address you will be informed of the reasons we have to be dissatisfied with the administration of Mahomet Reza Cawn, and will perceive the expediency of our divesting him of the rank and influence he holds as Naib **Duan** of the Kingdom of Bengal."—*Court of Directors to W. Hastings*, in *Gleig*, i. 221.

1783. "The Committee, with the best intentions, best abilities, and steadiest of application, must after all be a tool in the hands of their **Duan**."—*Teignmouth, Mem.* i. 74.

1834. "His (Raja of Ulwar's) **Dewanjee**, Balmochun, who chanced to be in the neighbourhood, with 6 Risalas of horse . . . was further ordered to go out and meet me."—*Mem. of Col. Mountain*, 132.

In the following quotations the identity of *dīwān* and *douane* or *dogana* is shown more or less clearly.

A.D. 1178. "The Moslem were ordered to disembark their goods (at Alexandria), and what remained of their stock of provisions; and on the shore were officers who took them in charge, and carried all that was landed to the **Dīwān**. They were called forward one by one; the property of each was brought out, and the **Dīwān** was straitened with the crowd. The search fell on every article, small or great; one thing got mixt up with another, and hands were thrust into the midst of the packages to discover if anything were concealed in them. Then, *after this, an oath* was administered to the owners that they had nothing more than had been found. Amid all this, in the confusion of hands and the greatness of the crowd many things went amissing. At length the passengers were dismissed after a scene of humiliation and great ignominy, for which we pray God to grant an ample recompense. But this, past doubt, is one of the things kept hidden from the great Sultan Salāh-ud-dīn, whose well-known justice and benevolence are such that, if he knew it, he would certainly abolish the practice" [viz. as regards Mecca pilgrims].*—*Ibn Jubair*, orig. in Wright's ed., p. 36.

c. 1340. "**Doana** *in all the cities of the Saracens*, in Sicily, in Naples, and throughout the Kingdom of Apulia . . . . *Dazio* at Venice; *Gabella* throughout Tuscany; . . . *Costuma* throughout the Island of England . . . . All these names mean *duties* which have to be paid for goods and wares and other things, imported to, or exported from, or passed through the countries and places detailed."—*Francesco Balducci Pegolotti*, see *Cathay, &c.*, ii. 285–6.

c. 1348. "They then order the skipper to state in detail all the goods that the vessel contains. . . . Then everybody lands, and the keepers of the custom-house (*al-***dīwān**) sit and pass in review whatever one has."—*Ibn Batuta*, iv. 265.

The following medieval passage in one of our note-books remains a fragment without date or source:

(?) "Multi quoque Saracenorum, qui vel in apothecis suis mercibus vendendis praeerunt, vel in **Duanis** fiscales. . . . '

1440. The Handbook of Giovanni da Uzzano, published along with Pegolotti by Pagnini (1765–66) has for custom-house **Dovana**, which corroborates the identity of *Dogana* with Dīwān.

A Council Hall:

1367. "Hussyn, fearing for his life, came down and hid himself under the tower, but his enemies . . . surrounded the mosque, and having found him brought him to the (**Dyvan**-*Khane*) Council Chamber."—*Mem. of Timūr*, tr. by Stewart, p. 130.

1554. "Utcunque sit, cum mane in **Divanum** (is concilii vt alias dixi locus est) imprudens omnium venisset . . . . ."—*Busbequii Epistolae*, ii. (p. 138).

* *Farigh-Khatti*, Ar. 'a deed of release,' variously corrupted in Indian technical use.

* The present generation in England can have no conception how closely this description applies to what took place at many an English port before Sir Robert Peel's great changes in the import tariff. *The present writer, in landing from a* P. & O. steamer at Portsmouth in 1843, after four or five days' quarantine in the Solent, had to go through *five to six hours* of such treatment as Ibn Jubair describes, and his feelings were very much the same as the Moor's.—[H. Y.]

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Dewauny, Dewanny, &c., s.

Mogul Shah 'Alam in 1765 Also used

provinces "—*Seir Mutaqherin*, ii
381

nature"—*Report of a Committee on Affairs of India*, in *Burke's Life and Works*
447.

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See Adawlat.
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metropoli, verum etiam in toto Reg no disponendi facultatem habet."—*Amoenit. Exot.* 80

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together and is very strengthening, tho not very savory —*Ovington*, 310

turn such Grain."—*Halhed Code*, 178.

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sional name of 'Flame of the Forest
They are used for dyeing *basanto*

(*Palasi*), and also to ancient Magadha or Bahar as *Palasa* or *Parasa*, who *Parasiya*, a man of that region, wh

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1879 "The S h H malana H"ll

tains. —*Manual of the Geology of India*, 521

Dhoty, s Hind *dhoti* The loin-cloth worn by all the respectable Hindu castes of Upper India, wrapt round the body, the end being then passed between the leg

at the

hangs

duttee

is prob

1622. ... ece of caluoes, duttees fixed."

"List of goods sold, including diamonds, pepper, bastas (read *baftas*) duttees, and silks from Persia."—*Court Minutes, &c., in Sainsbury*, iii. 24.

1810. " ... a dotee or waist-cloth."—*Williamson, V. M*, i. 247

1872. "The human figure which was moving with rapid strides had no other clothing than a dhuti wrapped round the waist, and descending to the knee-joints."—*Govinda Samanta*, i. 8

Dhow, Dow, s The last seems the

... in the mouths of Englishmen on the western seas of India it is applied specially to the old fashioned vessel of Arab build, with a long "grab" stem, i e, rising at a long slope from the water

... voc, vol i p 11. The slaving dow is described and illustrated in Capt C

... of Vasco's Voyage (p 37)

grave, but [illegible] of [illegible] ... Anglo-Indians on the west coast usually employ *dhow* and *bugga-low* interchangeably. The word is used on Lake N. Nyassa.

c. 1872. "I engaged my horses in a Dow, and sailed ...

1785. "A Dow, the property of Ram Jee and Jeewun Doss, merchants of Kutch, having on those days been dismasted in a storm, came into Port [illegible] ...

—*Tippoo's Letters*, 1...

1786. "We want 2 ... accustomed with the management of Dows. Get them ... and despatch them ..."—*Tippoo to his Agent at Muscat*, ...

17... "Close to Calcutta ... the finest scene we can imagine ... crowded with ... and boats of every form, ... a fine English East Indiaman, ... a ... a dow

... Two young ... of the King of ... came in their own Dow ... to the Government."—*...*, 223

1873. "If a year be ... end, and ...

Dhurmsalla, s Hind. and Mahr. *dharm-sālā*, ('pious edifice'), a rest-

house for wayfarers, corresponding to the S. Indian **choultry** or **chuttrum** (qq.v.).

1826. "We alighted at a **durhmsallah** where several horsemen were assembled."—*Pandurang Hari*, 251.

Dhurna, To sit, v. In Hind. *dharnā denā* or *baiṭhnā* (comp. Skt. root *dhri*, 'to hold'). A mode of extorting payment or compliance with a demand, effected by the complainant or creditor sitting at the debtor's door, and there remaining without tasting food till his demand shall be complied with, or (sometimes) by threatening to do himself some mortal violence if it be not complied with. Traces of this custom in some form are found in many parts of the world, and Sir Henry Maine (see below) has quoted a remarkable example from the Irish Brehon Laws. There was a curious variety of the practice, in arrest for debt, current in S. India, which is described by Marco Polo and many later travellers (see *M. P.*, 2nd ed., ii. 327, 335).

The practice of *dharnā* is made an offence under the Indian Penal Code.

There is a systematic kind of *dharnā* practised by classes of beggars, *e. g.* in the Punjab by a class called *tasmiwālās*, or 'strap-riggers,' who twist a leather strap round the neck, and throw themselves on the ground before a shop, as if strangling themselves, until alms are given (see *Ind. Antiq.* i. 162).

c. 1794. "The practice called **dharna**, which may be translated caption, or arrest."—*Sir J. Shore* in *As. Res.*, iv.

*1837. "Whoever voluntarily causes or attempts to cause any person to do anything which that person is not legally bound to do . . . . by inducing . . . . that person to believe that he . . . . will become . . . . by some act of the offender, an object of the divine displeasure if he does not do the thing . . . . . shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Illustrations.

"(*a*) A. sits **dhurna** at Z.'s door with the intention of causing it to be believed that by so sitting he renders Z. an object of divine displeasure. A. has committed the offence defined in this section.

"(*b*) A. threatens Z. that unless Z. performs a certain act A. will kill one of A.'s own children, under such circumstances that the killing would be believed to render Z. an object of the divine displeasure. A. has committed the offence described in this section."—*Indian Penal Code.*

1875. "If you have a legal claim against a man of a certain rank and you are desirous of compelling him to discharge it, the Senchus Mor tells you 'to fast upon him.' . . . The institution is unquestionably identical with one widely diffused throughout the East, which is called by the Hindoos '**sitting dharna**.' It consists in sitting at your debtor's door and starving yourself till he pays. From the English point of view the practice has always been considered barbarous and immoral, and the Indian Penal Code expressly forbids it. It suggests, however, the question—what would follow if the debtor simply allowed the creditor to starve? Undoubtedly the Hindoo supposes that some supernatural penalty would follow; indeed, he generally gives definiteness to it by retaining a Brahmin to starve himself vicariously, and no Hindoo doubts what would come of causing a Brahmin's death."—*Maine, Hist. of Early Institutions*, 40. See also 297-304.

A striking story is told in Forbes's *Râs Mâla* of a farther proceeding following upon unsuccessful **dharnā**, put in practice by a company of *chārans*, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jailā to one of their number. After fasting three days in vain, they proceeded from **dharnā** to the further rite of (q.v.) **trāgā**. Some hacked their own arms; others decapitated three old women of their party, and hung the heads up as a garland at the gate. Certain of the women cut off their own breasts. The bards also pierced the throats of four of the older men with spikes, and took two young girls and dashed their brains out against the town-gate. Finally the chāran creditor soaked his quilted clothes in oil, and set fire to himself. As he burned to death he cried out, 'I am now dying, but I will become a headless ghost (*Kavīs*) in the Palace, and will take the chief's life, and cut off his posterity!' See *Râs Mâla*, ii. 393-4.

Diggory, Digrī, s. Anglo-Hindustani of law-court jargon for 'decree.'

Dikk, s. Worry, trouble, botheration; what the Italians call *seccatura.* This is the Anglo-Indian use. But the

* *This is the date of the Penal Code, as originally submitted to Lord Auckland, by T. B. Macaulay and his colleagues; and in that original form this passage is found as § 283, and in Chap. XV. Of Offences relating to Religion and Caste. As enacted the Code forms Act XLV. of 1860, and the passage is § 508, in Chap. XXII., Criminal Intimidation, Insult, and Annoyance.*

word is more properly adjective, Ar.-Pers.-H. *dik* or *dikk*, 'vexed, worried,' and so *dikk honā*, 'to be irritated.'

1873.—
"And Beaufort learned in the law,
And Atkinson the Sage,
And if his locks are white as snow,
'Tis more from dikk than age!"
Wilfrid Heeley, A Lay of Modern Darjeeling.

Dinapore, n.p. A well-known cantonment on the right bank of the G[illegible]

[illegible] government of Warren Hastings about 1772, but we have failed [illegible] the exact date.

Dinār, s. This word is [illegible] any Indian use. But it is remarkable as a word introduced into Sanskrit at a comparatively early date. The names of the Arabic pieces of money are all taken from the [illegible]

[illegible] tion on the eastern gate of the tope at Sanchi is probably the [illegible] instance preserved, though the d[illegible] that is a matter greatly disputed. But in *Amarakosha* (c. A.D. 500) we have '**dināre** 'pi cha nishkah,' i.e., 'a *nishkah* (or gold coin) is the same as **dināra**.' And in the *Kalpasutra* of Bhadrabahu (c. about the same age) § 30 we have '**dināra** *malaya*,' 'a necklace of **dinārs**,' mentioned (see M[illegible]

[illegible]

(corresponding to what has been called since the 16th century the rupee).

A.D. (?) "The son of Amuka [illegible] having made salutation to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate, also five temples, and twenty-five (thousand?) **dīnārs** [illegible] as an act of grace and benevolence of the great emperor Chandragupta."—*Inscription on Gateway at Sanchi* (*Prinsep's Essays*, i. 246).

A.D. (?) "Quelque temps après, à Pataliputra, un autre homme dévoué aux Brahmanes renversa une statue de Bouddha aux [illegible]

[illegible]

c. 1333. "The *lak* is a sum of 100,000 [illegible]

[illegible], iii. 106.

1879. "Cosmas Indicopleustes remarked that the Roman denarius was received all over the world*; and how the denarius came to mean in India a gold ornament we [illegible]

[illegible]

a canoe, i.e., dug out of a single trunk. This word is not merely Anglo-Indian; it has become legiti-[illegible]

* The passage referred to is probably that where Cosmas relates an adventure of his friend Sopatrus, a trader in Taprobane or Ceylon, at the king's court. A Persian present brags of the power and wealth of his own monarch. Sopatrus says nothing till the king calls on him for an answer. He appeals to the king to compare the Roman gold denarius (called by Cosmas [illegible]), and the Persian silver drachma, both of which were at hand and [illegible]

kind of war-boat used by the Portuguese in the defence of Hugli in 1631 ("Sixty-four large **díngas**;" *Elliot*, vii. 35). The word *dingi* is also used for vessels of size in the quotation from Tippoo.

Mr. Campbell, in the *Bombay Gazetteer*, says that *dhangī* is a large vessel belonging to the Mekrān coast; the word is said to mean "a log" in Bilūchī. In Guzerat the larger vessel seems to be called *danga*; and besides this there is *dhangī*, like a canoe, but *built*, not dug out.

1705. "... pour aller à terre on est obligé de se servir d'un petit Bateau dont les bords sont très hauts, qu'on appelle **Dingues** ..." —*Luiller*, 39.

1785. "Propose to the merchants of *Muscat* . . . to bring hither, on the **Dingies**, such horses as they may have for sale; which, being sold to us, the owner can carry back the produce in rice."—*Letters of Tippoo*, 6.

1810. "On these larger pieces of water there are usually canoes, or **dingies**."—*Williamson, V. M.*, ii. 159.

1878. "I observed among a crowd of **dinghies**, one containing a number of native commercial agents."—*Life in the Mofussil*, i. 18.

Dirzee, s. Pers. *darzī*. Hind. *darzī* and vulgarly *darjī*. A Tailor.

c. 1804. "In his place we took other servants, **Dirges** and *Dobes*, and a *Sais* for Mr. Sherwood, who now got a pony."—*Mrs. Sherwood, Autobiog.* 283.

1810. "The **dirdjees**, or taylors, in Bombay, are Hindoos of respectable caste."—*Maria Graham*, 30.

Dispatchadore, s. This curious word was apparently a name given by the Portuguese to certain officials in Cochin-China. We know it only in the document quoted:

1696. "The 23 I was sent to the Under-**Dispatchadore**, who I found with my *Scrutore* before him. I having the *key*, he desired me to open it."—*Bowyear's Journal at Cochin China*, in *Dalrymple, Or. Rep.* i. 77; also "was made *Under-Customer* or **Despatchadore**" (*ib.* 81); and again: "The Chief **Dispatchadore** of the Strangers" (84).

Dissave, Dissava, &c., s. Singh. *disāva* (Skt. *deśa*, 'a country,' &c.), 'Governor of a province,' under the Candyan Government. *Disave*, as used by the English is the gen. case, adopted from the native expression *disave mahatmya*, 'Lord of the Province.' It is now applied by the natives to the Collector or "Government Agent." See **Desaye**.

1681. "Next under the *Adigars* are the **Dissauva's** who are Governours over provinces and counties of the land."—*Knox*, p. 50.

1685. "... un **Dissava** qui est comme un General Chingulais, ou Gouverneur des armées d'une province."—*Ribeyro* (Fr. tr.) 102.

1803. " . . . the **Dissauvas** . . are governors of the corles or districts, and are besides the principal military commanders."—*Percival's Ceylon*, 258.

1860. "... the **dissave** of Oovah, who had been sent to tranquillize the disturbed districts, placed himself at the head of the insurgents" (in 1817).—*Tennent's Ceylon*, ii. 91.

Ditch; and **Ditcher**. Disparaging sobriquets for Calcutta and its European citizens, for the rationale of which see **Mahratta Ditch**.

Diu, n.p. A port at the south end of Peninsular Guzerat. The town stands on an island, whence its name, from Skt. *dvīpa*. The Portuguese were allowed to build a fort here by treaty with Bahādur Shāh of Guzerat, in 1535. It was once very famous for the sieges which the Portuguese successfully withstood (1538 and 1545) against the successor of Bahādur Shāh. It still belongs to Portugal, but is in great decay.

c. 700. Chinese annals of the T'ang dynasty mention **Tiyu** as a port touched at by vessels bound for the Persian Gulf, about 10 days before reaching the Indus. See *Deguignes* in *Mém. de l'Acad. Inscript.*, xxxii. 367.

1516. " . . . there is a promontory, and joining close to it is a small island which contains a very large and fine town, which the Malabars call **Diuxa** and the Moors of the country call it **Diu**. It has a very good harbour," &c.—*Barbosa*, 59.

1572.
"Succeder-lhe-ha alli Castro, que o estandarte
Portuguez terá sempre levantado,
Conforme successor ao succedido;
Que hum ergue **Dio**, outro o defende erguido." *Camões*, x. 67.

By Burton:
"Castro succeeds, who Lusias estandard shall bear for ever in the front to wave;
Successor the Succeeded's work who endeth;
that buildeth **Diu**, this builded **Diu** defendeth."

1648. "At the extremity of this Kingdom, and on a projecting point towards the

south lies t…
gu…se have…
called by…
Dive (the I…
somewhat a…
'Island.'"—…

1727. "D…
one of the…
fied by Nature and Art, that ever I saw in
India, and its stately Buildings of free…

… … … … …

tached to the delta of the Indus

c. 880. "There was at Debal a lofty
temple (budd) surmounted by a long pole
and on the pole was fixed a red flag, which
…

…stricted.—B'l…furi in Elliot, i. 120.

c. 900. "From Nármasírá to Debal is 8
days' journey, and from Debal to the junc
tion of the river Mihrán with the sea is 2
parasangs."—Ibn Khordádbah, i. …
15.

…. "The City of Debal is …
of the Mihrán, towards the sea …
large part, and the port not o…

1228. "All that country down to the sea
shore was subdued. Malik Sinán-ud-dín
…, … of Dewal and Sind, came and
…sultan."—Tabakát-i…

…

… you guess that you may be
…sed … you must try to go
to enter Khur (the estuary
—The Mohit in J. As. Soc.

…ffered me the town of La…
Sind, but as I did not accept

… Cruises, x. cvi

c. 1600. "… la ville la plus Méri
dionale est Diul. On la nomme encore
Diul Sind, et autrefois on la appellee Dobil
… les Orientaux … donnent la

Doab, s. and n. p. Pers. Hind. doáb,
'two waters,' i.e., Mesopotamia … the
… between two confluent rivers. In
…

Dolly, s. Hind. *dālī*. A complimentary offering of fruit, flowers, vegetables, sweetmeats and the like, presented usually on one or more trays; also the daily basket of garden pro-

must have since gr

abuse, especially in tl

cards of the meagre West.'—*Ali Baba*, 84

a practice should be countenanced by Government."—*Letter* in *Pioneer Mail*, March 15.

Dome, Dhome; in S. India commonly **Dombaree**, s. Hind *Dom* or *Domra*. The name of a very low caste, representing some old aboriginal race, spread all over India. In many places they perform such offices as carrying dead bodies, removing carrion, &c. They are often musicians, in Oudh sweepers, in Champārun professional thieves (see *Elliot's Races of the N. W. P.*). It is possible, as has been suggested by some one, that the Gypsy *Romany* is this word.

Jordanus, Hak. Soc. p. 21.

Dondera Head, n.p The southern-most point of Ceylon; called after a magnificent Buddhist shrine there, much frequented as a place of pilgrimage, which was destroyed by the Portuguese in 1587 The name is a

o or date, in Dal-

travelled in two days to the awar, which is large, near the abited by traders. In a vast one sees an idol which bears as the city The city and its revenues are the property of the idol."—*Ibn Batuta* iv 184

in S India a perly formed of it) from a Dr Gundert Sansk *droṇa* it is perhaps *tonduga*, 'to scoop out', and the word would then be exactly analogous to the Anglo-American 'dug-out.' In the *J R As Soc.* vol i is a paper by Mr Edye, formerly H. M.'s Master Shipwright in Ceylon, on the native vessels of South India and among others he describes the **Doni** (p 13), with a drawing to scale He calls it "a huge vessel of ark-like form, about 70 feet long 20 feet broad, and 12 feet deep with a flat bottom or keel part, which at the broadest place is 7 feet . . the whole equipment of these rude vessels, as well as their construction, is the most coarse and unseaworthy that I have ever seen." From this it would appear

1552. Castanheda already uses the word

them more than 60 tons, which are small vessels, crowded with people."—*Barros*, I. iv, xi.

distinctive name, several of them compounded of the names of the limiting rivers, e.g. *Rechnā Doāb*, between Rāvī and Chenāb, *Jech Doāb*, between Jelam and Chenāb, &c. These names are said to have been invented by the Emperor Akbar. The only *Doāb* familiarly known by that name in the South of India is the *Raichūr Doāb* in the Nizam's country, lying between the Kistna and Tungabhadra.

Doai! Dwye! Interj. Properly Hind. *dohāī* or *dūhāī*, Guzarati *dawāhī*, an exclamation (hitherto of obscure etymology) shouted aloud by a petitioner for redress at a court of justice, or as any one passes who is supposed to have it in his power to aid in rendering the justice sought. It has a kind of analogy, as Thevenot pointed out 200 years ago, to the old Norman *Haro! Haro! viens à mon aide, mon Prince!* * but does not now carry the privilege of the Norman cry; though one may conjecture, both from Indian analogies and from the statement of Ibn Batuta quoted below, that it once did.

Every Englishman in Upper India has often been saluted by the calls of '**Dohāī** *Khudāwand kī*, **Dohāī** *Mahārāj*, **Dohāī** *Kompanī Bahādur!*' 'Justice, my Lord! Justice, O King! Justice, O Company!'—perhaps in consequence of some oppression by his followers, perhaps in reference to some grievance with which he has no power to interfere.

Wilson derives the explanation from *do*, 'two' or repeatedly, and *hāī*, 'alas,' illustrating this by the phrase '*dohāī tihāī karnā*,' 'to make exclamation (or invocation of justice) twice and thrice.' This phrase, however, we take to be merely an example of the 'striving after meaning,' usual in cases where the real origin of a phrase is forgotten. We cannot doubt that the word is really a form of the Sansk. *droha*, 'injury, wrong.' And this is confirmed by the form in Ibn Batuta, and the Mahr. *durāhī*: "an exclamation or expression used in prohibiting in the name of the Raja. . . implying an imprecation of his vengeance in case of disobedience" (*Molesworth's Dict.*); also Tel. and Canar. *durāi*, protest, prohibition, caveat, or veto in arrest of proceedings (*Wilson* and *C. P. B., MS.*).

c. 1340. "It is a custom in India that when money is due from any person who is favoured by the Sultan, and the creditor wants his debt settled, he lies in wait at the Palace gate for the debtor, and when the latter is about to enter he assails him with the exclamation **Darōhai** *us-Sultan*! "O Enemy of the Sultan."—I swear by the head of the King thou shalt not enter till thou hast paid me what thou owest. The debtor cannot then stir from the spot, until he has satisfied the creditor, or has obtained his consent to the respite."—*Ibn Batuta*, iii. 412.

The signification assigned to the words by the Moorish traveller probably only shows that the real meaning was unknown to his Musalman friends at Delhi, whilst its form strongly corroborates our etymology, and shows that it still kept close to the Sanskrit.

1609. "He is severe enough, but all helpeth not; for his poore Riats or clownes complaine of Iniustice done them, and cry for iustice at the King's hands."—*Hawkins*, in *Purchas*, i. 223.

c. 1666. "Quand on y veut arrêter une personne, on crie seulement **Doa** *padecha*; cette clameur a autant de force que celle de haro en Normandie; et si on defend à quelqu'un de sortir du lieu où il est, en disant **Doa** *padecha*, il ne peut partir sans se rendre criminel, et il est obligé de se presenter à la Justice."—*Thevenot*, v. 61.

1831. "The servant woman began to make a great outcry, and wanted to leave the ship, and cried **Dohaee** to the Company, for she was murdered and kidnapped."—*The Baboo*, ii. 242.

Doar, n.p. A name applied to the strip of moist land, partially cultivated with rice and partially covered with forest, which extends at the foot of the Himālaya mountains of Bhotan. It corresponds to the **Terai** further west; but embraces the conception of the passes or accesses to the hill country from this last verge of the plain, and is apparently the Skt. *dvāra*, a gate or entrance.

Dobund, s. This word is not in the Hind. dictionaries (nor is it in Wilson), but it appears to be sufficiently elucidated by the quotation:

1787. "That the power of Mr. Fraser to make **dobunds**, or new and additional embankments in aid of the old ones . . . was a power very much to be suspected, and very improper to be entrusted to a contractor who had already covenanted to keep the old *pools* in perfect repair," &c.—*Articles against W. Hastings*, in *Burke*, vii. 98.

* It will be seen that the Indian cry also appeals to the Prince expressly. It was the good fortune of one of the present writers (A. B.) to have witnessed the call of Haro! brought into serious operation at Jersey.

Dolly, s. Hind. *dālī*. A complimentary offering of fruit, flowers, vegetables, sweetmeats and the like, presented usually on one or more trays;

ings.

Twenty years ago t

presenting *dālis* was

merely complimentary;

letter quoted under 188

must have since grown

abuse, especially in the I

March 15.

Dome, Dhome; in S. Indi.

monly **Dombaree**, s. Hind

rying dead bodies, removing carrion, &c. They are often musicians, in Oudh sweepers; in Champaran professional thieves (see *Elliot's Races of the N. W. P.*). It is possible, as his

Jordanus, Hak. Soc. p. 21.

most point of Ceylon; called after a magnificent Buddhist shrine there, much frequented as a place of pilgrimage, which was destroyed by the

to the Moon." Is this name in any

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, 5th ed. 1780,

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From this it would appear

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uggested etymology, and

Yal's express statement,

have been originally.

1552. Castanheda already

1561. The word constantly occurs in this form (**toné**) in *Correa*, *e.g.*, vol. i., pt. 1, 403, 502, &c.

1606. There is a good description of the vessel in *Gouvea*, f. 29.

c. 1610. "Le basteau s'appelloit **Donny**, c'est à dire oiseau, pource qu'il estoit proviste de voiles."—*Pyrard de la Val*, i. 65.

,, "La plupart de leurs vaisseaux sont d'vne seule piece, qu'ils appellent **Tonny**, et les Portugais Almediés."—*Ibid*, i. 278.

1644. "They have in this city of Cochin certain boats which they call **Tones**, in which they navigate the shallow rivers, which have 5 or 6 palms of depth, 15 or 20 cubits in length, and with a broad *parana* of 5 or 6 palms, so that they build above an upper story called *Bayleu*, like a little house, thatched with *Ola*, and closed at the sides. This contains many passengers, who go to amuse themselves on the rivers, and there are spent in this way many thousands of cruzados."—*Bocarro, MS.*

1666. " . . . with 110 *paraos*, and 100 *catures* and 80 **tonees** of broad beam, full of people . . the enemy displayed himself on the water to our caravels."—*Faria y Sousa, Asia Portug.* i. 66.

1672. " . . . four fishermen from the town came over to us in a **Tony**."—*Baldaeus, Ceylon* (Dutch ed.), 89.

1860. "Amongst the vessels at anchor (at Galle) lie the dows of the Arabs, the Patamars of Malabar, the **dhoneys** of Coromandel."—*Tennent's Ceylon*, ii. 103.

Doob, s. H. *dūb*, from Skt. *dūrvā*. A very nutritious creeping grass (*Cynodon dactylon*, Pers.), spread very generally in India. In the hot weather of Upper India, when its growth is scanty, it is eagerly sought for horses by the 'grass-cutters.' The natives, according to Roxburgh, quoted by Drury, cut the young leaves and make a cooling drink from the roots. The popular etymology from *dhūp*, 'sunshine,' has no foundation. Its merits, its lowly gesture, its spreading quality, give it a frequent place in native poetry.

1810. "The **doob** is not to be found everywhere; but in the low countries about Dacca . . . this grass abounds; attaining to a prodigious luxuriance!"—*Williamson, V. M.*, i. 259.

Doocaun, s. Ar. *dukkān*, Pers. and H. *dukān*, a shop; *dūkāndār*, a shopkeeper.

1554. "And when you buy in the *dukáns* (*nos* **ducões**), they don't give **picotaa** (q.v.), and so the Dukándárs (*os* **Ducamdares**) gain . . . "—*A. Nunes*, 22.

1810. "L'estrade elevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle **dukān**; mot qui signifie, suivant son étymologie, une *estrade* ou *plateforme, sur laquelle on se peut tenir assis*, et que nous traduisons improprement par boutique."—Note by *Silvestre de Sacy* in *Relation de l'Egypte*, 304.

1835. "The shop (**dookkán**) is a square recess, or cell, generally about 6 or 7 feet high. . . . Its floor is even with the top of a *mustabah*, or raised seat of stone or brick, built against the front."—*Lane's Mod. Egyptians*, ed. 1836, ii. 9.

Dooputty, s. Hind. *do-paṭṭah*, Beng. *dupattā*, &c. A piece of stuff of 'two breadths,' a sheet. "The principal or only garment of women of the lower orders" (in Bengal—Wilson). Applied in S. India by native servants, when speaking their own language, to European bed-sheets.

Doorga pooja. Sansk. *Durgā-pūjā*, 'Worship of Durgā.' The chief Hindu festival in Bengal, lasting for 10 days in September—October, and forming the principal holiday-time of all the Calcutta offices. See **Dussera**.

c. 1835.
"And every **Doorga Pooja** would good
 Mr. Simms explore
The famous river Hoogly up as high as
 Barrackpore."
Lines in honour of the late Mr. Simms, Bole Ponjis, 1857, ii. 220.

Doorsummund, n.p. *Dūrsamand*; a corrupt form of *Dvāra-Samudra* (Gate of the Sea), the name of the capital of the Balālās, a medieval dynasty in S. India, who ruled a country generally corresponding with Mysore. The city itself is identified with the fine ruins at Halabīdu, in the Hassan district of Mysore.

c. 1300. "There is another country called Deogir. Its capital is called Dúrú Samundár."—*Rashīduddīn*, in *Elliot*, i. 73. (There is confusion in this.)

1309. "The royal army marched from this place towards the country of Dúr Samun."—*Wassāf*, in *Elliot*, iii. 49.

1310. "*On Sunday, the 23rd* . . . . he took a select body of cavalry with him, and on the 5th Shawwúl reached the fort of Dhúr Samund, after a difficult march of 12 days."—*Amīr Khusrū*, ib. 88. See also *Notices et Extraits*, xiii. 171.

Dorado, s. Port. A kind of fish; apparently a dolphin (not the cetaceous animal so called). The *Coryphaena hippurus* of Day's *Fishes* is called by Cuvier and Valenciennes *C. dorado*. See also quotation from Drake. One

might doubt, because of [illegible] its flavour in Bontius, whilst Dampier only says of the C. [illegible] that "[illegible] dolphins are eaten by the natives." Fryer, however, uses an expression like that of Bontius:—"The Dolphin [illegible] extolled beyond these,"—[illegible] Bonito and Albicore (p. 12).

1578. "When he is chased of the *Bonito*, or great mackrel (whom the *Aurata* or Dolphin also pursueth)."—*Drake, World Encompassed*, Hak. Soc. 32.

1631. "Pisces Dorados dicti a Lusitanis, ab aureo quem ferunt in cute colore .... hic piscis est longe optimi saporis, *Bonitas* bonitate excellens."—*Jac. Bontii*, Lib. V., cap. xix., 73.

Doray, Durai, s. This is a South Indian equivalent of **Sāhib** (q.v.). Tamil *turai*, 'Master.' *Sinna-turai* 'small gentleman,' is the equivalent of *chotā Sāhib*; and *turaisani* (corruptly *doresani*) of 'Lady' or 'Madam.'

1837. "The Vakeels stand behind their masters during all the visit, and discuss with them all that A— says. Sometimes they tell him some barefaced lie, and when they find he does not believe it, they turn to me grinning, and say, 'Ma'am, the Doray plenty cunning gentlyman.'"—*Letters from Madras*, 86.

Doria, s. H. *doriya*, from *dor*, *dori*, a cord or leash; a dog-keeper.

1781. "Stolen ... The Dog was taken out of Capt. Law's Baggage Boat ... by the Durreer that brought him to Calcutta."—*India Gazette*, March 17th.

Dow, s. Hind. *dāo*. A name much used on the Eastern frontier of Bengal as well as by Europeans in Burma, for the hewing knife, or bill, of various forms, carried by the races of those regions, and used both for cutting jungle and as a sword. *Dha* is the true Burmese name for their weapon of this kind, but we do not know if there is any relation but an accidental one with the Hind. word.

Dowle, s. Hind. *daul*, *daulā*. The ridge of clay marking the boundary between two rice fields, and retaining the water; called commonly in S. India a *bund*. It is worth noting that in Sussex *doole* is "a small conical heap of earth, to mark the bounds of farms or parishes in the downs" (*Wright, Dict. of Obs. and Prov. English*). Also see the following:

1801. "In the N.W. corner of Suffolk, where the country is almost entirely open, the boundaries of the different parishes are marked by certain mounds [illegible] [illegible] which are [illegible] in the neighbourhood as *doles*."—*Notes and Queries*, 1st series, vol. [illegible], p. [illegible]

Dravidian, adj. The Sansk. term *Drāvida* seems to have been originally the name of the Conjeveram Kingdom (7th to 11th cent. A.D.), but in recent times it has been used as equivalent to 'Tamil.'

About A.D. 700 Kumarila Bhatta calls the language of the South *Andhra-Drāvida-bhāshā*.*

Indeed Bishop Caldwell has shown reason for believing that Tamil and *Dravida*, of which Dramila (written *Tiramida*), and *Dravila* are old forms, are really the same word. It may be suggested as possible that the Tiryaia of Pliny is also the same (see below).

Dr. Caldwell proposed *Dravidian* as a convenient name for the S. Indian languages which belong to the Tamil family, and the cultivated members of which are Tamil, Malayālam, Canarese, Tulu, Kudagu (or Coorg), and Telugu; the uncultivated Tuda, Kota, Gond, Khond, Oraon, Rajmahali.

c. A.D. 70. "From the mouth of Ganges where he entereth into the sea unto the cape Calingon, and the town Dandagula, are counted 725 miles; from thence to Tropina where standeth the chiefe mart or towne of merchandise in all India, 1225 miles. Then to the promontorie of Perimula they reckon 750 miles, from which to the towne aforesaid Patale .... 620."—*Pliny*, by *Phil. Holland*, vi. chap. xx.

A.D. 404. In a south-western direction are the following tracts ... Surashtras, Badaras, and Dravidas.—*Varaha-mihira*, in *J. R. A. S.*, 2nd Ser. v. 84.

" "The eastern half of the Narbadda district .... the Pulindas, the eastern half of the Dravidas ... of all these the Sun is Lord."—*Ib.* p. 231.

c. 1045. "Moreover, chief of the sons of Bharata, there are, the nations of the South, the Dravidas ... the Karnátakas, Mahishakas ...."—*Vishnu Purana*, by H. H. Wilson, 1865, ii. 177-8.

1856. "The idioms which are included in this work under the general term 'Dravidian' constitute the vernacular speech of the great majority of the inhabitants of S. India."—*Caldwell, Comp. Grammar of the Dravidian Languages*, 1st ed.

1869. "The people themselves arrange their countrymen under two heads, five termed *Panch-gaura*, belonging to the Hindi,

* Meaning probably, as Bishop Caldwell suggests what we should now describe as '*Telugu-Tamil-language*.'

or as it is now generally called, the Aryan group, and the remaining five, or *Panch-Dravida*, to the Tamil type."—*Sir W. Elliot*, in *J. Ethn. Soc.*, N. S. i. 94.

Drawers, Long, s. An old-fashioned term, probably obsolete except in Madras, equivalent to **pyjāmas** (q. v.).

1794. "The contractor shall engage to supply . . . every patient . . . with . . . a clean gown, cap, shirt, and **long drawers.**" —In *Seton-Karr*, ii. 115.

Dressing-boy, Dress-boy, s. Madras term for the servant who acts as valet, corresponding to the **Bearer** (q. v.) of N. India. 1837. See *Letters from Madras*, 106.

Druggerman, s. Neither this word for an 'interpreter,' nor the Levantine *dragoman*, of which it was a quaint old English corruption, is used in Anglo-Indian colloquial; nor is the Arab *tarjumān*, which is the correct form, a word usual in Hindustāni. But the character of the two former words seems to entitle them not to be passed over in this Glossary. The Arabic is a loan-word from Aramaic *targĕmān*, *metargĕmān*, 'an interpreter'; the Jewish *Targums*, or Chaldee paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian *ragāmu*, 'to speak,' *rigmu*, 'the word.' See *Proc. Soc. Bibl. Arch.* 1883, p. 73, and *Delitsch, The Hebrew Lang. viewed in the Light of Assyrian Research*, p. 50.

In old Italian we find a form somewhat nearer to the Arabic (see *Pegolotti*):

c. 1270. "After this my address to the assembly, I sent a message to Elx by a dragoman (**trujaman**) of mine."—*Chron. of James of Aragon*, tr. by Foster, ii. 538.

Villehardouin, early in the 13th century, uses **drughement.**

c. 1309. "Il avoit gens illec qui savoient le Sarrazinnois et le françois que l'on apelle **drugemens**, qui enromancoient le Sarrazinnois au Conte Perron."—*Joinville*, ed. de Wailly, 182.

c. 1343. "And at Tana you should furnish yourself with dragomans (**turcimanni**)."—*Pegolotti's Handbook*, in *Cathay*, &c. ii. 291, and App. iii.

1404. ". . . . el maestro en Theologia dixo por su **Truximan** que dixesse al Señor q̃ aquella carta que su fijo el rey le embiara non la sabia otro leer, salvo el . . . ."—*Clavijo*, 446.

1613. "To the *Trojan* Shoare, where I landed Feb. 22 with fourteene *English* men more, and a Iew or **Druggerman.**"—*T. Coryat*, in *Purchas*, ii. 1813.

1615. "E dietro, a cavallo, i **dragomanni**, cioè interpreti della repubblica e con loro tutti i **dragomanni** degli altri ambasciatori ai loro luoghi."—*P. della Valle*, i. 89.

1738.
"Till I cried out, you prove yourself so able,
Pity! you was not **Druggerman** at Babel!
For had they found a linguist half so good,
I make no question that the Tower had stood."—*Pope*, after *Donne*, Sat. iv. 81.

Other forms of the word are (from Span. *trujaman*) the old French *truchement*, Low Latin *drocmandus*, *turchimannus*, Low Greek δραγούμανος, &c.

Drumstick, s. The colloquial name in the Madras Presidency for the long slender pods of the *Moringa pterygosperma*, Gaertner, the **Horse-Radish Tree** (q. v.) of Bengal.

Dub, s. Telugu *dabba*, a small copper coin, value 20 *cash*; whence it comes to stand for money in general. It is curious that we have also an English provincial word, "*Dubs* = money, E. Sussex" (*Holloway, Gen. Dict. of Provincialisms*, Lewes, 1838). And the slang 'to dub up,' for to pay up, is common (see *Slang Dict.*).

1781. In "Table of Prison Expenses and articles of luxury only to be attained by the opulent, after a length of saving" (*i.e.* in captivity in Mysore), we have—

"Eight cheroots . . . 0 1 0.

"The prices are in *fanams*, **dubs**, and cash. The fanam changes for 11 *dubs* and 4 cash."—In *Lives of the Lindsays*, iii.

Dubash, Dobash, Debash, s. Hind. *dubhāshiya*, *dobāshī* (lit. 'man of two languages'). An Interpreter; obsolete except at Madras, and perhaps there also now. The *Dubash* was at that Presidency formerly a usual servant in every household; and there is still one attached to each mercantile house, as the broker transacting business with natives, and corresponding to the Calcutta **banyan** (q. v.).

According to Drummond the word has a peculiar meaning in Guzerat: "A **Doobasheeo** in Guzerat is viewed as an evil spirit, who by telling lies, sets people by the ears." This illustrates the original meaning of *dubash*, which might be rendered in Bunyan's fashion as Mr. Two-Tongues.

1673. "The Moors are very grave and haughty in their Demeanor, not vouchsafing

to return
Dubash.

1693
to treat
proceedings

1780 "He ordered his Dubash to give the messenger two pagodas (sixteen shillings) —it was poor reward for having received two wounds, and risked his life in bringing

272.

V. M., i. 133.

"The Dubashes, then all powerful at ... of caste and ab... habits, and animated by no impulse but extortion."—Tennent, Ceylon, ii. 72.

Dubbeer, s. Pers. Hind. *dabir*, 'a writer or secretary.' It occurs in Pehlevi as *dibir*, connected with the old Pers. *dipi*, 'writing.' The word is quite obsolete in Indian use.

II. sect. ii. 601.

Dubber, s. Hind. (from *dabbah*, also, according to Guzarati *dabaro*, Mahr. *dab* large oval vessel, m... buffalo-hide, which, ... stiffening, is used f... transporting *ghee* or o... used in North and South alike.

1554 "Butter (... sells by the maund, ... Ormuz) from Bacoras ...

... would be ruin, ... Fire they kept it in Duppers the year round."—Fryer, 118.

1727 (From the Indus Delta.) "They ... great Quantities of Butter which they

1808 "Purbhoo ... certain Mahratta Sirdar ... for a Crore of Rupees ... brought ... ghee in dub... his own head further from ... retailed it ... in open Bazar."—R. Drummond, Illustrations, &c.

dubbahs or bottles made of ...—Williamson, V. M., ii. 139.

and no account made out by the ... what became of these dubbas ... by Sir C. Napier in Sind,

3.

Ducks, s. The slang distinctive

... of Ballagh and Hormuz to ye ... of Inde ... In latte what place ye kin... came to Lande theyre ye Holke clepen Duckys (quasi DUCIS INDIAE)."—Extract from a MS. of the Travels of Sir John Maundevill in the E. Indies, lately discovered (Calcutta).

Ducks, Bombay. See Bummelo.

the duffadars ..."—Wellington.

Dufter, s. Ar. Hind. *daftar*. Colloquially 'the office,' and interchangeable with *cutcherry*, except that the latter generally implies an office of the nature of a Court. *Daftar*-

* ... is the name of one of the Delta branches of the Indus, which was at one time the most frequented by trade, but is now choked. There was a great export from the Delta, as the ... from A. Hamilton shows; and see for Lahad, Forrest, Travels, i. 212, 2nd ed.

Dungaree, s. A kind of coarse and inferior cotton cloth. (Hind *dungrī*; but it is not in any dictionary that we know)

1613. "We traded with the *Naturalls* for Cloves . . by bartering and exchanging cotton cloth of *Cambay* and *Coromandell* for Cloves. The sorts requested, and prices that t' [illegible] C Cat [illegible] finest [illegible] i 363

167 [illegible]

[illegible] est pepper —*Fryer*, 00

1813. "Dungarees (pieces to a ton) 400" —*Milburn*, ii 221.

[illegible]

Durbar, s A Court or Levee Pers *darbār* Also the executive Government of a Native State (*Carnegie*)

[illegible]

1633. "This place they call the Derba [illegible]

c 1750 "..... Il faut se rappeller ces temps d'humiliations où les François étoient forcés pour le bien de leur commerce, d'aller continuellement porter leurs presens et leurs [illegible]

Dargah, s. Pers *dargāh* Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahommedan) Saint, a place of religious resort and prayer.

1782. "Adjoining is a durgaw or burial place, with a view of the river"—*Hodges*, 102.

1807. "The dhurgaw may invariably be seen to occupy those scites pre-eminent for comfort and beauty"—*Williamson, Ori* [illegible]

[illegible]

Durian, **Durian**, [illegible] Malay [illegible] Molucca form *duriyān*, from *durī*, 'a thorn or prickle,' the great fruit of the tree (N. O. *Bombaceae*) called by [illegible] The [illegible] of the [illegible] nearest islands, from which it has been carried to Tenasserim on one side and to Mindanao on the other

The earliest European mention of [illegible] Nicolo Conti The [illegible] nd red by Winter [illegible] Island (Sumatra) [illegible] green fruit which [illegible] of the size of a [illegible] opened five fruits [illegible] resembling oblong [illegible] varies like that of [illegible] *in the XVth Cent.*,

[illegible]

things like elongated oranges and resembling thick butter, with a combination of flavours" (See C [illegible]

[illegible]

and become passionately fond of it." (*Crawfurd H of Ind Arch.* i 419) Our forefathers had not such delicate noses, as may be gathered from some

Ayeen, ed. 1800, i. 307.

1799. "On the Institution and Ceremonies of the Hindoo Festival of the Dusrah," published (1820) in *Trans. Bomb. Lit. Society*, iii. 73 seqq. (By Sir John Malcolm.)

ceremonies."—*Forbes, Or. Mem.* iv. 97.

Dustoor, Dustoory, s. Pers.-Hind. *dastūr*, 'custom;' *dasturī* 'that which is

... a fee of which

for the officials to deduct 1/5 of every sum which the Sultan ordered to be paid from the treasury (see I. B. iii. pp. 408, 426, etc.).

... qu'ils prennent du consentement du Maistre de ce qu'il achettent quelque chose."—*Van Ieldo*, Paris, 1653, 221.

1785. "It never can be in the power of a superintendent of Police to reform the numberless abuses which servants of every Denomination have introduced, and now

... Basis of Dustoor."— , April 29th.

are hereby informed ... Brokerage, or Dustoor ... or permitted to be ... Servant employed ... *rr*, i. 130.

... belonging to the ... been strictly pro... ... or receiving any ... under any pretence whatever." —*Ibid.* ii. 16.

1824. "The profits however he made during the voyage, and by a dustoory on all the alms given or received ... were so considerable that on his return some of his confidential disciples had a quarrel with him."—*Heber*, ed. 1844, i. 108.

1866. " ... of all taxes small and great the heaviest is dustooree." *Trevelyan, Dawk Bungalow*, 217.

or bone of contention, with the native authorities in Bengal.

1716. "A passport or dustuck, signed by the President of Calcutta, should exempt the goods specified from being visited or stopped."—*Orme*, ed. 1803, ii. 21.

1748. "The Zemindar near Pultah having stopped several boats with English Dusticks and taken money from them, and disregarding the Phousdar's orders to clear them. ..."—In *Long*, 6.

Dwarka, n. p. More properly *Dwarakā* or *Dvārikā*, quasi ... 'the City with many gates,' a very sacred Hindu place of pilgrimage, on the extreme N.W. point of peninsular Guzerat; the alleged royal city of Krishna. It is in the small state called Okha, which Gen. Legrand Jacob pronounces to be "barren of aught save superstition and ... (*Tr. ... Geog. Soc.* vii. 161.)

... end, the ... of ... an old ... ... the ... ... transcribed as *Blarrasy*.

c. 1590. "The ... (see Jigat), which is now called Dawarka. Kishen came from Mattra ... at that place, and died here. This ... a very ... by the Brahmans."—*Ayeen*, by Gladwin, ed. 1800, ii. 72.

E.

Eagle-wood, s. The name of an aromatic wood from Camboja and some other Indian regions, chiefly transgangetic. It is the "odorous wood" referred to by Camões in the quotation under **Champa**. We have somewhere read an explanation of the name as applied to the substance in question, because this is flecked and mottled, and so supposed to resemble the plumage of the eagle! The word is in fact due to a corrupt form of the Sanskrit name of the wood, **aguru**. A form, probably, of this is **agil**, which Gundert gives as the Malayalam word.* From this the Portuguese must have taken their **aguila**, as we find it in Barbosa (below), or *pao* (wood) *d'aguila*, made into *aquila*, whence French *bois d'aigle*, and Eng. **eagle-wood**. The Malays call it *Kayū* (wood)-**gahru**, evidently the same name, though which way the etymology flowed it is difficult to say.

The best quality of this wood, once much valued in Europe as incense, is the result of disease in a tree of the N. O. *Leguminosae*, the *Aloexylon agallochum*, Loureiro, growing in Camboja and S. Cochin China, whilst an inferior kind, of like aromatic qualities, is produced by a tree of an entirely different order, *Aquilaria agallocha*, Roxb. (N. O. *Aquilariaceae*), which is found as far north as Silhet.†

Eagle-wood is another name for aloes-wood, or **aloes** (q.v.) as it is termed in the English Bible. It is curious that Bluteau, in his great Portuguese *Vocabulario*, under *Pao d'Aquila*, jumbles up this *aloes-wood* with Socotrine Aloes. Ἀγάλλοχον was known to the ancients, and is described by Dioscorides (c. A.D. 65). In *Liddell and Scott* the word is rendered "the bitter aloe;" which seems to involve the same confusion that is made by Bluteau.

Other trade-names of the article given by Forbes Watson are *Garrow-* and *Garroo*-wood, *agla*-wood, *ugger-*, and *tugger-* (!) wood.

* Royle says "*Malayan agla*," but this is apparently a misprint for *Malayālam*.

† We do not find certain information as to which tree produces the eagle-wood sold in the Tenasserim bazars.

1516.

"*Das Drogoarias, e preços que ellas valem em Calicut* . . .

* * * * *

Aguila, cada **Farazola** (see that word) de 300 a 400 (*fanams*)

Lenho aloes verdadeiro, negro, pesado, e muito fino val 1000 (*fanams*)." *—*Barbosa* (Lisbon), 393.

1563. "*R.* And from those parts of which you speak, comes the true lign-aloes? Is it produced there?

"*O.* Not the genuine thing. It is indeed true that in the parts about C. Comorin and in Ceylon there is a wood with a scent (which we call **aguila** *brava*), as we have many another wood with a scent. And at one time that wood used to be exported to Bengala under this name of **aguila** *brava*; but since then the Bengalas have got more knowing, and buy it no longer. . . ."—*Garcia*, f. 119*v*.-120.

1613. ". . . A aguila, arvore alta e grossa, do folhas como a Olyveira."—*Godinho de Eredia*, f. 15*v*.

1774. "*Kinnâmon* . . . *Oud el bochor*, et *Agadj oudi*, est le nom hébreu, arabe, et turc d'un bois nommé par les Anglois **Agalwood**, et par les Indiens de Bombay **Agar**, dont on a deux diverses sortes, savoir: *Oud mawârdi*, c'est la meilleure. *Oud Kakulli*, est la moindre sorte."—*Niebuhr, Des. de l'Arabie*, xxxiv.

1854. (In Cachar) "the **eagle-wood**, a tree yielding **uggur** oil, is also much sought for its fragrant wood, which is carried to Silhet, where it is broken up and distilled"—*Hooker, Himalayan Journals*, ed. 1855, ii. 318.

The existence of the **aguila** tree (*darakht-i-'ūd*) in the Silhet hills is mentioned by Abu'l Fazl (*Gladwin's Ayeen*, ii. 10; orig. i. 391).

Earth-oil, s. Petroleum, such as that exported from Burma . . . The term is a literal translation of that used in nearly all the Indian vernaculars. The chief sources are at *Ye-nan-gyoung* on the Irawadi, lat. c. 20° 22′.

1755. "Raynan-Goung . . . at this Place there are about 200 Families, who are chiefly employed in getting **Earth-oil** out of Pitts, some five miles in the Country."—*Baker*, in *Dalrymple's Or. Rep.* i. 172.

1810. "Petroleum, called by the natives **earth-oil**, . . . which is imported from Pegu, Ava, and the Arvean (read Aracan) Coast."—*Williamson, V. M.*, ii. 21-23.

Ecka, s. A small one-horse carriage used by natives. It is Hind. *ekka* from *ek*, 'one.' But we have seen it written

* This *lign aloes*, "genuine, black, heavy, very choice," is presumably the fine kind from Champa: the *aguila* the inferior product.

acre and punned upon as quasi-*acher* by those who had travelled in it!

[illegible]

are composed of hanging curtains instead of wire pannels."—*The Baboo*, ii. 4.

Eed, s. Arab. *'Îd*. A Mahommedan holy festival, but in common application in India restricted to two such, called there the *bara* and *chota* (or

[illegible]

mad. This is called among ... names, *Bakr-'Îd* the "Bull *Îd*," but this is usually corrupted by ignorant natives as well as Europeans into *Bakri 'Îd* (Hind. *bakrâ* ... *bakri* ... goat). The other is the *'Îd* of the ..., viz., the termination of the annual fast, the festival called in Turkey *Bairam*, and by old travellers sometimes the "Mahommedan Easter."

c. 1610. "Le temps du caresme fini on celebre vne grande feste et les plus solennelles qu'ils ayent, qui s'appelle ydu."—*Pyrard de Laval*, i. 101.

1673. "The New Moon before the New

[illegible]

Eedgah, s. Arabo-Pers. *'Îdgâh* [illegible]

[illegible]

... —*Lo Comme ...*; *Beng. ... Narr.* ...

Elephant, s. See SUPPLEMENT.

[illegible]

middle of the 8th century. The name

[illegible]

of the island, not far from the usual landing-place. This figure fell down many years ago, and was often said to have disappeared. But it actually lay *in situ* till 1864, when (on the suggestion of the late Mr. W. E. Frere) it

[illegible]

speak of as a young elephant, but which Mr. Erskine and Capt. Basil Hall regarded as a tiger. The horse mentioned by Fryer remained in 1712; it had disappeared apparently before Niebuhr's visit in 1764.

c. 1321. "In qua dum sic ascenderemus, in xxviii. dietis me transtuli usque ad Tanam ... Haec terra multum bene est situata ... Haec terra antiquitus fuit valde magna. Nam ipsa fuit terra regis Pori, qui cum rege Alexandro praelium maximum commisit."—*Friar Odoric*, in

[illegible]

1548. "And the Isle of Pory, which is that of the Elephant (*do Alefante*) is leased to João Pires by arrangement of the said Governor (Dom João de Castro) for 1?0 pardaos."—*S. Botelho, Tombo*, 1?8.

1580. "At 3 hours of the day we found ourselves abreast of a cape called Bombaim,

[illegible]

The said temple is called Alefante ... and inhabited ... and here ... Jaques arrived, and the temple ...

1?8?. "There is yet another ... which ... and esteem for the highest

s 2

service. The titles however continue ...

... appear from that official publication. In this the whole body appears without any classification, and in that for the second half of 1842 they are divided into six classes, first class, second class, &c. an arrangement which, with the omission of the 6th class, still continues.

Possibly the expressions *Factor*, *Factory* may have been adopted from the Portuguese *Feitor*, *Feitoria*. The formal authority for the classification of the civilians is quoted under 1675.

1501. "With which answer night came on, and there came aboard the Captain ...

1582. "The **Factor** and the Catwall having seen these parcels began to laugh thereat."—*Castañeda*, transl. by N. L., f. 46*b*.

1600. ... and Francis ... cipal **Factor** ... sent, will ... f. 111.

c. 1610. "Les Portugais de Malaca ont des commis et **facteurs** par toutes ces Isles pour le trafic."—*Pyrard de la Val*, ii. 10.

1633. "**Feitor** est un terme Portugais signifiant un Consul aux Indes."—*De la Boullaye-le-Gouz*, ed. 1657, p. 538.

1666. "The Viceroy came to Cochin ...

1675-6. "For the advancement of our ...

Factor, which otherwise would have been ten yeares. And knowing that a distinc...

Letter in Bruce's Annals of the E. I. C., ... of Places of ... residents and ... of whom, ... large Fa... —*Ovington*, ...

... *Factors* get £40 a year, Junior Factors £15, Writers £7 ... 4 rupees a month (... 392).

1711. Lockyer gives the salaries at Madras as follows ...

Attorney General has 50 Pagodas per annum gratuity.
Scavenger (?) 100 ...
(p. 14.)

... 1762. ... appointed to be a Writer ... Service becoming ... (years) a factor ...

... Why we should have a Council and Senior and Junior Merchants, **factors** and writers ... had no ship in the year (at Penang) and ... collect a very small revenue ... appears to me perfectly incomprehensible."—*Corresp. of Ld. Cornwallis*, i. 390.

... 10th the ... Company ...

A Senior Merchant £400 sterling per ann.
A Junior Merchant £300
Factors and Writers £150
In Seton Karr, ... 131.

Factory, s. A trading establishment at a foreign port or mart (see preceding).

1500. "And then he sent ashore the ... Ayres Correa with the ships' ... and sent to ask the King for ... all which the King sent in great ... and ... have many carpenters and labourers ...

large house for the **factory** (*Feitoria*)."— ...

... **Fac**...

1606. "In which time the *Portingall* and Tydoryan Slaves had sacked the towne, setting fire on the **factory**."—*Middleton's Voyage*, G. (4).

1615. "The King of Acheen desiring that the Hector should leave a merchant in his country . . . it has been thought fit to settle a **factory** at Acheen, and leave Juxon and Nicolls in charge of it."—*Sainsbury*, i. 415.

1809. "The **factory**-house (at Cuddalore) is a chaste piece of architecture, built by my relative Diamond Pitt, when this was the chief station of the British on the Coromandel Coast."—*Ld. Valentia*, i. 372.

We add a list of the Factories established by the E. I. Company, as complete as we have been able to compile. We have used Milburn, Sainsbury, the "*Charters of the E. I. Company*," and "*Robert Burton, The English Acquisitions in Guinea and East India*, 1728," which contains (p. 184) a long list of English Factories. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz., M. Milburn, S. Sainsbury, C. Charters, B. Burton.

In Arabia, the Gulf, and Persia.

Judda, B.
Mocha, M.
Aden, M.
Shahr, B.
Durga (?), B.
Dofar, B.
Maculla, B.
Muscat, B.
Kishm, B.
Bushire, M.
Gombroon, C.
Bussorah, M.
Shiraz, C.
Ispahan, C.

In Sind.—Tatta (?).

In Western India.

Cutch, M.
Cambay, M.
Brodera (Baroda), M.
Broach, C.
Ahmedabad, C.
Surat and Swally, C.
Bombay, C.
Raybag (?), M.
Rajapore, M.
Carwar, C.
Batikala, M.
Honore, M.
Barcelore, M.
Mangalore, M.
Cananore, M.
Dhurmapatam, M.
Tellecherry, C.
Calicut, C.
Cranganore, M.
Cochin, M.
Porca, M.
Carnoply, M.
Quilon, M.
Anjengo, C.

Eastern and Coromandel Coast.

Tuticorin, M.
Callimere, B.
Porto Novo, C.
Cuddalore (Ft. St. David), C. (qy. Sadras ?)
Fort St. George, C. M.
Pulicat, M.
Pettipoli, C., S.
Masulipatam, C., S.
Madapollam, C.
Verasheron (?), M.
Ingeram (?), M.
Vizagapatam, C.
Bimlipatam, M.
Ganjam, M.
Manickpatam, B.
Arzapore (?), B.

Bengal Side.

Balasore, C. (and Jelasore ?)
Calcutta (Ft. William and Chuttanuttee, C.)
Hoogly, C.
Cossimbazar, C.
Rajmahal, C.
Malda, C.
Berhampore, M.
Patna, C.
Lucknow, C.
Agra, C.
Lahore, M.
Dācca, C.
Chittagong ?

Indo-Chinese Countries.

Pegu, M.
Tennasserim (*Trinacore*, B.)
Quedah, M.
Johore, M.
Pahang, M.
Patani, S.
Ligore, M.
Siam, M., S. (Judea *i.e.* Yuthia).
Camboja, M.
Cochin China, M.
Tonquin, C.

In China.

Macao, M., S.
Amoy, M.
Hoksieu (*i.e.* Fu-chow), M.
Tywan (in Formosa), M.
Chusan, M. (and Ningpo ?).

In Japan.—Firando, M.

Archipelago.

In Sumatra.

Acheen, M.
Passaman, M.
Ticoo, M. (qu. same as Ayer Dickets, B. ?)
Sillebar, M.
Bencoolen, C.
Jambi, M., S.
Indrapore, C.
Tryamong, C.
(B. has also, in Sumatra, Ayer Borma, Eppon, and Bamola, which we cannot identify.)
Indraghiri, S.

In Java.

Bantam, C.
Japara, M., S.
Jacatra (since Batavia), M.

In Borneo.

Banjarmasin, M.
Succadana, M.
Brunei, M.

In Celebes, &c.

Macassar, M., S.
Banda, M.
Lantar, S.
Neira, S.
Rosingyn, S.
Selaman, S.
Amboyna, M.
Pulo Roon (?), M., S.
Puloway, S.
Pulo Condore, M.
Magindanao, M.
Machian (3), S.
Moluccas, S.

Camballo (in Ceram), Hitto, Larica (or Luricca), and Looho, or Lugho, are mentioned in S. (iii. 303) as sub-factories of Amboyna.

Faghfur, n.p. See SUPPLEMENT.

Failsoof, s. Ar. H. *failsūf*, from φιλόσοφος. But its popular sense is a 'crafty schemer,' an 'artful dodger.' **Filosofo**, in Manilla, is applied to a native who has been at college, and returns to his birthplace in the provinces, with all the importance of his acquisitions, and the affectation of European habits (*Blumentritt, Vocabular.*).

Fakeer, s. Hind. from Arab. *fakír*

the most ordinary Anglo-Indian use.

1604. "Fokers are men of good life, which are only given to peace. Leo calls them Hermites, others call them *Talliues* and Saints."—*Collection of things of Barbarie*, in *Purchas*, ii. 857.

1633. "Also they are called **Fackeeres**, which are religious names."—*W. Bruton*, in Hak. v. 50.

1653. "**Fakir** signifie pauure en Turq et Persan mais en Indien signifie vne espece de Religieux Indou qui foullent le monde aux pieds, et ne s'habillent que de haillons qu'ils ramassent dans les rues."—*De la Boullaye-le-Gouz*, ed. 1657, 538.

... numbers."—*Bernier*, E. T. p. 10.

1806.
"There stalks a row of Hindoo devotees,
Bedaubed with ashes, their foul matted hair
Down to their heels; their fierce eyes fiercely scowl
Beneath their painted brows. On this all-bestruts
A Mussulman **Fakeer**, who tells his beads
By way of prayer, but cursing all the while
The heathen."—*The Banyan Tree*.

1673. "**Fakiers** or Holy Men abstracted from the World, and resigned to God."—*Fryer*, 95.

1690. "They are called **Faquirs** by the Natives, but *Ashmen* commonly by us, because of the abundance of Ashes with which they powder their Heads."—*Ovington*, 350.

1727. "Being now settled in Peace, he invited his holy Brethren the **Fakires**, who are very numerous in India, to come to Agra and receive a new Suit of Cloaths."—*A. Ham.* i. 175.

1770. "Singular expedients have been tried by men jealous of superiority to share with the Bramins the veneration of the ...

... in *Mr. Carey's Text* 23.

1868. "Les fakirs abandonnées sur les ... une impunité de **fakir**."—*... Le Nabab* ...

Falaun, s. Ar. *fulân*, *fulan*, and ... one,' 'a certain ... stone's Life we see ... erm by which he ... hey used to in h... early days, and a man whom they much respected Sir Barry Close. And gradually by a process of Hobson-Jobson this was turned into **Forlorn**.

1803. "The General (A. Wellesley) is an excellent man to have a peace to make. I had a long talk with him about **such a one**. He said he was a very sensible man."—*Op. cit.* i. 81.

1824. "This is the old ghaut down which we were so glad to retreat with **II Forlorn**."—ii. 164. See also i. 56, 108, 314, &c.

Fanám, s. The denomination of a small coin long in use in S. India ... so n ... In ... form ... igin ... fortu- ... an- ciently a gold coin, but latterly of silver, or sometimes of base gold. It bore various local values, but according to the old Madras monetary ...

Thomas, p. 18.

Fanams are still met with on the west coast and as late as 1862 were received at the treasuries of Malabar and Calicut. As the coins were very small they used to be counted by means of a board or dish, having a large number of holes or pits. On this a pile of *fanams* was shaken, and then swept off, leaving the holes filled. About the time named Rs. 6,000 worth of gold *fanams* were sold off at those treasuries.

c. 1344. "A hundred **fanám** are equal to 6½ dinars" (in Ceylon).—*Ibn Batuta*, iv. 174.

c. 1348. "And these latter (Malabar ...

1442. "In this country they have three kinds of money, made of gold mixed with alloy ... the third, called **fanam**, is equivalent in value to the tenth part of the last ...

mentioned coin" (*partāb*, vid. pardao).—*Abdurrazzak*, in *India in the XVth Cent.* p. 26.

1498. "Fifty **fanoeens**, which are equal to 3 cruzados."—*Roteiro de V. da Gama*, 107.

1505. "Quivi spendeno ducati d'auro veneziani e monete di auro et argento e metalle. chiamano vna moneta de argento **fanone**. XX vagliono vn ducato. *Tara* e vn altra moneta de metale. XV vaglono vn **Fanone**." Italian Version of *Letter from Dom Manuel of Portugal* (Reprint by A. Burnell, 1881), p. 12.

1510. "He also coins a silver money called *tare*, and others of gold, 20 of which go to a *pardao*, and are called **fanom**. And of these small coins of silver, there go sixteen to a **fanom**."—*Varthema*, Hak. Soc. 130.

1516. "Eight fine rubies of the weight of one **fanão** . . . are worth **fanões** 10."—*Barbosa* (*Lisbon ed.*), 384.

1553. "In the ceremony of dubbing a knight he is to go with all his kinsfolk and friends, in pomp and festal procession, to the House of the King . . . and make him an offering of 60 of those pieces of gold which they call **Fanões**, each of which may be worth 20 *reis* of our money."—*De Barros*, Dec. I. liv. ix. cap. iii.

1582. In the English transl. of 'Castañeda' is a passage identical with the preceding, in which the word is written "**Fannon**." fol. 36, *b*.

" "In this city of Negapatan aforesaid are current certain coins called **fannò** . . . They are of base gold, and are worth in our money 10 soldi each, and 17 are equal to a *zecchin* of Venetian gold."—*Gasp. Balbi*, f. 84 *r*.

c. 1610. "Ils nous donnent tous le jours a chacun un **Panan**, qui est vne pièce d'or monnoye du Roy qui vaut environ quatre sols et demy."—*Pyrard de la Val*, i. 250.

1752. "N.B. 36 **Fanams** to a Pagoda, is the exchange, by which all the servants belonging to the Company receive their salaries. But in the Bazar the general exchange in Trade is 40 to 42."—*T. Brooks*, p. 8.

1785. "You are desired to lay a silver **fanam**, a piece worth three pence, upon the ground. This, which is the smallest of all coins, the elephant feels about till he finds."—*Caraccioli, Life of Clive*, i. 288.

1803. "The pay I have given the boatmen is one gold **fanam** for every day they do not work, and two gold **fanams** for every day they do."—From *Sir A. Wellesley*, in *Life of Munro*, i. 342.

Fan-palm, s. The usual application of this name is to the *Borassus flabelliformis*, L. (see **Brab** and **Palmyra**), which is no doubt the type on which our ladies' fans have been formed. But it is also sometimes applied to the **Talipot** (q.v.); and it is exceptionally (and surely erroneously) applied by Sir L. Pelly (*J. R. G. S.*, xxxv. 232) to the "Traveller's Tree," *i.e.*, the Madagascar *Ravenala* (*Urania speciosa*).

Farásh, Ferásh, Frash, s. Ar.—Hind. *farrāsh*. A menial servant whose proper business is to spread carpets, pitch tents, &c., and in fact, in a house, to do housemaid's work; employed also in Persia to administer the bastinado. The word was in more common use in India two centuries ago than now.

c. 1300. "Sa grande richesce apparut en un paveillon que li roys d'Ermenie envoia au roy de France, qui valoit bien cinq cens livres; et li manda li roy de Hermenie que uns **ferrais** au Soudane dou Coyne li avoit donnei. **Ferrais** est cil qui tient les paveillons au Soudane et qui li nettoie ses mesons."—*Jehan, Seigneur de Joinville*, ed. *De Wailly*, p. 78.

c. 1513. "And the gentlemen rode . . . upon horses from the king's stables, attended by his servants whom they call **farazes**, who groom and feed them."—*Correa*, *Lendas*, II. i. 364.

(Here it seems to be used for **syce** (q.v.) or groom.)

c. 1590. "Besides, there are employed 1000 **Farrashes**, natives of Irán, Túrán, and Hindostán."—*Aín*, i. 47.

1648. "The **Frassy** for the Tents."—*Van Twist*, 86.

1673. "Where live the **Frasses** or Porters also."—*Fryer*, 67.

1824. "Call the **ferashes** . . . and let them beat the rogues on the soles of their feet till they produce the fifty ducats."—*Hajji Baba* (ed. 1835), 40.

Fedea, Fuddea, s. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. *p'hadyā* (qu. Ar. *fidya*, ransom?). It constantly occurs in the account statements of the 16th century, *e.g.* of Nunez (1554) as a money of account, of which 4 went to the silver *tanga*, 20 to the *pardao*. In Milburn (1813) it is a *pice* or copper coin, of which 50 were = to a rupee.

Ferázee, s. Properly Ar. *farāizī*, from *farāiz* (pl. of *farz*) 'the divine ordinances.' A name applied to a body of Mahommedan Puritans in Bengal, kindred to the Wahābis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahommedanism in Eastern India had fallen, analogous to the former decay of

native Christianity in the south (see Malabar Rites) This reaction was

The Kardi wraps his dhoti (q v) round his loins without crossing it between his legs, a practice which he regards as heathenish, as a Bedouin would

Fetish, s A natural object or animal made an object of worship From Port *feitiço*, *feitico* or *fetisso* (old Span *fechizo*) apparently from *factitius*, signifying first artificial and then 'unnatural,' 'wrought by charms &c The word is not Anglo-Indian but

English The word has of late years acquired a special and technical meaning, chiefly through the writings of Comte

Raynouard (Lex Roman) has *fachurier*, *fachilador* for a sorcerer which he places under *fat* *fatum* and cites old Catalan *fetiler* old Sp *hechizero*, and then Port *feiticeiro* &c But he has mixed up the derivatives of two different words *fatum* and *factitium* Prof Max Muller quotes from Muratori, a work of 1311 which

Raynouard himself has in a French passage of 1446— par leurs sorceries et faitturies

1487 "I asi lhe (a el Rey de Benil) mandou muitas e santos conselhos pera tornar á Fé de Nosso Senhor ... mandan do lhe muito estranhar suas idolatrias e feitiçarias que em suas terras os negros tinham e usavam"—*Garcia de Resende*, *Chron of Dom João II*, ch lxv

c 1539 "... feytiço ..."—*Pinto*, ch xxxiv

1552 "They have many and various idolatries, and deal much in charms (feitiços) and divinations"—*Castanheda*, ii. 51

1553 "And as all the nation of this Ethiopia is much given to sorceries (feitiços) in which stands all their trust and

1606 They all determined to slay the Archbishop they resolved to do it by another kind of death which they held to be not less certain than by the sword or other violence and that is by sorceries (feytiços) making these for the places by which he had to pass —*Gouvea*, f 47

1613 As feiticeiras usão muyto de rayzes de ervas plantas e arvores e animaes pera feitiços e transfiguraçoes "—*Godinho de Eredia*, f 38

1673 We saw several the Holy Oil on had branded with the names of Feticeroes or Charmers or in English Wizards"—

... travelers ... it them

1878 The word fetishism was never used before the year 1760 In that year appeared an anonymous book called *Du Culte des Dieux Fetiches ou Parallèle de l'ancienne Religion de l'Egypte avec la Religion actuelle de la Nigritie* It is known that this book was written by ... the well known President de Brosses Why did the Portuguese navigators recognise at once what they saw among the Negroes of the Gold Coast as feitiços? The answer is clear Because they themselves were perfectly familiar with a feitiço, an amulet or talisman"—*Max Muller, Hibbert Lectures*, 56-7

... Called in South India by names signifying the Lightning Insect.

A curious question has been discussed among entomologists, &c, of late years viz as to the truth of the alleged rhythmical or synchronous flashing of fireflies when visible in great numbers Both the present writers can testify to the fact of a distinct effect of this kind One of them can never forget an instance in which he witnessed it, twenty years or more before he was aware that anyone had publicly called in question the fact It was in descending the ... in Black D... the ... in the end of May or begin

ning of June, 1843, during a fine night preceding the rains. There was a large amphitheatre of forest-covered hills, and every leaf of every tree seemed to bear a firefly. They flashed and intermitted thoughout the whole area in apparent rhythm and sympathy. It is, we suppose, possible that this may have been a deceptive impression, though it is difficult to see how it should originate. The suggestions made at the meetings of the Entomological Society are utterly unsatisfactory to those who have observed this phenomenon. In fact it may be said that those suggested explanations only assume that the *soi-disant* observers did not observe what they alleged. We quote several independent testimonies to the phenomenon.

1579. "Among these trees, night by night, did show themselues an infinite swarme of fierie seeming wormes flying in the aire, whose bodies (no bigger than an ordinarie flie) did make a shew, and giue such light as euery twigge on euery tree had beene a lighted candle, or as if that place had beene the starry spheare."—*Drake's Voyage, by F. Fletcher*, Hak. Soc., 149.

1764.
"Ere fireflies trimmed their vital lamps, and ere
Dun Evening trod on rapid Twilight's heel,
His knell was rung."—*Grainger*, Bk. I.

1824.
"Yet mark! as fade the upper skies,
Each thicket opes ten thousand eyes.
Before, behind us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring,
The darkness of the copse exploring."
Heber, ed. 1844, i. 258.

1865. "The bushes literally swarm with fireflies, which flash out their intermittent light almost contemporaneously; the effect being that for an instant the exact outline of all the bushes stands prominently forward, as if lit up with electric sparks, and next moment all is jetty dark—darker from the momentary illumination that preceded. These flashes succeed one another every 3 or 4 seconds for about 10 minutes, when an interval of similar duration takes place; as if to allow the insects to regain their electric or phosphoric vigour."—*Cameron, Our Tropical Possessions in Malayan India*, 80-81.

The passage quoted from Mr. Cameron's book was read at the Entom. Soc. of London in May, 1865, by the Rev. Hamlet Clarke, who added that:

"Though he was utterly unable to give an explanation of the phenomenon, he could so far corroborate Mr. Cameron as to say that he had himself witnessed this simultaneous flashing; he had a vivid recollection of a particular glen in the Organ Mountains where he had on several occasions noticed the contemporaneous exhibition of their light by numerous individuals, as if they were acting in concert."

Mr. McLachlan then suggested that this might be caused by currents of wind, which by inducing a number of the insects simultaneously to change the direction of their flight, might occasion a momentary concealment of their light.

Mr. Bates had never in his experience received the impression of any simultaneous flashing . . . . he regarded the contemporaneous flashing as an illusion produced probably by the swarms of insects flying among foliage, and being continually, but only momentarily, hidden behind the leaves.—*Proceedings of Entom. Soc. of London*, 1865, pp. 94-95.

Fifteen years later at the same Society:

"Sir Sidney Saunders stated that in the South of Europe (Corfu and Albania) the simultaneous flashing of *Luciola italica*, with intervals of complete darkness for some seconds, was constantly witnessed in the dark summer nights, when swarming myriads were to be seen. . . . He did not concur in the hypothesis propounded by Mr. McLachlan . . . the flashes are certainly intermittent . . . . the simultaneous character of these coruscations among vast swarms would seem to depend upon an instinctive impulse to emit their light at certain intervals as a protective influence, which intervals became assimilated to each other by imitative emulation. But whatever be the causes . . . . the fact itself was incontestable."—*Ibid.* for 1880, Feby. 4th, p. ii., see also p. vii.

1868. "At Singapore . . . . the little luminous beetle commonly known as the firefly (Lampyris, sp. ign.) is common . . . clustered in the foliage of the trees, instead of keeping up an irregular twinkle, every individual shines simultaneously at regular intervals, as though by a common impulse; so that their light pulsates, as it were, and the tree is for one moment illuminated by a hundred brilliant points, and the next is almost in total darkness. The intervals have about the duration of a second, and during the intermission only one or two remain luminous."—*Collingwood, Rambles of a Naturalist*, p. 255.

1880. "HARBINGERS OF THE MONSOON.—One of the surest indications of the approach of the monsoon is the spectacle presented nightly in the Mawul taluka, that is, at Khandalla and Lanoli, where the trees are filled with myriads of fireflies, which flash their phosphoric light simul-

taneously Each tree suddenly flashes from bottom to top. Thousands of trees presenting this appearance simultaneously,

Firinghee, s. Pers. *Farangī*, *Firingī*, Ar. *Ifranjī*, *Ifranjī*, i.e. a Frank. This term for a European is very old in Asia, but when now employed by natives in India is either

... Elphinstone below.)

In South India the Tamil *Parangi*, the Singhalese *Parangi* mean only 'Portuguese.'

Pt. 1, pp. 66-67.)

c. 930. "The **Afranjah** are ... nations the most warlike ... organized, the most submissive ... authority of their princes."—*Mas'ūdi*, iii. 66.

c. 1340. "They call **Franchi** all the Christians of these parts from Romania westward."—*Pegolotti*, in *Cathay*, &c. 292.

c. 1350. "—— **Franks**. For so they term us, not indeed from France, but from Frank land (...)"—*Marignolli*, in *Cathay*, 335.

In a Chinese notice of the same age the horses carried by Marignolli as a present from the Pope to the Great Khan are called "horses of ... dom of **Fulang**," i.e. of Europe.

1384. "... quello nominare **F**... ... da' Franceschi, che tutti ci appellano Franceschi."—*Frescobaldi*, ...

qui chamão **Franques** estes terra costume

e fe, c m n ... e outros alo Armen ..."—*A. Tenreiro, Itinerario*, ch. xv.

éternelle en ce que encore aujourd'huy par toute l'Asie et Afrique on appelle du nom de **Franghi** tous ceux qui viennent d'Occident."—*Bocquet*, 21.

1616. "... alii *Cafres* et *Cafiros* eos dicunt, alii **Francos** ... nomine omnes

1648. "Mais en ce repas ... tout fut bien accommodé et il y a apparence qu'un cuisinier **Frangui** s'en estoit mêlé."—*Tavernier* ...

1673. "The Artillery in which the **Fringis** are listed, formerly for good pay, now very ordinary having not above 30 or 40 Rupees a month"—*Fryer*, 1...

1682. "... whether I had been in Turky and Arabia (as he was informed) and could speak those languages ... with which they were pleased, and admired to hear from a **Frenge** (as they call us)."—*Hedges*, Oct. 2...

17... "By **Feringy** I mean all the black *mestees* (see **Mustees**) Portuguese Christians

1774. "He said it was true, but every body was afraid of the **Fring**..."—*Bogle*, in *Markham's Tibet*, 176.

1782. "Aussi un Européen est il en ... que les Indiens ... de ... probable, ils le ... c'est **Parangui**, ... qui ... vert ... Portugais, lesquels ... chez leur pays, et c'est un terme qui marque le ... certain ...

ont pour toutes les nations de l'Europe."—*Sonnerat*, i. 102.

1791. ". . . . il demande à la passer (la nuit) dans un des logemens de la pagoda; mais on lui refusa d'y coucher, à cause qu'il était **frangui**."—*B. de St. Pierre, Chaumière Indienne*, 21.

1794. "**Feringee** The name given by the natives of the Decan to Europeans in general, but generally understood by the English to be confined to the Portuguese."—*Moor's Narrative*, 504.

1824. "'Now Hajji,' said the ambassador . . . . 'The **Franks** are composed of many, many nations. As fast as I hear of one hog, another begins to grunt, and then another and another, until I find that there is a whole herd of them.'"—*Hajji Baba*, ed. 1835, p. 132.

1825. "Europeans, too, are very little known here, and I heard the children continually calling out to us, as we passed through the villages, '**Feringhee**, ne **Feringhee**'"—*Heber*, ii. 43.

1828. "Mr. Elphinstone *adds in a note* that in India it is a positive affront to call an Englishman a **Feringhee**."—*Life of E.*, ii. 207.

c. 1861.
"There goes my lord the **Feringhee**, who talks so civil and bland,
But raves like a soul in Jehannum if I don't quite understand—
He begins by calling me Sahib, and ends by calling me fool . . ."
A. C. Lyall, The Old Pindaree.

The Tibetans are said to have corrupted **Firingy** into **Pelong** (or *Philin*). But Jaeschke disputes this origin of Pelong.

Firmaun, s. Pers. *farmān*, 'an order, patent, or passport,' der. from *farmūdan*, 'to order.' Sir T. Roe below calls it *firma*, as if suggestive of the Italian for 'signature.'

1606. "We made our journey having a **Firman** (*Firmao*) of safe conduct from the same Soltan of Shiraz."—*Gouvea*, f. 110 *b*.

1616. "Then I moued him for his fauour for an *English* Factory to be resident in the Towne, which hee willingly granted, and gave present order to the Buxy to draw a **Firma** . . . for their residence."—*Sir T. Roe*, in *Purchas*, i. 541.

1648. "The 21st April the Bassa sent me a **Firman** or Letter of credentials to all his lords and Governors."—*T. Van den Broecke*, 32.

1673. "Our Usage by the **Pharmaund** (or charters) granted successively from their Emperors, is kind enough, but the better because our Naval Power curbs them."—*Fryer*, 115.

1683. "They (the English) complain, and not without a Cause; they having a **Phirmaund**, and Hodgee Sophee Caun's *Perwannas* thereon, in their hands, which cleared them thereof; and to pay Custome now they will not consent, but will rather withdraw their trading. Wherefore their desire is that for 3,000 rup. *Piscash* (as they paid formerly in Hugly) and 2,000 r. more yearly on account of *Judgea*, which they are willing to pay, they may on that condition have a grant to be Custome Free."—*Nabob's Letter to Vizier* (MS.), in *Hedges*, under July 18.

1689. ". . . by her came Bengal Peons who brought in several letters and a **firmaun** from the new Nabob of Bengal."—*Wheeler*, i. 213.

c. 1690. "Now we may see the Mogul's Stile in his **Phirmaund** to be sent to Surat, as it stands translated by the Company's Interpreter."—*A. Ham.* i. 227.

Fiscal, s. Dutch *Fiscaal*; used in Ceylon for 'Sheriff;' a relic of the Dutch rule in the island.

Florican, Florikin, s. A name applied in India to two species of small bustard, the 'Bengal Florican' (*Sypheotides bengalensis*, Gmelin), and the Lesser Florican (*S. auritus*, Latham), the *likh* of Hind., a word which is not in dictionaries.

The origin of the word is exceedingly obscure; see *Jerdon* below. It looks like Dutch.

Littré has: "**Florican** . . . Nom à Ceylon d'un grand échassier que l'on présume être un grue." This is probably mere misapprehension in his authority.

1780. "The **floriken**, a most delicious bird of the buzzard [sic !] kind."—*Munro's Narrative*, 199.

1785.
"A **floriken** at eve we saw
And kill'd in yonder glen,
When lo! it came to table raw,
And rouzed [sic] the rage of Ben."
In *Seton-Karr*, i. 98.

1807. "The **floriken** is a species of the bustard . . . The cock is a noble bird, but its flight is very heavy and awkward . . . if only a wing be broken . . . he will run off at such a rate as will baffle most spaniels . . . There are several kinds of the floriken . . . the *bastard floriken* is much smaller . . . Both kinds . . . . delight in grassy plains, keeping clear of heavy cover."—*Williamson, Oriental Field Sports*, p. 104.

1813. "The **florican** or curmoor (*Otis houbara*, Lin.) exceeds all the Indian wild fowl in delicacy of flavour."—*Forbes, Orient. Mem.*, ii. 275.

1824. ". . . bringing with him a brace of **florikens**, which he had shot the previous day. I had never seen the bird before; it is somewhat larger than a blackcock, with

brown and black plumage and evidently of the lesser species."—*Heber*, i. 258.

1862. "Leaven Floon ...

the same origin as *Floriken*."—*Jerdon's Birds*, 2nd ed. ii. 620.

We doubt if Jerdon has here understood ...

... of *Oorail* by some of the English called **Flercher**" (*Suppl. to Gen. Synopsis of Birds*, 1787, 229). Here we understand "the English" to be the English in India, and *Flercher* to be a clerical error for some form of "*floriken*."

1873. "In the rains it is always matter of emulation at Rajkot who shall shoot the first purple-crested florican."—*Wyllie's Essays*, 358.

Flowered Silver ...

called by the Burmese *youet-ni* or "Red-leaf." The English term is ...

and is or was of about 15 per cent. alloy, the latter containing, besides copper, a small proportion of lead, which is necessary, according to the Burmese, for the production of the flowers or stars (see *Mission to Ava*, 259-260).

Fly, s. The sloping or roof part of the canvas of a tent is so called in India, but we have not traced the origin of the word, nor have we found it in any English dictionary. A tent such as officers generally use has two *flies* for better protection from sun and rain. The vertical canvas walls are called *Kanát* (see **Canaut**).

1810. ...

of packing ...

the flies ...

... *M*...

Flying Fox, s. Popular name of the great bat, *Pteropus Edwardsii*, Geoff. In the daytime these bats roost in large colonies, hundreds or ... from the ...

... "It ... a river or ... down and touch the water, but I could not ascertain if they took a sip or merely dipped part of their bodies in." (*Mammals of India*, p. 18). The truth is as Sir George Yule has told us from his own observation, that the bat in its skimming flight dips its breast in the water, and then imbibes the moisture from its own wet fur. Probably this is the first record of a curious fact in natural history.

1298. "... all over India the birds and beasts are entirely different from ours, all but the Quail. For example, they have bats—I mean those birds that fly by night and have no feathers of any kind well; their birds of this kind are as big as a goshawk."—*Marco Polo*, Bk. III. ch. 17.

c. 1328. "There be also bats really as big as kites. These birds fly ... whither by day, but only when the sun sets, ... themselves ... their bodies ... time they look ..."—*Friar Jor*...

... On the road we occasionally ... skies, and ... bats, whose ... But these ... tree."—*S*...

1813. "The enormous bats which darken its branches, frequently exceed 6 feet in length from the tip of each wing, and from their resemblance to that animal are not improperly called **flying foxes**."—*Forbes, Or. Mem.* iii. 2...

1882. "... It is a common belief in some places that elegant ... hang with heads downward, the **flying foxes**, ... are ground in mills for oil."—*Pioneer Mail*, Dec. 13th, p. 579.

Fogass, s. A word of Port. origin used in S. India. *Fogaça* from *fogo*, "fire," a cake baked in embers. It is composed of minced relish with chillies, &c., used as a sort of curry, and eaten with rice.

...

Folium Indicum. See **Malabathrum**. ...

this name in Milburn (1813, i. 283), as an article of trade.

Fool's Rack. For *Rack* see **Arrack.** *Fool Rack* is originally, as will be seen from Garcia and Acosta, the name of the strongest distillation from *toddy* or *sura*, the 'flower' (*p'hul*, in Hind. and Mahratti) of the spirit. But the 'striving after meaning,' caused the English corruption of this name to be applied to a peculiarly abominable and pernicious spirit, in which, according to the statement of various old writers, the stinging sea-blubber was mixed, or even a distillation of the same, with the view of making it more ardent.

1563. "... this sura they distil like brandy (*agua ardente*): and the result is a liquor like brandy; and a rag steeped in this will burn as in the case of brandy; and this fine spirit they call **fula**, which means 'flower': and the other quality that remains they call **orraca**, *mixing* with it a small quantity of the first kind ...."—*Garcia*, f. 67.

1578. "... la qual (*sura*) en vasos despues distilan, para hazer agua ardiente, de la qual una, a que ellos llaman **Fula**, que quiere dezir 'flor,' es mas fina ... y la segunda, que llaman **Orraca**, no tanto."—*Acosta*, p. 101.

1598. "This *Sura* being distilled, is called **Fula** or **Nipe** (q.v.), and is as excellent *aqua vitae* as any is made in *Dort* of their best renish wine, but this is of the finest kinde of distillation."—*Linschoten*, 101.

1631. "DURAEUS ... Apparet te etiam a vino adusto, nec Arac Chinensi, abhorrere? BONTIUS. Usum commendo, abusum abominor .... at cane pejus et angue vitandum est quod Chinenses avarissimi simul et astutissimi bipedum, mixtis Holothuriis in mari fluctuantibus, parant ... eaque tam exurentis sunt caloris ut solo attactu vesicas in cute excitent. ... ."—*Jac. Bontii, Hist. Nat. et Med. Ind.*, Dial. III.

1673. "Among the worst of these (causes of disease) **Fool Rack** (Brandy made of *Blubber*, or *Carvil*, by the *Portugals*, because it swims always in a Blubber, as if nothing else were in it; but touch it, and it stings like Nettles; the latter, because sailing on the Waves it bears up like a *Portuguese Carvil* (see **Caravel**): It is, being taken, a Gelly, and distilled causes those that take it to be **Fools**) ...."—*Fryer*, 68-69.

Foozilow, To, v. The imperative *p'huslāo* of the Hind. verb *p'huslānā*, to flatter or cajole, used, in a common Anglo-Indian fashion (see **bunnow, puckarow, luggow,** &c.) as a verbal infinitive.

Foras Lands. This is a term peculiar to the Island of Bombay, and an inheritance from the Portuguese. They are lands reclaimed from the sea, by the construction of the **Vellard** (q.v.) at Breacheandy, and other embankments, on which account they are known also as 'Salt Batty (*i.e.* rice) -grounds.' The Court of Directors, to encourage reclamation, in 1703 authorised these lands to be leased rent-free to the reclaimers for a number of years, after which a small quit-rent was to be fixed. But as individuals would not undertake the maintenance of the embankments, the Government stepped in and constructed the Vellard at considerable expense. The lands were then let on terms calculated to compensate the Government. The tenure of the lands, under these circumstances, for many years gave rise to disputes and litigation as to tenant-right, the right of Government to resume, and other like subjects. The lands were known by the title **Foras**, from the peculiar tenure, which should perhaps be *Foros*, from *foro*, a quit-rent.

The Indian Act VI. of 1851 arranged for the termination of these differences, by extinguishing the disputed rights of Government, except in regard to lands taken up for public purposes, and by the constitution of a Foras Land Commission to settle the whole matter. This work was completed by October, 1853.

The roads from the Fort crossing the "Flats," or **Foras Lands**, between Malabar Hill and Parell were generally known as "the **Foras** Roads;" but this name seems to have passed away, and the Municipal Commissioners have superseded that general title by such names as Clerk Road, Bellasis Road, Falkland Road. One name, 'Comatteepoora **Forest** Road,' perhaps preserves the old generic title under a disguise.

Forasdārs are the holders of **Foras Lands.** See on the whole matter *Bombay Selections*, No. III., New Series, 1854. The following quaint quotation is from a petition of forasdārs of Mahim and other places regarding some points in the working of the Commission:

1852 "... that the case with respect to the old and new salt lands is ... may it please your Honble. Board to consider ...

leases or grants even for that smaller rent

Foujdar, Phousdar, &c., s. Properly a military commander (Pers. ...

the charge of the police, and jurisdiction in criminal matters. Also used in Bengal, last century, for a criminal judge.

1683. "The **Foudsar** received another ...

1690. "If any Thefts or Robberies are committed in the Country the **Fousdar** and other officers ... to answer for them." —*Orme* ... 232.

1702. "... Perwannas directed to all **Foujdars**."—*Wheeler*, i. 407.

17... "The **Phousdar** of Vellore made overtures ... to acknowledge Mahomed Ally."—*Orme*, i. 372.

17... "**Phousdar** ..."—*Ives*, 1..

1783. "A complaint was made that Mr. Hastings had sold the office of **phousdar** of Hoogly to a person called Khan Jehan Khân, on a corrupt agreement." 10th *Report on Affairs of India*, in *Burke*, vi. 545.

17.. "... the said **phousdar** ...

1809. "The **Foojdar** being now in his capital, sent me an excellent dinner of fowls, and ... —*Ld. Valentia*, i. 4..

1810.
"For ease the harass'd **Foujdar** prays
When crowd ... in ... days
I chase the ... fume ...

While prin... over the ... he bears
The length ... be and ... fears
The culprits final doom."

The form is here plainly a misreading. ... gives **Foujdar**.

Foujdarry, Phousdarry, s. Pers. ... a district under a *foujdar*, or military governor ... the office and jurisdiction of a *foujdar*. In Bengal, police jurisdiction. Also 'criminal,' as opposed to civil justice. Thus the chief criminal court at Madras and ... up to 1863 was termed the **Foujdary** *Adawlut*, corresponding to ... *Adawlut* in Bengal. See **Adawlut**.

Fowra, s. In Upper India a mattock or large hoe, the tool generally employed for digging in most parts of India. Properly speaking, (Hind.) See **Mamooty**.

"It so fell out the other day ... that when a *patwari* ... remonstrate with some cultivators for taking water for irrigation from a pond, they knocked him down with the handle of a **phaora** and cut off his head with the blade, which went an inch or more into the ground, whilst the head rolled away several feet."—*Pioneer Mail*, 4th March.

Fox, Flying. See **Flying**.

Frazala, Farasola, Frazil, Frail, s. Arab. *farsala*, a weight formerly much used in trade in the Indian seas. As usual it varied much locally, but it seems to have run from 20 to 30 lbs., and occupied a place intermediate between the (smaller) maund and the *bahar*, the *frasila* being generally equal to ten small maunds, the *Bahar* equal to 10, 15, or 20 *frasilas*. See *Barbosa* (Hak. Soc.) 221, *Milburn*, i. 83, 87, &c. *Prinsep's Useful Tables*, by Thomas, pp. 116, 117.

"They deal by **farsola's** which weighs about twenty-five of our ..."—*Lockyer*, p. 170.

On this Dr. Badger notes: "*Farasilah* is the plural of **farsala** ... in ordinary use among the Arabs of the Red Sea and Persian Gulf. But I am unable to verify its etymology. ... is the word, which is sometimes ... *farl*, the same as a *farl* or basket of ... And again is it possible that *frasila* is the same word as *parcel*,

through L. Latin *fortiella*? We see that this is Capt. Burton's opinion (Camoens, iv. [illegible]).

1554. "The *bahar* (or *bahare*) of cloves in Ormuz contains 20 **faraçola**, and besides these 20 faraçolas it contains 3 maunds of refuse, which is called **picota**" (q.v.).—*A. Nunes*, p. 5.

Freguezia, s. This Portuguese word for 'a parish' appears to have been formerly familiar in the west of India.

c. 1760. "The Island . . . still continues divided into three Roman Catholic parishes, or **Freguezias**, as they call them; which are *Bombay*, *Mahim*, and *Salvaçam*."—*Grose*, i. 45.

Fuleeta, s. Properly Pers. *palīta*. A slow-match, as of a matchlock, but its usual colloquial Anglo-Indian application is to a cotton slow-match used to light cigars, and often furnished with a neat or decorated silver tube. This kind of cigar-light is called at Madras **Ramasammy**, q.v.

Fuleeta-pup, s. This, in Bengal, is a well-known dish in the repertory of the ordinary native cook. It is a corruption of 'fritter-puff'?

Furlough, s. This word for a soldier's leave has acquired a peculiar citizenship in Anglo-Indian colloquial, from the importance of the matter to those employed in Indian service. It appears to have first been made the subject of systematic regulation in 1796. The word seems to have come to England from the Dutch *Verlof*, 'leave of absence,' in the early part of the 17th century, through those of our countrymen who had been engaged in the wars of the Netherlands. It is used by Ben Jonson, who had himself served in those wars:

1625.
"*Pennyboy, Jun.* Where is the deed? hast thou it with thee?
Picklock. No.
It is a thing of greater consequence
Than to be borne about in a black box
Like a Low-Country **vorloffe**, or Welsh brief."
The Staple of News, Act v. sc. 1.

Furnaveese, n.p. This once familiar title of a famous Mahratta Minister (*Nana Furnavese*) is really the Persian *fard-navīs*, 'statement writer' or secretary.

Fusly, adj. Arab. Pers. *faslī*, relating to the *fasl*, season or crop. This name is applied to certain solar eras established for use in revenue and other civil transactions, under the Mahommedan rule in India, to meet the inconvenience of the lunar calendar of the Hijra, in its want of correspondence with the natural seasons. Three at least of these eras were established by Akbar, applying to different parts of his dominions, intended to accommodate themselves, as far as possible, to the local calendars, and commencing in each case with the Hijra year of his accession to the throne (A.H. 963=A.D. 1555-56), though the month of commencement varies.

The *Fasli* year of the Deccan again was introduced by Shāh Jehān when settling the revenue system of the Mahratta country in 1636; and as it starts with the Hijra date of that year, it is, in numeration, two years in advance of the others.

Two of these *fasli* years are still in use, as regards revenue matters, viz., the *Fasli* of Upper India, under which the *Fasli* year 1286 began 2nd April, 1878; and that of Madras, under which *Fasli* year 1286 began 1st July, 1877.

G.

Galee, s. H. *gālī*, abuse; ba[...] language.

Galleece, s. Domestic Hindusta[...] *gālis* for a pair of braces, from the [...] fashioned *gallows*, now obsolete exce[...] in Scotland, where the form is "g[...]lowses."

Galle; Point de, n.p. A ro[...] cape, covering a small harbour a[...] town with old fortifications, in the [...] of Ceylon, familiar to all Anglo-In[...] for many years as a coaling-pla[...] mail-steamers. The Portuguese [...] the town for crest a cock (*Ga*[...] legitimate pun. The serious deriv[...] of the name are various. [...] says it is *Galla*, 'a Rock,' which [...] bable. But Chitty says it m[...] Pound,' and was so called acco[...] the Malabars (*i.e.* Tamil peop[...] ". . . this part of the country

been anciently set aside by Ravana for the breeding of his cattle" (*Ceylon* [illegible]

[illegible]

cause the wind was contrary, so he tacked about for 4 days till he made the port of Galle which is in the south part of the island, and entered it with his whole squadron, and then our people went ashore killing cows and plundering whatever they could find —*Correa* ii 51)

1553. "In which Island they (the [illegible]

[illegible] —[illegible], Ii n cap 1

(This is, of course, all fanciful.)

c 1568 "Il p otta s'in, ann [illegible] Capo di Galli dell Isola di Seilan botta assai in mare"—*Cesare de Federici*, in *Ramusio* iii

1611 "Die Stadt Punto-Gale ist im Jahr 1640 vermittelst Gottes gnadigem Seegen durch die Tapferkeit des Commandanten Jacob Koster den Neiderlanden zu teil geworden"—*Walther Schulze*, 19)

1681 "We passed by Cape Comerin and came to Pantogale"—*Valentyn* ii 549.

Gallevat s. The name applied to a

[illegible]

[illegible] Oars; they carry about 6 Carvel-Guns at 150 men a' small arms and Oars. They sail with a Peak Sail [illegible]

great tree, it is a descendant of the great historical and numerous family [illegible]

[illegible]

Campbell's Bombay Gazetteer (xiii p 417) a work that one can hardly mention without admiration. This writer, who states that a form of the same word *gallbat* is now generally used by the natives in Bombay waters for large foreign vessels such as English [illegible]

[illegible]

he seems to think, as the quotation from Asser shows. The word also occurs in Byzantine writers of the 9th century such as the Continuator of Theophanes quoted below and the Emperor Leo. We shall find below the occurrence of galley as an oriental word in the form *galee* which looks like an arabized adoption from a Mediterranean tongue. The Turkish too still has *kalyûn* for a ship of the line, which is certainly an adoption from *galeone*. The origin of *galley* is a very obscure question. Among other sugges-

[illegible]

"gallery."*

The word *gallevat* seems to come

[illegible]

directly from the *galeota* of the Portuguese and other S. European nations, a kind of inferior galley with only one bank of oars, which appears under the form *galion* in Joinville, *infra* (not to be confounded with the *galleons* of a later period, which were larger vessels), and often in the 13th and 14th centuries as [illegible] It is constantly [illegible] part of the Portuguese fleets in India. Bluteau defines *galeota* as "a small galley with one mast, and with 15 or 20 benches a side, and one oar to each bench."

a. *Galley.*

c. 865. "And then the incursion of the Russians (τῶν 'Ρῶς) afflicted the Roman territory (these are a Scythian nation of rude and savage character), devastating Pontus . . . . and investing the City itself when Michael was away engaged in war with the Ishmaelites . . . So this incursion of these people afflicted the empire on the one hand, and on the other the advance of the fleet on Crete, which with some 20 cymbaria, and 7 **galleys** (γαλέας), and taking with it cargo-vessels also, went about, descending sometimes on the Cyclades Islands, and sometimes on the whole coast (of the main) right up to Proconnesus."—*Theophanis Continuatio*, Lib. iv. 33-34.

A.D. 877. "Crescebat insuper diebus singulis perversorum numerus: adeo quidem, ut si triginta ex eis millia una die necarentur, alii succedebant numero duplicato. Tunc rex Aelfredus jussit cymbas et **galeas**, id est longas naves, fabricari per regnum, ut navali proelio hostibus adventantibus obviaret."—*Asser, Annales Rer. Gest. Aelfredi Magni*, ed. West, 1722, p. 29.

c. 1232. "En cele navie de Genevois avoit soissante et dis **galeis**, mout bien armées; cheuetaine en estoient dui grant home de Gene . . . ."—*Guillaume de Tyr*, Texte Français, ed. *Paulin Paris*, i. 393.

1243. Under this year Matthew Paris puts into the mouth of the Archbishop of York a punning couplet which shows the difference of accent with which **galea** in its two senses was pronounced:

"In terris galeas, in aquis formido **galeias**:
Inter eas et eas consulo cautus eas."

1249. "Lors s'esmut *notre* **galie**, et alames bien une grant lieue avant que li uns ne parlast à l'autre. . . . Lors vint messires Phelippes de Monfort en un **galion**,* et escria au roy: 'Sires, sires, parlés à vostre frere le conte de Poitiers, qui est en cel autre vessel.' Lors escria li roys: 'Alume, alume!'"—*Joinville*, ed. De Wailly, p. 212.

1517. "At the Archinale ther (at Venice) we saw in makyng iiii^xx (*i.e.* 80) new **galyes** and **galye** Bastards, and **galye** Sotyltes, besyd they that be in viage in the haven."—*Torkington's Pilgrimage*, p. 8.

1542. "They said that the Turk had sent orders to certain lords at Alexandria to make him up **galleys** (galés) in wrought timber, to be sent on camels to Suez; and this they did with great diligence . . . insomuch that every day a **galley** was put together at Suez . . . . where they were making up 50 **galleys**, and 12 **galeons**, and also small rowing-vessels, such as **caturs**, much swifter than ours."—*Correa*, iv. 237.

b. *Jalia.*

1612. ". . . . and coming to Malaca and consulting with the General they made the *best arrangements that they could for the* enterprise, adding a flotilla . . . . sufficient for any need, for it consisted of seven **galeots**, a *calamute* (?), a *sanguicel*, five *bantins*,* and one **jalia**."—*Bocarro*, 101.

1615. "You must know that in 1605 there had come from the Reino (*i.e.* Portugal) one Sebastian Gonçalves Tibau . . . . of humble parentage, who betook himself to Bengal and commenced life as a soldier; and afterwards became a factor in cargoes of salt (which forms the chief traffic in those parts), and acquiring some capital in this business, with that he bought a **jalia**, a kind of vessel that is there used for fighting and trading at once."—*Ib.* 431.

1634. "*Many others (of the Firingis)* who were on board the *ghrábs*, set fire to their vessels, and turned their faces towards hell. Out of the 64 large *dingas*, 57 *ghrábs*, and 200 **jaliyas**, one *ghráb* and two **jaliyas** escaped."—Capture of Hoogly in 1634, *Badshāh Nāma* in *Elliot*, vii. 34.

c. *Jalba, Jeloa*, etc.

c. 1330. "We embarked at this town (Jedda) on a vessel called **jalba** which belonged to *Rashīd-eddin al-alfī al-Yamanī*, a native of Habsh."—*Ibn Batuta*, ii. 158.

The Translators comment: "A large boat or gondola made of planks stitched together with coco-nut fibre."

1518. "And Merocem, Captain of the fleet of the Grand Sultan, who was in Cambaya . . . no sooner learned that Goa was taken . . . . *than he gave up* all hopes of bringing his mission to a fortunate termination, and obtained permission from the King of Cambaya to go to Judá . . . . and from that port set out for Suez in a shallop" (**gelua**).—*Alboquerque*, Hak. Soc. iii. 19.

1538. ". . . . before we arrived at the Island of Rocks, we discerned three vessels *on the other side, that seemed to us to be* **Geloas**, or *Terradas*, which are the names of the vessels of that country."—*Pinto*, in *Cogan*, p. 7.

1690. "In this is a Creek very convenient for building Grabbs or **Geloas**."—*Ovington*, 467.

* *Galeon* is here the galliot of later days. See above.

* "A kind of boat," is all that Crawfurd tells.—*Malay Dict.* s. v.

d. *Galliot.*

In the first quotation we have *galiot* in the sense of 'pirate.'

c. 1232. "Lors leur demanda de quel terre, il respondirent de Flandres, de Hollande et de Frise, et ce estoit voirs que il avoient esté galiot et ulaque de mer, bien lont anz, et orendroit ierent repenti et pour penitence venient en pelerinage en Jerusalem."—*Gaull. de Tyr*, as above, p. 117.

1337. "... que elles doivent partir pour venir au service du roy le jor Jo de may l'an 337 au plus tart e du . . . [illegible]

[illegible] quatre galiots . . . [illegible]

1518. "The . . . [illegible]

(*bergantins*) for caravels, and the rest round ships of small size.—*Correa*, ii. 530.

1548. ". . . para a gualveta em que ho ha de andar o alcaide do mar."—*S. Botelho, Tombo*, 229.

1552. "As soon as this news reached the Sublime Porte the Sanjiak of Katif was ordered to send Murad Beg, to take command of the fleet, enjoining him to leave in the port of Bassora one or two ships, five galleys, and a galiot.—*Sidi Ali*, p. 48.

" "They (the Portuguese) had 4 . . . [illegible]

Unfortunately the translator does not give the original Turkish word for *galiot.*

c. 1610. "Les grandes Galeres il y peut deux et trois cens hommes de guerre, et en d'autres grandes Galliotes quelques . . . *Fregates* il y en peut cent . . ."—*Pyrard*, ii. 72.

1689. "He embarked about the middle of October in the year 1513, in a galiot, which carried the new Captain of Comorin."—*Dryd . . . Life of Xavier.* (In *Works*, ed. 1821, xvi. 87.)

e. *Gallevat.*

1613. "As soone as I anchored, I sent Master *Edwards* in his Pinnasse, and Master *Spooner*, and *Samuell Squire* in my Gellywatta to sound the depth within the sands."—*Capt. N. Downton*, in *Purchas*, i. 501.

This illustrates the origin of *Jalibaut.*

1717. ". . . besides the Salamander Fire-ship, Terrible Bomb, six Galleywatts of 8 guns, and 60 men each, and . . . guns and . . . men each."—*In India and . . .* (1750), p. 47.

c. 1760. "Of these armed boats called Gallevats the Company maintains also a competent number for the service of their marine."—*Grose*, ii. 62.

1763. "The Gallevats are large row boats, built like the grab, but of smaller dimensions, the largest rarely exceeding 70 tons; they have two masts . . . they have 40 or 50 stout oars, and may be rowed four miles an hour."—*Orme*, i. 409.

Gambier, s. . . . [illegible]

in chemical composition and qualities strongly resembles **Cutch** (q.v.) and [illegible]

scribes its use in mastication with betel-nut. But there is no account of the catechu made from it known to the authors of the *Pharmacographia* before 1780. Crawfurd gives the name as Javanese, but Hanbury and Flückiger point out the resemblance to the Tamil name for catechu, *Kati Kambu* (*Pharmacograph.* 238 seqq.).

Ganda, s. This is the Hindi name . . . [illegible] . . . for . . . [illegible] . . . passage in Barbosa by his Hak. Soc. editor is a marvel in the way of error.

1516. "This king (of Guzerat) sent a Ganda to the King of Portugal, because they told him that he would be pleased to see her."—*Barbosa*, 58.

1553. "And in return for many rich presents which this Diogo Fernandez carried to the King, and besides others which the King sent to Affonso Albuquerque, there was an animal, the largest which Nature has created after the elephant, and the great enemy of the latter, . . . which the natives of the land of Cambaya, whence this one came, call Ganda, and the Greeks and Latins Rhinocerus. And Affonso Albuquerque sent this to the King Dom Manuel, and it came to this kingdom, and it was afterwards put on board ship on its way to Rome when the King sent it as a present to the Pope."—*Barros*, Dec. II. liv. x. cap. 1.

Ganton, s. This is mentioned by some old voyagers as a weight or measure by which pepper was sold in the Malay Archipelago. It is pro-

sumably *gantang*, defined by Crawfurd as "a dry measure, equal to about a gallon."

1554. "Also a candy of Goa, answers to 140 **gamtas**, equivalent to 15 *paraas*, 30 *medidas* at 42 medidas to the paraa."—*A. Nunes*, 39.

1615. "I sent to borow 4 or 5 **gantas** of oyle of Yasemon Dono. . . . But he retorned answer he had non, when I know, to the contrary, he bought a parcell out of my handes the other day."—*Cocks*, i. 6.

Ganza, s. The name given by old travellers to the metal which in former days constituted the inferior currency in Pegu. According to some it was lead; others call it a mixt metal. Lead in rude lumps is still used in the bazars of Burma for small purchases (see *Mission to Ava*, 259).

The word is evidently Skt. *kansa*, 'bell-metal,' whence Malay *gangsa*, (the same), which last is probably the word which travellers picked up.

1554. "In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans, and other utensils of service, made of a metal like *frosyleyra* (?), broken in pieces; and this is called **gamça** . . ."—*A. Nunes*, 38.

" "... vn altra statua cosi fatta **di Ganza**; che è vn metallo di che fanno le lor monete, fatte di rame e di piombo mescolati insieme."—*Cesare Federici, Ram.* iii. 394*v*.

c. 1567. "The current money that is in this Citie, and throughout all this kingdom, is called **Gansa** or **Ganza**, which is made of copper and lead. It is not the money of the king, but every man may stampe it that will . . ."—*Caesar Frederick*, E.T., in *Purchas*, iii. 1717–18.

1726. "Rough Peguan **Gans** (a brass mixt with lead) . . ."—*Valentijn, Chor.* 34.

1727. "Plenty of **Ganse** or Lead, which passeth all over the Pegu Dominions, for Money."—*A. Ham*, ii. 41.

Garce, s. A cubic measure for rice, &c., in use on the Madras coast, as usual varying much in value. Buchanan (*infra*) treats it as a weight. The word is Telugu, *gārisa*.

1752. "Grain Measures.
1 Measure weighs about 26 lb. 1 oz. avd.
8 Do. is 1 *Mercal* 21 " "
3200 Do. is 400 do., or
1 **Garse** 8400 " "
Brooks, Weights and Measures, &c., p. 6.

1759. ". . . a **garce** of rice . . ."—In *Dalrymple, Or. Repert.* i. 120.

1784. "The day that advice was received . . . . (of peace with Tippoo) at Madras, the price of rice fell there from 115 to 80 pagodas the **garce**."—In *Seton-Karr*, i. 13.

1807. "The proper native weights used in the Company's Jaghire are as follows: 10 *Vara hun* (Pagodas)=1 *Polam*, 40 *Polams* = 1 *Visay*, 8 *Visay* (Vees) = 1 *Manungu*, 20 *Manungus* (Maunds) =1 *Baruays*, 20 *Baruays* (Candies)=1 *Gursay*, called by the English **Garse**. The *Varahun* or Star *Pagoda* weighs 52¾ grains, therefore the *Visay* is nearly three pounds avoirdupois (see **Viss**); and the **Garse** is nearly 1265 lbs."—*F. Buchanan, Mysore, &c.*, i. 6.

By the calculation, the **Garse** should be 9600 *lbs.* instead of 1265 as printed.

Gardee, s. A name sometimes given, in last century, to native soldiers disciplined in European fashion, *i.e.* **sepoys** (q.v.). The "Indian Vocabulary" (1788) gives: "GARDEE—a tribe inhabiting the provinces of Bijapore, &c., esteemed good foot soldiers." The word may be only a corruption of 'guard,' but probably the origin assigned in the second quotation may be well founded; "Guard" may have shaped the corruption of *Gharbi*. The old Bengal sepoys were commonly known in the N.W. as *Purbias* or Easterns.

1762. "A coffre who commanded the Telingas and **Gardees** . . . asked the horseman whom the horse belonged to?"—*Native Letter in Van Sittart*, i. 141.

1786. ". . . . originally they (Sipahis) were commanded by Arabians, or those of their descendants born *in the Canara* and Concan or Western parts of India, where those foreigners style themselves *Gharbies* or Western. Moreover these corps were composed mostly of Arabs, Negroes, and Habissinians, all which bear upon that coast the same name of *Gharbi* . . . . In time the word *Gharbi* was corrupted by both the French and Indians into that of **Gardi**, which is now the general name of Sipahies all over India save Bengal . . . where they are stiled *Talingas*."—Note by Transl. of *Seir Mutaqherin*, ii. 93.

Gardens, and **Garden-house**, s. In the last century suburban villas at Madras and Calcutta were so called. 'Garden Reach' below Fort William took its name from these.

1683. "Early in the morning I was met by Mr. Littleton and most of the Factory, near Hugly, and about 9 or 10 o'clock by Mr. Vincent near the Dutch **Garden**, who came attended by severall Boats and Budgerows guarded by 35 Firelocks, and about 50 Rashpoots and Peons well armed."—*Hedges, Journall*, July 24.

1685. "The whole Council . . . came to attend the President at the garden house."—*In Wheeler*, i. 139.

1758. "The guard of the redoubt retreated before them to the garden house."—*Orme*, ii. 303.

" "Mahomed Isoof . . . rode with a party of horse as far as Maskelyne's garden."—*Ib.* iii. 427.

1772. "The place of my residence at present is a garden house of the Nabob about 4 miles distant from Moorshedabad. —*Teignmouth, Mem.* i. 31.

1782. "A body of Hyder's horse were at St. Thomas's Mount on the 28th ult. and Gen. Munro and Mr. Leslie with great difficulty escaped from the General's Gardens. They were pursued by Hyder's horse within a mile of the Black Town."—*India Gazette*, May 11.

1809. "The gentlemen of the settlement live entirely in their garden houses, as they very properly call them."—*Ld. Valentia*, i. 381.

1810. ". . . rural retreats called Garden houses."—*Williamson, V. M.* i. 137.

1873. "To let, or for sale, Serle's Gardens at Alyar.—For particulars apply, &c."—*Madras Mail*, July 3.

Garry, Gharry, s. Hind. *gārī*, a cart or carriage. The word is used by Anglo-Indians, at least on the Bengal side, in both senses. Frequently the species is discriminated by a distinctive prefix, as *palkee-garry* (palankin carriage), *shigram-garry* (chaise), *rel-garry* (railway carriage), &c.

1810. "The common g'horry . . . is rarely if ever, kept by any European, but may be seen plying for hire in various parts of Calcutta."—*Williamson, V. M.* i. 329.

1811. The Gary is represented in Solvyns's engravings as a two-wheeled *ruth* (i.e. the primitive native carriage built like a light hackery) with two ponies.

1824. "My husband was to have met us with the two-horse gharee."—*Trevelyan, Dawk Bungalow*, 384.

Gaum and Gong, s. A village, Hind. *gānw*, from Sansk. *grāma* . . .

1519. "In every one of . . . which they call guaoos" . . . *Arch. Port. Orient.*, Fasc. . . .

. . . occurs in the . . . under the forms . . . the village heads in Port. . . .

Gautama, n.p. The surname according to Buddhist legend, of the Sakya tribe from which the Buddha Sakya Muni sprang. It is a derivative from *Gotama*, a name of "one of the ancient Vedic bard-families" (*Ol-* . . .

. . . ing those countries represents the Pali form of *Sramana Gautama*, The Ascetic Gautama.

c. 1590. See under **Godavery** passage from Ain, where **Kotam** occurs.

. . .

1687-88. "Now they say that several have attained to this Felicity (*Nireupan*, i.e. Nirvana) . . . yet they . . .

. . .

1782. "Les Pegouins et les Bahmans . . .

. . .

1800. "Gotma or **Goutum**, according to the Hindoos of India, or **Gaudma** among . . .

. . . tama, or **Goutum** . . . *Asiat. Researches*, 299 . . .

1828. "The titles or synonyms of Buddha, as they were given to me, are as follow:—**Kotamo** (*Gautama*) . . . **kotamo**, agreeably to the interpretation given to me means in the Pali language, the priest Gautama."—*Crawfurd, Emb. to Siam*, p. 367.

Gavee, s. Topsail. Nautical jargon from Port. *gavea*, the top (*Roebuck*).

Gecko, s. A kind of house lizard. The word is not now in Anglo-Indian use; it is a naturalist's word, and also is French. It was no doubt originally . . .

. . . attempts to represent the utterance. In Burma the same, or a kindred lizard, is called *tokté*, in like imitation.

1631. "Bontius seems to liken (?) it . . . and with the **Gsana** (q.v.), and says it . . . bite is so venomous as to be fatal unless . . .

the part be immediately cut out, or cauterized. This is no doubt a fable. "Nostratis ipsum animal apposito vocabulo **gecco** vocant; quippe non secus ac *Coccyx* apud nos suum cantum iterat, etiam *gecko* assiduo sonat, prius edito stridore qualem Picus emittit."—*Lib. V. cap. 5, p. 57.*

1711. "**Chaccos**, as Cuckoos receive their Names from the Noise they make. . . . They are much like Lizards but larger. 'Tis said their Dung is so venomous," &c. —*Lockyer*, 84.

1727. "They have one dangerous little Animal called a **Jackoa**, in shape almost like a Lizard. It is very malicious . . . and wherever the Liquor lights on an Animal Body, it presently cankers the Flesh."—*A. Ham.* ii. 131.

This is still a common belief. See in Suppt. **Biscobra**.

1883. "This was one of those little house lizards called **geckos**, which have pellets at the ends of their toes. They are not repulsive brutes like the garden lizard, and I am always on good terms with them. They have full liberty to make use of my house, for which they seem grateful, and say chuck, chuck, chuck."—*Tribes on My Frontier*, 38.

Gentoo, s. and adj. This word is a corruption of the Portuguese *Gentio*, 'a gentile' or heathen, which they applied to the Hindoos in contradistinction from the *Moros* or 'Moors,' *i.e.* Mahommedans. Both terms are now obsolete among English people, except perhaps that *Gentoo* still lingers at Madras in the sense **b**.

For the terms *Gentio* and *Gentoo* were applied in two senses:

a. To the Hindūs generally,

b. To the Telugu-speaking Hindūs of the Peninsula specially, and to their language.

The reason why the term became thus specifically applied to the Telugu people is probably because, when the Portuguese arrived, the Telugu monarchy of Vijayanagara (*Bījanagar*, **Bisnagar** or **Narsinga**, qq.v.) was dominant over great part of the Peninsula. The officials were chiefly of Telugu race, and thus the people of this race, as the most important section of Hindūs, were *par excellence* the *Gentiles*, and their language the *Gentile* language. Besides these two specific senses *Gentio* was sometimes used for *heathen* in general. Thus in F. M. Pinto:

"A very famous Corsair who was called Hinimilau, a Chinese by nation, and who from a **Gentio** as he was, had a little time since turned Moor . . ."—Ch. L.

a.—

1548. The *Religiosos* of this territory spend so largely, and give such great alms at the cost of your Highness's administration that it disposes of a good part of the funds . . . . I believe indeed they do all this in real zeal and sincerity . . . but I think it might be reduced a half, and all for the better; for there are some of them who often try to make Christians by force, and worry the **Gentoos** (*gentios*) to such a degree that it drives the population away."—*Simao Botelho, Cartas*, 35.

1563. ". . . . Among the *Gentiles* (**Gentios**) Rão is as much as to say 'King.'" —*Garcia*, f. 35 *b*.

" "This ambergris is not so highly valued among the Moors, but it is very highly prized among the **Gentiles**."—*Ib.*, f. 14.

1582. "A **gentile** . . . . whose name was Canaca."—*Castañeda*, trans. by N. L., f. 31.

1588. In a letter of this year to the Viceroy, the King (Philip II.) says he "understands the **Gentios** are much the best persons to whom to farm the *alfandegas* (customs, &c.), paying well and regularly, and it does not seem contrary to canon-law to farm to them, but on this he will consult the learned."—In *Arch. Port. Orient.*, fasc. 3, 135.

c. 1610. "Ils (les Portugais) exercent ordinairement de semblables cruautez lors qu'ils sortent en trouppe le long des costes, bruslans et saccageans ces pauures **Gentils** qui ne desirent que leur bonne grace, et leur amitié, mais ils n'en ont pas plus de pitié pour cela."—*Mocquet*, 349.

1630. ". . . which **Gentiles** *are of two* sorts . . . first the purer **Gentiles** . . . or else the impure or vncleane *Gentiles* . . . . such are the husbandmen or inferior sort of people, called the *Coulees*."—*H. Lord, Display*, &c., 85.

1673. "The finest Dames of the **Gentues** disdained not to carry Water on their Heads."—*Fryer*, 117.

" "**Gentues**, the Portuguese idiom for *Gentiles*, are the Aborigines."—*Ib.* 27.

1683. "This morning a **Gentoo** sent by Bulchund, Governour of Hugly and Cassumbazar, made complaint to me that Mr. Charnock did shamefully—to ye great scandall of our Nation—keep a **Gentoo** woman of his kindred, which he has had these 19 years."—*Hedges*, Dec. 1.

" "The ceremony used by these **Gentu's** *in* their sicknesse is very strange; they bring y^e sick person . . . to y^e brinke of y^e River Ganges, on a *Cott* . . ."—*Hedges*, May 10.

In Stevens's Trans. of *Faria y Sousa* (1695) the Hindus are still called *Gentiles*. *And it would seem that the* English form **Gentoo** did not come into general use till late in the 17th century.

nations of the Pundits. From a Persian Translation made from the Original written in the Shanskrit Language. London ...

and complicated system of accounts that exist in the universe. —Orme, ii. 7 (reprint).

1781. "They (Syrian Christians of ...) acknowledged a Gentoo Severe... but they were governed even in temporal concerns by the bishop of Angamala." —... ch. xlvii.

1784. "Captain Francis Swain Ward of the Madras Establishment, whose paintings and drawings of Gentoo Architecture, &c., are well known." —In Seton-Karr, i. 31.

1785. "I found this large concourse of people were gathered to see a Gentoo woman burn herself with her husband." —Ad. Charlemagne in Seton-Karr, i. 90.

" "The original inhabitants of India are called Gentoos." —Carraccioli's Life of Clive, i. 122.

1808. "Jeremiah. O mine is an ascum... palate... I have swal... with the French ... with the ... a Turk ... with an Englishman, and water with a simple Gentoo." —Colman's John Bull, I. sc. 1.

1807. "I was not prepared for the entire nakedness of the Gentoo inhabitants." —Lord Minto in India, 17.

b —

1648. "The Heathen who inhabit the kingdom of ... and are spread all over India, are called Jentives." —Van Twist, ...

1673. "Their Language they call generally Gentu ... the peculiar Name of their Speech is ..." —Fryer, 33.

1807. A Grammar of the Gentoo language as it is understood and spoken by the Gentoo People residing north and ...

Ghaut, s. Hind. *ghāṭ*.

a. A landing-place, a path of descent to a river; the place of a ferry, &c. Also a quay or the like.

b. A path of descent from a mountain; a mountain pass; and hence

c. n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the *ghāts* or passes lead from the table-lands above, down to the coast and lowlands. It is probable that foreigners hearing those tracts spoken of respectively as the country above and the country below the *Ghāts* (see **Balaghaut**) were led to regard the word *Ghāts* as a proper name of the mountain range itself, or (like De Barros below) as a word signifying range. And this is in analogy with many other cases of mountain nomenclature, where the name of a pass has been transferred to the mountain chain, or where the word for 'a pass' has been mistaken for a word for 'mountain range.' The proper sense of the word is well illustrated from ... A. Wellesley, under b.

a. —

1609. "The ... there took to the ..."

paddles, and keeping the beam to the current the whole way, contrived to land us at the destined **gaut.**"—*Ld. Valentia*, i. 185.

1824. "It is really a very large place, and rises from the river in an amphitheatral form . . . . with many very fine **ghâts** descending to the water's edge."—*Heber*, i. 167.

b.—

c. 1315. "In 17 more days they arrived at Gurganw. During these 17 days the **Ghats** were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible."—*Amir Khusrû*, in *Elliot*, iii. 86.

This passage illustrates how the transition from **b** to **c** occurred. The *Ghāts* here meant are not a range of mountains so called, but, as the context shows, the passes among the Vindhya and Sātpūra hills.

Compare the two following, in which 'down the *ghauts*' and 'down the *passes*' mean exactly the same thing, though to many people the former expression will suggest 'down through a range of mountains called the Ghauts.'

1803. "The enemy are down the **ghauts** in great consternation."—*Wellington*, ii. 332.

" "The enemy have fled northward, and are getting down the **passes** as fast as they can."—*M. Elphinstone*, in *Life* by *Colebrooke*, i. 71.

1826. "Though it was still raining, I walked up the Bohr **Ghât**, four miles and a half, to Candaulah."—*Heber*, ii. 136, ed. 1844.

That is, up one of the Passes, from which Europeans called the mountains themselves "the **Ghauts**."

c.—

1553. "The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call **Gato**, which is as much as to say *Serra*."—*De Barros*, Dec. I. liv. iv. cap. vii.

1561. "This *Serra* is called **Gate**."—*Correa*, *Lendas*, ii. 2, 56.

1563. "The *Cuncam*, which is the land skirting the sea, up to a lofty range which they call **Guate**."—*Garcia*, f. 34 *b*.

1572.
"Da terra os Naturaes lhe chamam **Gate**,
Do pe do qual pequena quantidade
Se estende hũa fralda estreita, que combate
Do mar a natural ferocidade . . ."
Camões, vii. 22.

Englished by Burton:
The country-people call this range the **Ghaut**,
and from its foot-hills scanty breadth there be,
whose seaward-sloping coast-plain long hath fought
'gainst Ocean's natural ferocity . . ."

1623. "We commenced then to ascend the mountain-(range) which the people of the county call **Gat**, and which traverses in the middle the whole length of that part of India which projects into the sea, bathed on the east side by the Gulf of Bengal, and on the west by the Ocean, or Sea of Goa."—*P. della Valle*, ii. 32.

1673. "The Mountains here are one continued ridge . . . . and are all along called **Gaot**."—*Fryer*, 187.

1685. "On les appelle, *montagnes de* **Gatte**, c'est comme qui diroit montagnes de montagnes, *Gatte* en langue du pays ne signifiant autre chose que montagne" (quite wrong).—*Ribeyro, Ceylan* (Fr. Transl.), p. 4.

1727. "The great Rains and Dews that fall from the Mountains of **Gatti**, which ly 25 or 30 leagues up in the Country."—*A. Ham.* i. 282.

1762. "All the South part of India save the Mountains of **Gate** (a string of Hills in ye country) is level Land the Mould scarce so deep as in England. . . As you make use of every expedient to drain the water from your tilled ground, so the Indians take care to keep it in theirs, and for this reason sow only in the level grounds."—*MS. Letter of James Rennell*, March 21st.

1826. "The mountains are nearly the same height . . . . with the average of Welsh mountains . . . . In one respect, and only one, the **Ghâts** have the advantage,—their precipices are higher, and the outlines of the hills consequently bolder."—*Heber*, ii. 136, ed. 1844.

Ghee, s. Boiled butter; the universal medium of cookery throughout India, supplying the place occupied by oil in Southern Europe, and more. The word is *ghī*, from Sansk. *ghrita*. A short but explicit account of the mode of preparation will be found in the *English Cyclopaedia* (Arts and Sciences), s.v.

c. 1590. "Most of them (Akbar's elephants) get 5 s.(ers) of sugar, 4 s. of **ghí**, and half a *man* of rice mixed with chillies, cloves, &c."—*Aín-i-Akbarí*, i. 130.

1673. "They will drink milk, and boil'd Butter, which they call **Ghe**."—*Fryer*, 33.

1783. "In most of the prisons [of Hyder 'Ali] it was the custom to celebrate particular days, when the funds admitted, with the luxury of plantain fritters, a draught of sherbet, and a convivial song. On one occasion the old Scotch ballad, 'My wife has ta'en the gee,' was admirably sung, and loudly encored . . . . It was reported to the Kelledar (see **Killadar**) that the prisoners said and sung throughout the night

of nothing but ghee . . . The Kell-slar, ...

thenceforth placed within the reach of their farthing purchases."—*Wills, Hist. Sketches* ii. 151

...

1817. "The great luxury of the Hindu is butter, prepared in a manner peculiar to himself, and called by him ghee."—*Mill, Hist.*, i. 410.

Ghilzai, n.p. One of the most famous of the tribes of Afghanistan, and probably the strongest, occupying the high plateau north of Kandahar, and extending (roundly speaking) eastward to the Sulimani mountains, and north to the Kabul River. They were supreme in Afghanistan at the beginning of last century, and for a time possessed the throne of Ispahan. The following paragraph occurs in the article AFGHANISTAN, in the 9th ed. of the *Encyc. Britan.* 1874 (i. 235), written by one of the authors of this book:

...

but it does not seem to have been gone into.

Nor has the writer since ever been able to go into it. But whilst he has never regarded the suggestion ...

... Turk-like aspect.

A belief in this identity was, as we have recently noticed, entertained by the traveller Charles Masson, as is shown in a passage extracted below. And it has also been maintained by Surgeon-Major Bellew, in his *Races of Afghanistan* (1880).

All the accounts of the Ghilzais ...

mutation of a Turki tribe in the course of centuries to the Afghans who surround them, and the consequent ... a quasi-Afghan ... not find that Mr. Elphinstone ... any explicit reference ... now before us. But two of the notes to his History (5th ed., p. 322 and 384) seem to indicate that it was in his mind. In the latter of these he says: "The Khiljis ... though Turks by descent ... had been so long settled among the Afghans that they had almost become identified with that people, but they probably mixed more with other nations, *or at least with their Turki brethren*, and would be more civilized than the generality of Afghan mountaineers." The learned and eminently judicious William Erskine was also inclined to accept the identity of the two tribes doubting (but perhaps needlessly) whether the Khiljis had been really of Turki race. We have not been able to meet with any translated author who mentions ...

... indicate that by his time the Ghilzais were regarded as an Afghan clan.

c. 910. Hajjaj had delegated Abdurrahman Ibn Mahommed Ibn al Ashath to Sijistan, Bost, and Rokhaj (Arachosia) ... the Turk tribes diffused in ... and who are known as Ghilzai ... —*Marsell*, v. 302.

... The Khalaj is a Turki tribe, ... ancient times migrated into the ... lies between India and the ... beyond the Gihon. They ... people and resemble the Turks ... physical characteristics, their dress and their language."—*Istakhri*, from De Goeje's Text, p. 245.

c. 1030. "The Afghans and Khiljis having submitted to him (Sabaktigin), he admitted thousands of them ... into the ranks of his armies."—*Al 'Utbi*, in *Elliot*, ii. 24.

c. 1150. "The Khiljis (read Khilji) are people of Turk race, who from an early ...

date invaded this country (Dāwar—on the banks of the Helmand), and whose dwellings are spread abroad to the north of India and on the borders of Ghaur and of Western Sijistan. They possess cattle, wealth, and the various products of husbandry; they all have the aspect of Turks, whether as regards features, dress, and customs, or as regards their arms and manner of making war. They are pacific people, doing and thinking no evil."—*Edrisi*, i. 457.

1289. "At the same time Jalálu-d dín (Khilji), who was *'Ariz-i mamálik* (Muster-master-general), had gone to Bahárpúr, attended by a body of his relations and friends. Here he held a muster and inspection of the forces. He came of a race different from that of the Turks, so he had no confidence in them, nor would the Turks own him as belonging to the number of their friends. . . . The people high and low . . . . were all troubled by the ambition of the **Khiljis**, and were strongly opposed to Jalálu-d dín's obtaining the crown . . . . Sultán Jalálu-d dín Fíroz **Khilji** ascended the throne in the . . . year 688 H. . . . . The people of the city (of Dehli) had for 80 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljis . . . . they were struck with admiration and amazement at seeing the **Khiljis** occupying the throne of the Turks, and wondered how the throne had passed from the one to the other." . . . —*Ziau-d-dín Barni*, in *Elliot*, iii. 134-136.

14th cent. The continuator of Rashíduddín enumerates among the tribes occupying the country which we now call Afghanistan, *Ghūris Herawis*, *Nigudaris*, *Sejzis*, **Khilij**, Balūch and Afghāns. See *Notices et Extraits*, xiv. 494.

c. 1507. "I set out from Kâbul for the purpose of plundering and beating up the quarters of the **Ghiljis** . . . a good farsang from the Ghilji camp, we observed a blackness, which was either owing to the Ghiljis being in motion, or to smoke. The young and inexperienced men of the army all set forward full speed; I followed them for two kos, shooting arrows at their horses, and at length checked their speed. When five or six thousand men set out on a pillaging party, it is extremely difficult to maintain discipline. . . . A minaret of skulls was erected of the heads of these Afghans."—*Baber*, pp. 220, 221; see also p. 225.

1842. "The **Ghilji** tribes occupy the principal portion of the country between Kándahár and Ghazní. They are, moreover, the most numerous of the Afghân tribes, and if united under a capable chief might . . . become the most powerful . . . They are brave and warlike, but have a sternness of disposition amounting to ferocity. . . . Some of the inferior Ghiljís are so violent in their intercourse with strangers that they can scarcely be considered in the light of human beings, while no language can describe the terrors of a transit through their country, or the indignities which have to be endured . . . .

"The Ghiljís, although considered, and calling themselves, Afghâns, and moreover employing the Pashto, or Afghân dialect, are undoubtedly a mixed race.

"The name is evidently a modification or corruption of **Khaljí** or **Khilají**, that of a great Turkí tribe mentioned by Sherífudín in his history of Taimúr. . . ."—*Ch. Masson, Narr. of various Journeys*, &c. ii. 204, 206, 207.

1854. "The Ghúri was succeeded by the **Khilji** dynasty; also said to be of Turki extraction, but which seems rather to have been of Afghán race; and it may be doubted if they are not of the **Ghiljí** Afgháns."—*Erskine, Báber and Humáyun*, i. 404.

1880. "As a race the **Ghilji** mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghanistan . . . the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks, and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, &c., for domestic use, from the wool and hair of their cattle. . . . Physically they are a remarkably fine race . . . . but they are a very barbarous people, the pastoral class especially, and in their wars excessively savage and vindictive.

"Several of the **Ghilji** or Ghilzai-clans are almost wholly engaged in the carrying trade between India and Afghanistan, and the northern States of Central Asia, and have been so for many centuries."—*Races of Afghanistan*, by *Bellew*, p. 103.

Ghoul, s. Ar. *ghūl*, P. *ghōl*. A goblin, ἔμπουσα, or man-devouring demon, especially haunting wildernesses.

c. 70. "In the deserts of Affricke yee shall meet oftentimes with fairies,* appearing in the shape of men and women; but they vanish soone away, like fantasticall illusions."—*Pliny*, by Ph. Holland, vii. 2.

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* There is no justification for this word in the Latin.

... In Malabar the word is applied to a vessel resembling a coffee-pot ... used to drink from ... alay dialect of Hind ... dian usage ... sun of tinned copper ... mmon use th ... (see under Chillumchee).

1814. "The Afghauns believe each of ... passenger whom chance may bring within his hearing."—Elphinstone, Caubul, ed. 1839, i. 291.

Ghurry, Gurree, s. Hind. *gharī*. A ... time, also the gong on which the time so indicated is struck. This latter is properly *ghariyāl*. Hence also a clock or watch, also the 60th ... hour.

(Ancient). "The magistrate having em...

... plate of brass, or very fine metal, which struck maketh a very great sound; this stroke or parcell of time they call a *Gree* ... the small ... till they call a Gree ... grees make a *Pur*, which ... three hours by our account."—H. ... in *H. II.* v. 31.

1700. "Ce un gariest une del ... heures ... qui est bien petite en comparaison des nôtres, car elle n'est que de vingt-neuf minutes et environ quarante-trois secondes."—*Lettres Edif.* xi. 233.

... 1791. ... guindia of gill ... *Correa, Lendas*, II. i. 218.

1582. "After all this the Captaine General ... they ... a ... which was brought ... amongst them."

... silver ... *Castañeda*, by N. L., f. 106.

1613. "At the English tables two servants attend after dinner with a **gindey** and ewer of silver or white copper."—*Pietro della Valle*, ii. 37.

... a tinned basin called a ... *Hart ... the ... alley* ...

Gingall, Jinjall, s. H. *janjāl*; a swivel or wall piece. A word of uncertain origin. It is in use with Europeans in China also.

Gingeli, Gingelly, &c. The common trade name for the seed and oil of *Sesamum indicum* ... There is a Hind. and Mahr. form *jinjlī*, but most probably this also is an Arabic name introduced by the Portuguese. The word appears to be Arab. *al-juljulān*, which was pronounced in Spain *aljonjolin*; whence Spanish *ajonjolí*, Italian ... Portug. ...

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* There is no justification for this word in the Latin.

. . . .

1814. "The Afghauns believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lonely dæmon, whom they call the . . . .

. . . . i. 291.

Ghurry, Gurree, s. Hin . . . .

so that it fills and sinks . . . time; also the gong on . . . time so indicated is struck. This latter is properly *gharīyāl*. Hence also a clock or watch; also the 60th part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a *ghari*. But in Anglo-Indian usage, the word is employed for an hour.*

(Ancient). "The magistrate, having em . . . .

1633. "First they take a great Pot of Water . . . . and putting therein a little Pot (this lesser pot having a small hole in the bottome of it), the water issuing into it having fill'd it, then they strike on a great plate of brasse, or very fine metal, which stroak maketh a very great sound; this stroak . . . . the . . . great . . . hour . . . *Hall* v. 51.

1700. "Or un **garl** est une de leurs heures, ...

. . . . . in.

Gindy, s. The original of this . . . to the Dravidian tongues, . . . *kindi*; Telugu, *gindi*, from v. *kinu*, 'to be . . . the original meaning is . . . ot, as opposed to a flat . . . ther the word is applied to a vessel resembling a coffee-pot without a handle, used to drink from. But in the Bombay dialect of Hind. . . . usage *gindi* means . . . of tinned copper, . . . in use there (see . . .

1561. ". . . **guindis** of gold . . ."—*Correa, Lendas*, II. i. 218.

1813. "At the English tables two servants attend after dinner with a **gindey** and ewer, of silver or white copper."—*Forbes, Or. Memoirs*, ii. 397.

1851. ". . . a tinned bason, called a **gendee** . . ."—*Burton, Scinde or the Unhappy Valley*, i. 6.

Gingall, Jinjall, s. H. *janjāl*, a swivel or wall piece; a word of uncertain origin. It is in use with Europeans in China also.

1818. "There is but one gun in the fort, but there is much and good sniping from matchlocks and **gingals** and four Europeans have been wounded."—*Elphinstone, Life*, ii. 31.

1829. "The moment the picket heard them, they fired their long **gingalls** which kill a mile off."—*Skipp's Memoirs*, iii. 40.

Gingeli, Gingelly, &c. The common trade name for the seed and oil of *Sesamum indicum*, v. *orientale*. There is a Hind. and Mahr. form *jinjalī*, but most probably this also is a trade name introduced by the Portu- . . . The word appears to be . . . *al-juljulān*, which was pro- . . . in Spain *aljonjolin*,* whence . . . *aljonjoli*, Italian *giuggiolino*, . . . Portug. *gergelim*, *zergelim*, . . . *jirjolino*, &c., in the . . . ndi *ajonjolí*. The pro- . . . is fol- . . .

1510. "Much grain grows here (at Zeila) . . . oil in great quantity, made not from olives, but from **zerzalino**."—*Varthema*, 86.

* *Pehr* is a watch; or fourth part of the night.

* *Dozy & Engelmann*, 145.

1552. "There is a great amount of **gergelim**."—*Castanheda*, 24.

1599. ". . . Oyle of **Zezeline**, which they make of a Seed, and it is very good to eate, or to fry fish withal."—*C. Fredericke*, ii. 358.

1606. "They performed certain anointings of the whole body, when they baptized, with oil of coco-nut, or of **gergelim**."—*Gouvea*, f. 39.

c. 1610. "I'achetay de ce poisson frit en l'huile de **gerselin** (petite semence comme nauete dont ils font huile) qui est de tres-mauvais goust."—*Mocquet*, 232.

c. 1661. "La gente più bassa adopra un' altro olio di certo seme detto **Tolselin**, che è una spezie del di setamo, ed è alquanto amarognolo."—*Viag. del P. Gio. Grueber*, in *Thevenot*, *Voyages Divers*.

1673. "Dragmes de Soussamo ou graine de **Georgeline**."—App. to *Journal d'Ant. Galland*, ii. 206.

1675. "Also much Oil of *Sesamos* or **Jujoline** is there expressed, and exported thence."—*T. Heiden*, *Vervaerlyke Schipbreuk*, 81.

1726. "From Orixa are imported hither (Pulecat), with much profit, Paddy, also . . . **Gingeli**-seed Oil . . . ."—*Valentijn*, *Chor.* 14.

" "An evil people, gold, a drum, a wild horse, an ill conditioned woman, sugar-cane, **Gergelim**, a Bellale (or cultivator) without foresight—all these must be wrought sorely to make them of any good."—Native Apophthegms translated in *Valentijn*, v. (*Ceylon*) 390.

1727. "The Men are bedaubed all over with red Earth, or Vermilion, and are continually squirting **gingerly** Oyl at one another."—*A. Ham.* i. 128.

1807. "The oil chiefly used here, both for food and unguent, is that of *Sesamum*, by the English called **Gingeli**, or sweet oil."—*F. Buchanan*, *Mysore*, &c. i. 8.

1874. "We know not the origin of the word **Gingeli**, which Roxburgh remarks was (as it is now) in common use among Europeans."—*Hanbury & Flückiger*, 426.

1875. "Oils, **Jinjili** or Til . . ."—*Table of Customs Duties, imposed on Imports into B. India*, up to 1875.

1876. "There is good reason for believing *that a considerable portion of the olive oil* of [illegible] or the ground-nu[illegible] ; large exports of [illegible] eral thousand tons of the sesamum seed, and ground-nuts in smaller quantities, are exported annually from the south of India to France, where their oil is expressed, and finds its way into the market, as olive oil."—*Suppl. Report on Supply of Drugs to India*, by Dr. Paul, India Office, March, 1876.

Ginger, s. The root of *Zingiber officinale*, Roxb. We get this word from the Arabic *zānjabīl*, Sp. *agengibre* (*al-zānjabīl*), Port. *gingibre*, Latin *zingiber* Ital. *zenzero*, *gengiovo*, and many other old forms.

The Sanskrit name is *sringavera*, professedly connected with *sringa*, 'a horn,' from the antler-like form of the root. But this is probably an introduced word shaped by this imaginary etymology. Though ginger is cultivated all over India, from the Himālaya to the extreme south,* the best is grown in Malabar, and in the language of that province (Malayālam) green ginger is called *inchi* and *inchi-ver*, from *inchi*, 'root.' *Inchi* was probably in an earlier form of the language *sinchi* or *chinchi*, as we find it in Canarese still *sunti*, which is perhaps the true origin of the Hind. *sonth* for 'dry ginger.'

It would appear that the Arabs, misled by the form of the name, attributed *zanjabīl* or *zinjabīl*, or ginger, to the coast of *Zinj* or Zanzibar; for it would seem to be ginger which some Arabic writers speak of as 'the plant of Zinj.' Thus a poet quoted by Kazwīnī enumerates among the products of India the *shajr al-Zānij* or *Arbor Zingitana*, along with shisham-wood, pepper, steel, &c. (see *Gildemeister*, 218). And Abulfeda says also: "At Melinda is found the plant of Zinj" (*Geog.* by Reinaud, i. 257). In Marino Sanudo's map of the world also (c. 1320) we find a rubric connecting *Zinziber* with *Zinj*. We do not indeed find ginger spoken of as a product of eastern continental Africa, though Barbosa says a large quantity was produced in Madagascar, and Varthema says the like of the Comoro Islands.

c. A.D. 65. "Ginger (Ζιγγίβερις) is a special kind of plant, produced for the most part in Troglodytic Arabia, where they use the green plant in many ways, as we do rue (πήγανον), boiling it and mixing it with drinks and stews. The roots are small, like those of *cyperus*, whitish, and peppery to the taste and smell . . ."—*Dioscorides*, ii. cap. 189.

c. A.D. 70. "This pepper of all kinds is most biting and sharpe . . . . The blacke is more kindly and pleasant . . . . Many have taken Ginger (which some call Zimbiperi and others **Zingiberi**) for the root of that tree; but it is not so, although in tast it somewhat resembleth pepper . . . . A

* "Rheede says: 'Etiam in sylvis et desertis reperitur' (*Hort. Mal.* xi. 10). But I am not aware of any botanist having found it wild. I suspect that no one has looked for it."—*Sir J. D. Hooker.*

pound of Ginger is c mmonly s ll at l rne fo b lem rs . . ."—*Hous, l y I h. H llan l* xii 7

c 620-630 " An l therein shall they be given to drink of a cup of wine mixed with the water of Zenjebil "—*The K ran*, ch lxxvi (l y Sal)

1298 " Good ginger (gengibre) also grows here (at Coilum, see Quilon) and it is known by the same name of C l m a after the country "—*Marco Polo*, Bk III ch 22.

c 1343 " Giengiovo si è di più maniere cioè belledi e colom . . e micchino e detti nomi portano per lo contrada, onde son . . .

Is . . .

duro cortice velati arundinum radices, quae fructum te . . . ex eis extrahitur gingiber, quod immixtum cineri ad solem . . . expositum, triduo exsiccatur "—*N . Conti* in *Poggio*.

Gingerly, s A . . . mentioned as passing in Arabian ports by *Milburn* i 87 91 We cannot trace its country or proper name

Gingham, s A kind of stuff defined in the *Draper's Dictionary* as made from cotton yarn dyed before being woven. The Indian ginghams were apparently sometimes of cotton mixt with some other material The origin of the word is obscure, and has been the subject of many suggestions Though it has long passed into the English language, it is on the whole most probable that, like chintz and calico the term was one originating in the Indian trade

We find it hardly possible to accept the derivation given by Littré from "*Guingamp* ville de Bretagne où il y a des fabriques de tissus This is also alleged, indeed in the *Large* . . . 8th edn which states . . . name of Guingamp that . . . that town manufactures of *ginghams* to which the town gives its name We may observe that the productions of Guingamp are of the Côtes-du-Nord generally are of *linen* a manufacture dating from the 15th century If it could be shown that *gingham* was either originally applied to . . . the word occurs . . . begin . . . ng to about the . . . possibl . . .

. . . suggests a . . . away "

The variegated striped and cross . . . have suggested the nam . . . a correspondent of *N & Q* . . . assigns the word to an . . . *ginghan*, a stuff which he alleges to be in universal use by Hindu women and a name which he constantly found when in judicial employment in Upper India to be used in . . .

. . . of striped or chequered East Indian *lynaments*," the last word being applied to cotton as well as linen stuffs equivalent to French *toile* The verb *ginggang* in Javanese is given as meaning "to separate to go away But this seems to throw no light on the matter, nor can we connect the name with that of a place on the northern coast of Sumatra, a little E. of Acheen, which we have seen written *Ging ham* (see *Leard's Wanderings* . . . 5 6 also *Horsb. Directory* . . . *Ind* . . . *and China Seas* 1852 pp 63 ? This place appears prominently as *Gingam* in a chart by W Herbert, 1752 . . . Bureau gives the follow . . .

. . . of the b . . . Daly Mesat . . .

"**Guingam.** So in some parts of the Kingdom (Portugal) they call the excrement of the Silkworm, *Bombicis excrementum*. **Guingão.** A certain stuff which is made in the territories of the Mogol. *Beirames*, **guingoens**, *Canequis*, &c. (*Godinho, Viagem da India*, 44)." Wilson gives *kindan* as the Tamil equivalent of *gingham*, and perhaps intends to suggest that it is the original of this word. The Tamil Dict. gives "*kindan*, a kind of coarse cotton cloth, striped or chequered."

c. 1567. Cesare Federici says there were at Tana many weavers who made "*ormesini* e **gingani** di lana e di bombaso"—ginghams of wool and cotton.—*Ramusio*, iii. 387*v*.

1602. "With these toils they got to Arakan, and took possession of two islets which stood at the entrance, where they immediately found on the beach two sacks of mouldy biscuit, and a box with some **ginghams** (*guingões*) in it."—*De Couto*, Dec. IV. liv. iv. cap. 10.

1615. "Captain Cock is of opinion that the **ginghams**, both white and browne, which yow sent will prove a good commodity in the Kinge of Shashmahis cuntry, who is a Kinge of certaine of the most westermost ilandes of Japon . . . and hath conquered the ilandes called The Leques."—*Letter appd. to Cocks's Diary*, ii. 272.

1726. In a list of cloths at Pulicat:
"*Gekeperde* **Ginggangs** (Twilled ginghams)
Ditto *Chialones* (shaloons?)"—*Valentijn*, *Chor*. 14.
Also
"Bore (?) **Gingganes** driedraad."—v. 128.

1770. "Une centaine de balles de mouchoirs, de pagnés, et de **guingans**, d'un très beau rouge, que les Malabares fabriquent à Gaffanapatam, où ils sont établis depuis très longtemps."—*Raynal*, *Hist. Philos.* ii. 15, quoted by *Littré*.

1781. "The trade of Fort St. David's consists in longcloths of different colours, sallamporees, morees, dimities, **ginghams**, and saccatoons."—*Carraccioli's L. of Clive*, i. 5.

,, "*Sadras* est renommé par ses **guingans**, ses toiles peintes; et *Paliacate* par ses mouchoirs."—*Sonnerat*, i. 41.

1793. "Even the **gingham** waistcoats, which striped or plain have so long stood their ground, must, I hear, ultimately give way to the stronger **kerseymere** (q.v.)."—*Hugh Boyd*, *Indian Observer*, 77.

1796. "**Guingani** are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain barks of trees."—*Fra Paolino*, *Viaggio*, p. 35.

Ginseng, s. A medical root which has an extraordinary reputation in China as a restorative, and sells there at prices ranging from six to 400 dollars an ounce. The plant is *Aralia Ginseng*, Benth. (N. O. *Araliaceae*). The second word represents the Chinese name *Jên-Shên*. In the literary style the drug is called simply *Shên*. And possibly *Jên* (or 'Man') has been prefixed on account of the forked radish, man-like aspect of the root. European practitioners do not recognize its alleged virtues. That which is most valued comes from Corea, but it grows also in Mongolia and Manchuria. A kind much less esteemed, the root of *Panax quinquefolium*, L., is imported into China from America. A very closely-allied plant occurs in the Himālaya, *A. Pseudo-Ginseng*, Benth. Ginseng is first mentioned by Alv. Semedo (Madrid, 1642).

Giraffe, s. English, not Anglo-Indian. Fr. *girafe*, It. *giraffa*, Sp. and Port. *girafa*, old Sp. *azorafa*, and these from Ar. *al-zarāfa*, a cameleopard. The Pers. *surnāpā*, *zurnāpā* seems to be a form curiously divergent, of the same word, perhaps nearer the original. The older Italians sometimes make *giraffa* into *seraph*. It is not impossible that the latter word, in its biblical use, may be radically connected with giraffe.

The oldest mention of the *animal* is in the Septuagint version of Deut. xiv. 5, where the word *zămăr*, rendered in the English Bible '*chamois*,' is translated καμηλοπάρδαλις; and so also in the Vulgate *camelopardalus*. We quote some other ancient notices of the animal, before the introduction of the word before us:

c. B.C. 20. "The animals called *camelopards* (καμελοπαρδάλεις) present a mixture of both the animals comprehended in this appellation. In size they are smaller than camels, and shorter in the neck; but in the distinctive form of the head and eyes. In the curvature of the back again they have some resemblance to a camel, but in colour and hair, and in the length of tail, they are like panthers."—*Diodorus*, ii. 51.

c. A.D. 20. "*Camelleopards* (καμηλοπαρδάλεις) are bred in these parts, but they do not in any respect resemble leopards, for their variegated skin is more like the streaked and spotted skin of fallow deer. The hinder quarters are so very much lower than the fore quarters, that it seems as if the animal sat upon its rump . . . . It is not, however, a wild animal, [illegible] beast; for it [illegible] position."—*Strabo*, Bk. XVI. iv. § 16. E. T. by *Hamilton and Falconer*.

c. A.D. 210. Athenaeus, in the description [illegible]

c. A.D. 220. [illegible Greek] —Oppian Cynegetica, iii. 461 s.

c. 380. "These also presented [illegible] among which besides other things a certain species of animal, of nature both extraordinary and wonderful. In size it was equal to a camel, but the surface of its skin marked with flower-like spots. Its hinder parts and the flanks were low, and like [illegible]

from the most prominent features of its body, the improvised name of camelopardalis."—Heliodorus Aethiopica, x. 27.

c. 940. "The most common animal in those countries is the giraffe (zarāfa) [illegible] some consider its origin to be a variety of the camel; others say it is owing to a union of the camel with the panther; others in short that it is a particular and distinct species, like the horse, the ass, or the ox, [illegible]

low stature, with short legs," &c. &c.—Masudi, iii. 3.

c. 1273. "Entre les autres joiaus que il (le Viel de la Montaigne) envoia au Roy, li envoia un olifant de cristal mout bien fait, et une beste que l'on apele orafle, de cristal aussi."—Joinville, ed. de Wailly, 250.

1271. "In the month of Jumada II a [illegible]

1298. "Mais il en ont giraffes assez qui naissent en leur pays."—Marco Polo, Pauthier's ed., p. 701.

1330. "Vidi in Kadro (Cairo) animal geraffan nomine, in anteriori parte multum elevatum, longissimum collum habens ita ut de tecto domus communis altitudinis comedere possit. Retro ita dependens est [illegible]

1384. "[illegible] la giraffa [illegible] a vedere una cosa molto contraffatta."—Simone Sigoli, Viaggio al Monte Sinai, 182.

1404. "When the ambassadors arrived [illegible] Hak. Soc. [illegible]

1471. "After this was brought foorthe a giraffa, which they call Giraffa, a beaste as long legged as a great horse, or rather more; but the hinder legges are halfe a foote shorter than the former." &c. (The Italian in Ramusio, ii., f. 102, has "una Ziraffa, la quale essi chiamano Zornapha over Giraffa").—Josafa Barbaro, in Travels to Tana, Hak. Soc. 54.

[illegible]

Christian church, commonly used on the Bengal side of India from Portuguese, itself a corruption of ecclesia. [illegible] Khān (c. 1750) speaking of the Portuguese at Hoogly, says they called their places of worship Kalīsā (Elliot, vii. 211). No doubt Kalīsā as well as

igreja, is a form of *ecclesia*, but the superficial resemblance is small, so it may be suspected that the Musulman writer was speaking from book-knowledge only.

Goa, n.p. Properly *Gowa*, and (Mahr.) *Goven*. The famous capital of the Portuguese dominion in India since its capture by Albuquerque in 1510. In earlier Eastern history and geography the place appears under the name of **Sandābūr** (Sundāpūr?), q.v.

Govā or *Kuva* was an ancient name of the southern Konkan (see in *H. H. Wilson's Works, Vishnu Purana*, ii. 164, note 20). We find the place called by the Turkish Admiral Sidi 'Ali **Gowai**-*Sandābūr*, which may mean "Sandābūr of Gova."

1391. In a copper grant of this date (S. 1313) we have mention of a chief city of Kankan (see **Concan**) called **Gowa** and **Gowāpūra**. See the grant as published by Major Legrand Jacob in *J. Bo. Br. R. As. Soc.* iv. 107. The translation is too loose to make it worth while to transcribe a quotation; but it is interesting as mentioning the reconquest of Goa from *Turushkas*, i.e., [illegible] We know [illegible] settlers at Hunāwar had taken the place about 1344.

1510 (but referring to some years earlier). "I departed from the city of Dabuli aforesaid, and went to another island which is about a mile distant from the mainland and is called **Goga**. . . . . In this island there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain who is called Savaiu, who has 400 mamelukes, he himself being also a mameluke."—*Varthema*, 115-116.

c. 1520. "In the Island of *Tissoury*, in which is situated the city of **Goa**, there are 31 aldeas, and these are as follows. . . ."—In *Archiv. Port. Orient.*, fascic. 5.

c. 1554. "At these words (addressed by the Vizir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said: 'Malediction! You have found me with my fleet gone to wreck, but please God in his mercy, before long, under favour of the Pādshāh, you shall be driven not only from Hormuz, but from Diu and **Gowa** too!'"—*Sidi 'Ali Kapudān*, in *J. Asiat.*, Ser. I., tom ix. 70.

1602. "This island of **Goa** is so old a place that one finds nothing in the writings of the Canaras (to whom it always belonged) about the beginning of its population. But we find that it was always so frequented by strangers that they used to have a proverbial saying: 'Let us go and take our ease among the cool shades of **Goe** *moat*,' which in the old language of the country means 'the cool fertile land.'"—*Couto*, IV. x., cap. 4.

1648. "All those that have seen *Europe* and *Asia* agree with me that the Port of **Goa**, the Port of *Constantinople*, and the Port of *Toulon*, are three of the fairest Ports of all our vast continent."—*Tavernier*, E.T., ii. 74.

Goa Plum. The fruit of *Parinarium excelsum*, introduced at Goa from Mozambique, called by the Portuguese *Matomba*. "The fruit is almost pure brown sugar in a paste" (*Birdwood, MS.*).

Goa Potato. *Dioscorea aculeata* (*Birdwood, MS.*).

Goa Powder. This medicine, which in India is procured from Goa only, is invaluable in the virulent eczema of Bombay, and other skin diseases. In eczema it sometimes acts like magic, but smarts like the cutting of a knife. It is obtained from *Andira Araroba* (N. O. *Leguminosae*), a native (we believe) of S. America. The active principle is Chrysophanic acid (*Commn. from Sir G. Birdwood*).

Goa Stone. A factitious article which was in great repute for medical virtues in the 17th century. See quotation below from Mr. King. Sir G. Birdwood tells us it is still sold in the Bombay Bazar.

1673. "The *Paulistines* enjoy the biggest of all the Monasteries at St. Roch; in it is a Library, an Hospital, and an Apothecary's Shop well furnished with Medicines, where *Gasper Antonio*, a Florentine, a Lay-Brother of the Order, the Author of the **Goa-Stones**, brings them in 50,000 *Xerephins*, by that invention Annually; he is an Old Man, and almost Blind."—*Fryer*, 149-150.

1711. "**Goa Stones** or *Pedra de Gasper Antonio*, are made by the Jesuits here: They are from ½ to 8 Ounces each; but the Sise makes no Difference in the Price: We bought 11 Ounces for 20 *Rupees*. They are often counterfeited, but 'tis an easie Matter for one who has seen the right Sort, to discover it . . . *Manoock's* Stones at Fort St. George *come the nearest to them* . . . . both Sorts are deservedly cried up for their Vertues."—*Lockyer*, 268.

1867. "*The* **Goa-Stone** was *in the* 16th (?) and 17th centuries as much *in repute as* the Bezoar, and for similar virtues; . . . . It is of the shape and size of a duck's egg, has a greyish metallic lustre, and though hard, is friable. The mode of employing it was to take a minute dose of the powder scraped from it in one's drink every morning . . . So precious was it esteemed that *the great* usually carried it about with them in a casket of gold filigree."—*Nat. Hist. of Gems*, by *C. W. King, M.A.*, p. 256.

Godavery, n.p. Skt. *Godāvarī*, 'giving kine.' Whether this name

quasi debaixo do chão" ("almost under ground"), but this is seldom the case.

1552. ". . . and ordered them to plunder many **godowns** (*gudoes*) in which there was such abundance of clove, nutmeg, mace, and sandal wood, that our people could not transport it all till they had called in the people of Malacca to complete its removal."—*Castanheda*, iii. 276-7.

1561. ". . . . **Godowns** (*Gudões*), which are strong houses of stone, having the lower part built with lime."—*Correa*, II. i. 236.

(These two quotations both refer to events in 1511.)

1570. ". . . . but the merchants have all one house or *Magazon*, which house they call **Godon**, which is made of brickes."—*Caesar Frederike*, in Hak.

1585. "In the Palace of the King (at Pegu) are many magazines both of gold and of silver. . . . Sandalwood, and lign-aloes, and all such things, have their *gottons* (**gottoni**), which is as much as to say separate chambers."—*Gasparo Balbi*, f. 111.

1613. "As fortelezas e fortificaçőes de Malayos ordinariamente erão aedifficios de matte entaypado, de que havia muytas casas e armenyas ou **godoens** que são aedifficios sobterraneos, em que os mercadores recolhem as roupas de Choromandel per il perigo de fogo."—*Godinho de Eredia*, 22.

1615. "We paid Jno. Dono 70 *taies* or plate of bars in full payment of the fee symple of the **gadongo** over the way, to westward of English howse, whereof 100 *taies* was paid before."—*Cocks*, i. 39.

1634.
"Virão das ruas as secretas minas
* * * *
Das abrazadas casas as ruinas,
E das riquezas os **gudões** desertos."
Malacca Conquistada, x. 61.

1680. "Rent Rowle of Dwelling Houses, **Goedowns**, etc., within the Garrison in Christian Town."—In *Wheeler*, i. 253-4.

1683. "I went to ye Bankshall to mark out and appoint a Plat of ground to build a **Godown** for ye Honble. Company's Salt Petre."—*Hedges* (*MS.*), March 5.

1696. "Monday, 3rd August. The Choultry Justices having produced examinations taken by them concerning the murder of a child in the Black town, and the robbing of a **godown** within the walls:—it is ordered that the Judge-Advocate do cause a session to be held on Tuesday the 11th for the trial of the criminals."—*Official Memorandum* in *Wheeler*, i. 303.

1809. "The Black Hole is now part of a **godown** or warehouse: it was filled with goods, and I could not see it."—*Ld. Valentia*, i. 237.

1880. "These '**Godowns**' . . . . are one of the most marked features of a Japanese town, both because they are white where all else is gray, and because they are solid where all else is perishable."—*Miss Bird's Japan*, i. 264.

Goglet, Guglet, s. A water-bottle; usually earthenware, of globular body with a long neck, the same as what is called in Bengal more commonly a **Surāhī** (see **Serai, b**). This is the usual form now; the article described by Linschoten and Pyrard, with a sort of cullender mouth and pebbles shut inside, was somewhat different. Corrupted from the Port. *gorgoleta*, the name of such a vessel. The French have also in this sense *gargoulette*, and a word *gargouille*, our medieval *gurgoyle*; all derivations from *gorga*, *garga*, *gorge*, 'the throat,' found in all the Romance tongues.

Tom Cringle shows that the word is used in the W. Indies.

1598. "These cruses are called **Gorgoletta**."—*Linschoten*, 60.

1599. In *Debry*, vii. 28, the word is written **Gorgolane**.

c. 1610. "Il y a une pièce de terre fort delicate, et toute percée de petits trous façonnez, et au dedans y a de petites pierres qui ne peuvent sortir, c'est pour nettoyer le vase. Ils appellent cela **gargoulette**: l'eau n'en sorte que peu à la fois."—*Pyrard de la Val*, ii. 43.

1648. "They all drink out of **Gorgelanes**, that is out of a Pot with a Spout, without setting the Mouth thereto."—*T. Van Spilbergen's Voyage*, 37.

c. 1670. "Quand on est à la maison on a des **Gourgoulettes** ou aiguières d'une certaine pierre poreuse."—*Bernier* (ed. Amst.) ii. 214.

1688. "L'on donne à chacun de ceux que leur malheur conduit dans ces saintes prisons, un pot de terre plein d'eau pour se laver, un autre plus propre de ceux qu'on appelle **Gurguleta**, aussi plein d'eau pour boire."—*Dillon*, *Rel. de l'Inquisition de Goa*, 135.

c. 1690. "The Siamese, Malays, and Macassar people have the art of making from the larger coco-nut shells most elegant drinking vessels, cups, and those other receptacles for water to drink called **Gorgelette**, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldive cocos."—*Rumphius*, I. iii.

1698. "The same way they have of cooling their Liquors, by a wet cloth wrapped about their **Gurgulets** and Jars, which are vessels made of a porous Kind of Earth."—*Fryer*, 47.

1726. "However, they were much astonished that the water in the **Gorgolets** in that tremendous heat, especially out of doors, was found quite cold."—*Valentijn*, *Choro.* 59.

1829. "Dressing in a hurry, find the drunken bheesty . . . has mistaken your boot for the **goglet** in which you carry your

of northern etymology was a corruption of some indigenous name we know not. It is remarkable how the Godavery is ignored by writers and mapmakers till a comparatively late period, with the notable exception ... de Castro, in a work, ... published till 1843 ... trace of the coasts of the Ind... ix. cap. 1) mentions ... as a place adjoining a C... same name (which appear... much ... but tak... so far ... his list ... the *Ponto de* Guadovaryn, but not of the river. Nor does his map show the latter, though showing the Kistna distinctly. The small general map of India in "*Cambridge's Acc. of the War in India*" 1761, confounds the sources of the Godavery with those of the Mahanadi (of Orissa) and carries the latter on to combine with the western rivers of the Ganges Delta. This was ...

"The Godavery river, or Gonga Godowry commonly called Ganga in European maps, and sometimes Ganj in Indian histories, has generally been represented as the same river with that of Cattack.

...

... tory.

1538. "The noblest rivers of this province (Decan) ... Crusna (Kristna), in many places known as Hinagar ... otherwise ... Ganga ... Of these the ... the Orixa territory and ... the Godavary ... Cambay at ... *Castro, Primeiro Roteiro ... India*, 116 & 7.

c. 1590. "Here (in Berar) are rivers in abundance, especially the Ganga of Gotam, which they also call Godavari. The Ganga of Hindustan they dedicate to Mahadeo, but this Ganga to Gotam. And they tell wonderful legends of it, and pay it great ...

... An absurd corruption ... to be applied by car... n the old settlements in the Malay countries to the young women of the land. It is Malay *gadis*, a virgin.'

c. 1772.

"And then how strange, at night opprest
By toils, with songs are lulled to rest;
Of rural goddesses the guest,
Delightful!"
W. Marsden, in Memoirs, 14.

1784. "I had at one of these entertain... ion of a ... 'If she ... 'I would ... much less for my wife.'"—*Marsden's H. of Sumatra*, 2nd ed., 230.

Godown, s. A warehouse for goods and stores, an outbuilding used for ...

... d in the same sense of store... ' but also in that of a house ... f brick or stone. Still the word appears to have come primarily from the South of India, where in Telugu *gidangi*, in Tamil *kidangu*, signify 'a place where goods lie,' from *kidu*, 'to lie.' It appears also in Singhalese as *gudama*. It is ... very ancient, and when the Portuguese first appeared at Malacca they found there ... India (see s.v. Kling).

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1570. "... but the merchants have all one house or *Magazon*, which house they call **Godon**, which is made of brickes."—*Cæsar Frederike*, in *Hak.*

1585. "In the Palace of the King (at Pegu) are many magazines both of gold and of silver ... Sandalwood, and lign-aloes, and all such things, have their own **gottoni**, which is as much as to say separate chambers."—*Gasparo Balbi*, f. 111.

1613. "As fortelezas e fortificaçoẽs do Malayos ordinariamente erão aedificadas de matto entre paços, de que havia muytas casas e atté cujas os **godoens** que são aedificios subterraneos, em que os mercadores recolhem as roupas de Choromandel per il perigo do fogo."—*Godinho de Eredia*, 22.

1615. "We paid Jno. Dono 70 *taies* or plate of bars in full payment of the fee symple of the **gadongo** over the way, to westward of English house, whereof 100 *taies* was paid before."—*Cocks*, i. 30.

1634.

"Virão das ruas as secretas minas
*   *   *   *
Das alcaçadas casas as ruinas,
E das riquezas os **gudões** desertos."
Malaca Conquistada, x. 61.

1680. "Rent Rowle of Dwelling Houses, **Goedowns**, etc., within the Garrison in Christian Town."—In *Wheeler*, i. 253-4.

1683. "I went to ye Bankshall to mark out and appoint a Plat of ground to build a **Godown** for ye Honble. Company's Salt Petre."—*Hedges* (*MS.*), March 5.

1696. "Monday, 3rd August. The Choultry Justices having produced examinations taken by them concerning the murder of a child in the Black town, and the robbing of a **godown** within the walls:—it is ordered that the Judge-Advocate do cause a session to be held on Tuesday the 11th for the trial of the criminals."—*Official Memorandum* in *Wheeler*, i. 303.

1809. "The Black Hole is now part of a **godown** or warehouse: it was filled with goods, and I could not see it."—*Ld. Valentia*, i. 237.

1880. "These '**Godowns**' ... are one of the most marked features of a Japanese town, both because they are white where all else is gray, and because they are solid where all else is perishable."—*Miss Bird's Japan*, i. 264.

Goglet, Guglet, s. A water-bottle; usually earthenware, of globular body with a long neck, the same as what is called in Bengal more commonly a **Surāhī** (see **Serai, b**). This is the usual form now; the article described by Linschoten and Pyrard, with a sort of cullender mouth and pebbles shut inside, was somewhat different. Corrupted from the Port. *gorgoleta*, the name of such a vessel. The French have also in this sense *gargoulette*, and a word *gorgouille*, our mediæval *gargoyle*; all derivations from *gorga*, *garga*, *gorge*, 'the throat,' found in all the Romance tongues.

Tom Cringle shows that the word is used in the W. Indies.

1598. "These cruses are called **Gorgoletta**."—*Linschoten*, 60.

1599. In *De Bry*, vii. 23, the word is written **Gorgolane**.

c. 1610. "Il y a une pièce de terre fort delicate, et toute percée de petits trous façonnez, et au dedans y a de petites pierres qui ne peuvent sortir, c'est pour nettoyer le vase. Ils appellent cela **gargoulette**: l'eau n'en sort que peu à la fois."—*Pyrard de la Val*, ii. 13.

1648. "They all drink out of **Gorgelanes**, that is out of a Pot with a Spout, without setting the Mouth thereto."—*T. Van Spilbergen's Voyage*, 37.

c. 1670. "Quand on est à la maison on a des **Gourgoulettes** ou aiguières d'une certaine pierre poreuse."—*Bernier* (ed. Amst.) ii. 214.

1688. "L'on donne à chacun de ceux que leur malheur conduit dans ces saintes prisons, un pot de terre plein d'eau pour se laver, un autre plus propre de ceux qu'on appelle **Gurguleta**, aussi plein d'eau pour boire."—*Dillon, Rel. de l'Inquisition de Goa*, 135.

c. 1690. "The Siamese, Malays, and Macassar people have the art of making from the larger coco-nut shells most elegant drinking vessels, cups, and those other receptacles for water to drink called **Gorgeletta**, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldive cocos."—*Rumphius*, I. iii.

1698. "The same way they have of cooling their Liquors, by a wet cloth wrapped about their **Gurgulets** and Jars, which are vessels made of a porous Kind of Earth."—*Fryer*, 47.

1726. "However, they were much astonished that the water in the **Gorgolets** in that tremendous heat, especially out of doors, was found quite cold."—*Valentijn*, *Choro.* 59.

1829. "Dressing in a hurry, find the drunken bheesty ... has mistaken your boot for the **goglet** in which you carry your

of late glorious (now most ... *Ormus*."—*Sir T. Herbert*, 121

Fryer in another place (marginal rubric, p. 231) says "Gombroon Ware, made of Earth, the best next China." Was this one of the sites of manufacture of the Persian porcelain now so highly prized?

1727. "This Gombroon was formerly a Fishing Town, and when *Shaw Abbas* began to build it, had its Appellation from the *Portuguese* in Derision, because it was a good place for catching Prawns and Shrimps which they call Camerong."—*A. Ham.* i. 92.

when he was still a prisoner ... war we have laid before his Majesty a true state of the case."—In *Long*, 288.

Gomu... substanc... forming ...

also fur... writing, ... poisoned arrows used with the blowtube. The name of the palm itself in Malay is *anau*.* *See* **Sagwire**. There is a very interesting account of this palm in *Rumphius, Herb. Amb.* i. pl. xiii. Dampier speaks of the fibre thus.

... certain Trees, almost like the Coco-trees. This sort comes mostly from the Island of Timor."—i. 295.

... of thin bell-metal which, when struck with a ... t, yields musical sounds, and is used ... the farther east as a substitute for a bell.

Marcel Devic says that the word exists in all the languages of the Archipelago. He defines it as an ... instrument ...

... systems of *gongs* variously arranged form harmonious musical instruments among the Burmese, and still more elaborately among the Javanese.

The word is commonly applied by Anglo-Indians also to the Hindi *ghaṛī* (or *gharī*) or *ghaṛī*, a thicker metal disc, not musical, used in India for striking the hour (see **Gurry**). The ... being used to strike the hour ... and the word applied by Fryer (like ... or interval

... of ... lay the ... which is an Instrument of War that sound like a bell." (This was in Africa, near Benguela.) *Advent. of Andrew Battel*, in *Purchas*, ii. 970.

1686. In the Sultan's Mosque (at Mindanao) there is a great Drum with but one Head, called a Gong, which is instead of a Clock. This Gong is beaten at 12 a Clock, at 3, 6, and 9."—*Dampier*, i. 333.

1750-52. "Besides these (in China) they have little drums, great and small kettle-drums, gongs ...

With gong and tymbalon's tremendous ... ... *Lalla Rookh, Mokanna*.

Tremendous sham poetry!

1878. "... les ... ... gongs ...
... *—A. Daudet, Le Nabab*, ch. 4.

Goodry, s. A quilt. Hind. *gudrī*.

1598. "They make also faire coverlets, which they call Godoriins [or] Colchas, which are very faire and pleasant to the eye, stitched with silk ... of all colours and stitchings."—*Linschoten*, ch. 9.

c. 1610. "Les matelats et ... tures sont de ... de ... ... gnee ..."

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* ... *anau* ...

Ils appellent cela **Gouldrins**."—*Pyrard de Laval*, ii. 3.

Googul, s. Hind. *gugal* (Sansk. *guggula* and *guggulu*). The aromatic gum-resin of the *Balsamodendron Mukul*, Hooker (*Amyris agallocha*, Roxb.), the *mukl* of the Arabs, and generally supposed to be the *bdellium* of the ancients. It is imported from the Beyla territory, west of Sind (see Bo. Govt. Selections (N.S.), No. xvii., p. 326). *See* **Bdellium**.

1525. (Prices at Cambay). "**Gugall** d'ormuz (the maund), 16 *fedeas*."—*Lembrança*, 43.

1813. "**Gogul** is a species of bitumen much used at Bombay and other parts of India, for painting the bottom of ships."—*Milburn*, i. 137.

Goojur, n.p. H. *Gūjar* (Skt. *Gurjjara*). The name of a great Hindu clan, very numerous in tribes and in population over nearly the whole of Northern India, from the Indus to Rohilkhand. In the Dehli territory and the Doab they were formerly notorious for thieving propensities; and they are never such steady and industrious cultivators as the *Jāts*, among whose villages they are so largely interspersed. In the Punjab they are Mahommedans. Their extensive diffusion is illustrated by their having given name to Gujarāt (see **Goozerat**) as well as to *Gujrāt* and *Gujrānwālā* in the Punjab. And during the last century a great part of Sahārunpūr District in the Northern Doāb was also called *Gujrāt* (see *Elliot's Races*, by Beames, i. 99, *seqq.*).

Goolail, s. A pellet-bow; P. Hind. *ghulel*.

In Shakspeare we have Sir Toby exclaiming: "O for a *stone-bow* to hit him in the eye!" and in Beaumont and Fletcher: 1611.

"Children will shortly take him for a wall,
And set their *stone-bows* in his forehead."
A King and No King, V . .

Goolmaul, and sometimes **Goolmool**, s. A muddle, confusion. Hind. *gul-māl karnā*, to make a mixture or mess.

Goont, s. Hind. *gūnth* and *gūṭh*. A kind of pony of the N. Himālayas, strong but clumsy.

c. 1590. "In the northern mountainous districts of Hindustan, a kind of small but strong horses is bred, which is called **gūṭ**; and in the confines of Bengal, near Kúch, another kind of horses occurs, which rank between the gūt and Turkish horses, and are called **Tanghan** (see **Tangan**); they are strong and powerful."—*Āīn*, i. 133.

1609. "On the further side of *Ganges* lyeth a very mighty Prince, called *Raiaw Rodorow*, holding a mountainous Countrey . . . . thence commeth much Muske, and heere is the great breed of a small kind of Horse, called **Gunts**, a true travelling scale-cliffe beast."—*W. Finch* in *Purchas*, i. 438.

1831. "In Cashmere I shall buy, without regard to price, the best **ghounte** in Tibet."—*Jacquemont's Letters*, E. T., ii. 12.

Gooroo, s. Hind. *gurū*, from Sansk. *guru*; a spiritual teacher, a (Hindu) priest.

(Ancient.) "That brahman is called **guru** who performs according to rule the rites on conception and the like, and feeds (the child) with rice (for the first time)."—*Manu*, ii. 142.

c. 1550. "You should do as you are told by your parents and your **Guru**."—*Rāmāyana* of Tulsi Dās, by *Growse* (1878), 43

1626 "There was a famous Prophet of the Ethnikes, named **Goru**."—*Purchas, Pilgrimage*, 520.

1700. ". . . je suis fort surpris de voir à la porte . . . le Pénitent au colier qui demandoit à parler au **Gourou**."—*Lettres Edif.*, x. 95.

1810. "Persons of this class often keep little schools . . . and then are designated **gooroos**; a term implying that kind of respect we entertain for pastors in general."—*Williamson, V. M.*, ii. 317.

1822. "The Adventures of the **Gooroo** Paramartan: a tale in the Tamul Language" (translated by B. Babington from the original of Padre Beschi, written about 1720-1730), London.

1867. "Except the **guru** of Bombay, no priest on earth has so large a power of acting on every weakness of the female heart as a Mormon bishop at Salt Lake."—*Dixon's New America*, 330.

Goorul, s. H. *gural*; the Himalayan chamois; *Nemorhoedus Goral* of Jerdon.

Goozerat, Guzerat, n.p. The name of a famous province in Western India, Skt. *Gurjjara* [illegible]. Prakrit forms [illegible], taking its name from the *Gūjar* tribe (see **Goojur**). The name covers the British districts of Surat, Broach, Kaira, Pānch Mahals, and Ahmedābād, besides the territories of the Gaekwar of Baroda (*see* **Guicowar**) and a multitude of native States. It is

t) it.—*Iderins Bouddh.*, in 166.

1298. Gozurat is a great kingd m. ... The people are the most desperate ... in existence ...—*Marco Polo* Bk iii ch 26.

c 1300 Guzerat, wh ch is a large country within which are Kambay, Somnát, Kanken Tana, and several other cities and towns. "—*Rashiduddin* in *Elliot*, i. 67

1300 The Sultan despatched Ulugh Khan to Ma'bar and Gujarat for the destruction of the idol temple of Somnat, on the 20th of Jumáda-l awwal, 698 H —*Amir Khusrú* in *Elliot*, iii. 74

... "At last we made the land of Guchrát in Hindustan."—*Sidi Ali* p 79

The name is sometimes used by the old writers for the people and especially for the Hindu merchants or Banyans (q v) of Guzerat See ... p. 440 and passim

1616. At night, after supper he comes down to the Guzelcan, a faire Court wherein ... erected of free stone"—*Sir T. Roe*, in *Purchas*, ii.

The thirteenth, at night I went to the Gussell Chan where is best opportunite to doe business, and tooke with me the *Italian*, determining to walk no longer in darkness but to prove the King.—*Ibid*, p 543.

c 1660. From the great Hall of the ... a more retired Place called the Goselkana, that is, the place to wash in. But few are suffered to enter there. ... There it is where the King is seated in a chair ... and giveth a more particular Audience to his Officers."—*Bernier*, E. T., p. 86.

Gopura, s. The meaning of this word in Sansk. is a city gate. But ...

the precinct of a temple. See *Fergusson's Indian and Eastern Architecture* 325 &c

This feature is not, in any of these, ... been ... under than the ... and was no doubt ...

1862. The gopurams or towers of the great pagoda."—*Markham, Peru and India*, 408.

Gora, s. Hind *gorá* fair complexioned. A white man a European soldier any European who is not a sahib (q v) Plural *gora log*, white people

Gorawallah, s. Hind. *ghorá-wala* (*ghora*, a horse). A groom or horsekeeper used at Bombay. On the Bengal side **syce** (q v) is always used on the Madras side **horsekeeper** (q v)

c 1848. On approaching the different points, one knows ... is at hand for her Gorahwallahs wear green and gold pugrees."—*Chow-Chow*, i. 11

Gorayt, s. Hind. *gorait*, a village ... and messenger, one of the establishment employed ... in Upper India.

... **Goordore**, s. A kind of boat in Bengal described by Ives as "a vessel push d on by paddles." Etym obscure. *Ghurdaur* is a horse-race, a race course. Was it originally a racing boat?

1757 To get two bollas (q v) a goordore, and 87 dandies (q v) from the Nazir." *Ives*, 157

Gosain, Gossyne s Hind and Mahr *Gosain Gosá Gusáí* &c. from Sansk. *Goswámí*, Lord of passions (lit. Lord of cows) or one who is supposed to have subdued his passions and renounced the world. Applied in various parts of India to different kinds of persons not necessarily celibates, but professing a life of religious mendicancy, and including some ...

... My Lord ... Teshu Lama ... in the Gosain."—*Bogle*, in *Markham's Tibet*, 16.

c 1781 "It was at this time in the ... a Gosine, or Hindoo ..."*—*Hodges*, 112.

* The ... of ... by H ...

1826. "I found a lonely cottage with a light in the window, and being attired in the habit of a **gossein**, I did not hesitate to request a lodging for the night."—*Pandurang Hari*, 399.

Gosbeck, Cosbeague, s. Besides what the quotations indicate we can say nothing. The word suggests some form like *Ghāzi-Beg*; but we cannot trace it. It is spoken of in Persia (at Gombroon and elsewhere).

c. 1630. "The *Abbasee* is in our money sixteene pence; *Larree* ten pence; *Mamoodee* eight pence; *Shahee* foure pence; *Saddee* two pence; *Bistee* two pence; double **Cozbeg** one penny; single **Cozbeg** one half-penny; *Fluces* are ten to a **Cozbeg**."—*Sir T. Herbert*, ed. 1638, p. 231.

1673. "A Banyan that seemingly is not worth a **Gosbeck** (the lowest coin they have).—*Fryer*, 113. See also, pp. 313, 407.

" "10 Cosbeagues is 1 Shahee; 4 Shahees is one Abassee or 16*d*."—*Ib*. 211.

1711. "10 *Coz.* or *Pice*, a Copper Coin, are 1 Shahee."—*Lockyer*, 241.

1727. "1 *Shahee* is . . 10 **Gaaz** or **Cosbegs**."—*A. Ham.*, ii. 311.

1752. "10 **cozbaugues** or Pice (a Copper Coin) are 1 Shatree" (read *Shahee*).—*Brooks*, p. 37.

See also in *Hanway*, vol. i. p. 292, **Kazbegie**.

1825. "A toman contains 100 mamoodies; a new abassee, 2 mamoodies or 4 shakees . . . a shakee, 10 **coz** or **cozbaugues**, a small copper coin."—*Milburn*, 2nd ed., p. 95.

Gosha. adj. Used in some parts, as an Anglo-Indian technicality, to indicate that a woman is secluded, and cannot appear in public. It is short for *gosha-nishīn* (Pers.), 'sitting in a corner;' and is much the same as *parda-nishīn* (v. **purdani-sheen**).

a. Gour, s. Hind. *gāur* and *gāurī gāī* (but not in the dictionaries). The great wild ox *Gavaeus Gaurus*, Jerd., the same as **Bison** (q. v.).

1806. "They erect strong fences, but the buffaloes generally break them down. . . . They are far larger than common buffaloes. There is an account of a similar kind called the **Gore**; one distinction between it and the buffalo is the length of the hoof."—*Elphinstone* in *Life*, i. 156.

b. Gour, s. Properly Can. *gaud*, *gaur*, *gauda*. The head man of a village in the Canarese-speaking country; either as corresponding to *patel* (see **Patil**) or to the **Zemindar** of Bengal.

c. 1800. "Every Tehsildary is let out in villages to the **Gours** or farmers."—In *Munro's Life*, iii. 92.

c. Gour, n.p. *Gaur*, the name of the medieval capital of Bengal, which lay immediately south of the modern civil station of Malda, and the traces of which, with occasional Mahommedan buildings, extend over an immense area, chiefly covered with jungle. The name is a form of the ancient *Gauḍa*, meaning (it is believed) 'the country of sugar,' a name applied to a large part of Bengal, and specifically to the portion where these remains lie. It was the residence of a Hindu dynasty, the Senas, at the time of the early Mahommedan invasions, and was popularly known as *Lakhnāotī*; but the reigning king had transferred his seat to Nadiya (70 m. above Calcutta) before the actual conquest of Bengal in the last years of the 12th century. Gaur was afterwards the residence of several Mussalman dynasties.

1536. "But Xercansor* after his success advanced along the river till he came before the city of **Gouro** to besiege it, and ordered a lodgment to be made in front of certain varandas of the King's Palace which looked upon the river; and as he was making his trenches certain Rumis who were resident in the city, desiring that the King should prize them highly (*d'elles fizesse cabedal*) as he did the Portuguese, offered their service to the King to go and prevent the enemy's lodgment, saying that he should also send the Portuguese with them."—*Correa*, iii. 720.

1553. "The chief city of the Kingdom (of Bengala) is called **Gouro**. It is situated on the banks of the Ganges, and is said to be 3 of our leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for its defence, and on the landward faces a wall of great height . . . the streets are so thronged with the concourse and traffic of people . . . that they cannot force their way past . . . a great part of the houses of this city are stately and well-wrought buildings."—*Barros*, IV. ix. cap. 1.

1586. "From Patanaw I went to Tanda which is in the land of the **Gouren**. It hath in times past been a kingdom, but is now subdued by Zelabdin Echebar. . . ."—*R. Fitch* in *Hakluyt*, ii. 389.

1683. "I went to see ye famous Ruins of a great Citty and Pallace called **GOWRE** . . . we spent 3½ hours in seeing ye ruines especially of the Pallace which has been . . in my judgment considerably bigger and more beautifull than the Grand Seignor's Seraglio [at Constantinople or any other

* *i.e.* Sher Khān Sur, afterwards King of Hindostan as Sher Shāh.

Pallace that I have seen in ... *Helps*, May 16.

Governor's Straits, n. p. ... the name applied by the ...

1615. "The Governor sailed from Manilha in March of this year with 10 galleons and 2 galleys. . . . . Arriving at the Straits of Sincapur * * * * and passing by a new strait which since has taken the name of ...

Tanjong bellong on the Continent, is the entrance of the Streights of *Sincapure* before mentioned, an Inlet into the Streights of Governadore, the largest and easiest Passage into the *China* Seas."—*A. Ham.* ii. 122.

1841. "Singapore Strait, called Governor Strait, or New Strait, by the French and Portuguese."—*Horsburgh*, 5th ed., ii. 2..

Gow, Gaou, s. Dakh. H. *gāo*. An ancient measure of distance preserved in S. India and Cey... island, where the ... the one ... is a mea... English miles. It is Pali *gavuta*, one quarter of a *yojana*, and that again is the Sansk. *garyūti* with the same mean-

tion, but the explanation is probably modern and incorrect. The *yojana* with which the *gau* is correlated, apparently ... really to be 'a yoking,'

1676. "They measure the distances of places in India by Gos and *Cosses*. A Gos is about 4 of our common leagues, and a *Coss* is one league. —*Tavernier*, E. T., ii. 30.

... mitted to be shorter than for one to four ... thened, but on the whole the average may be taken *under four miles*."—*Tennent's Ceylon*, 4th ed., i. 467.

Grab, s. This name, now almost

... of etymology which works from inner consciousness would probably say "This term has always been a puzzle to the English in India. The fact is that it was a kind of vessel much used ... rub all ..." But

The Rev. Howard Malcom, in a glossary attached to his *Travels*, defines it as "a square-rigged Arab vessel, ...

... masts, a sharp ... But originally the word seems, beyond question, to have been an Arab name for a *galley*. The proper word is Arab. *ghurāb*, 'a raven,' though adopted into Malayalam

1181. "A vessel of our merchants . . . making sail for the city of Tripoli (which God protect) was driven by the winds on the shore of that country, and the crew being in want of water, landed to procure it, but the people of the place refused it unless some corn were sold to them. Meanwhile there came a **ghurāb** from Tripoli . . . which took and plundered the crew, and seized all the goods on board the vessel."*—*Arabic letter from* Ubaldo, *Archbishop* and *other authorities of* Pisa, *to the Almohad Caliph* Abu Yak'ub Yusuf in *Amari, Diplomi Arabi*, p. 8.

The Latin contemporary version runs thus:

"Cum quidam nostri cari cives de Siciliâ cum carico frumenti ad Tripolim venirent, tempestate maris et vi ventorum compulsi, ad portum dictum Macri devenerunt; ibique aquâ deficiente, et cum pro eâ auriendâ irent, Barbarosi non permiserunt eos . . . nisi prius eis de frumento venderent. Cumque inviti eis de frumento venderent *galea* vestra de Tripoli armata," &c.—(*Ibid.*, p. 269.)

c. 1200. **Ghurāb**, Cornix, Corvus, galea.

* * * *

Galea, Ghurāb, Gharbān. — *Vocabulista Arabico* (from Riccardian Library), pubd. Florence, 1871, pp. 148, 404.

1343. "Jalansi . . . sent us off in company with his son, on board a vessel called *al-'Ukairi*, which is like a **ghorāb**, only more roomy. It has 60 oars, and when it engages is covered with a roof to protect the rowers from the darts and stone-shot." —*Ibn Batuta*, iv. 59.

1554. In the narrative of Sidi 'Ali Kapudān, in describing an action that he fought with the Portuguese near the Persian Gulf, he says the enemy's fleet consisted of 4 barques as big as **carracks** (q. v.), 3 great **ghurābs**, 6 Karāwals (see **Caravel**) and 12 smaller **ghurābs** or galliots (see **Gallevat**) with oars.—In *J. Asiat.*, Ser. I., tom. ix., 67-68.

1660. "Jani Beg might attack us from the hills, the **ghrābs** from the river, and the men of Sihwān from the rear, so that we should be in a critical position."—*Mohammed M'asum*, in *Elliot*, i. 250.

The word occurs in many pages of the same history.

1690. "*Galera* . . . ab Arabibus tam Asiaticis quam Africanis vocatur. . . . **Ghorâb**, *i.e.* Corvus, quasi piceâ nigredine, rostro extenso, et velis remisque sicut alis volans galera: unde et Vlacho Graece dicitur Μέλαινα."—*Hyde, Note on Peritsol*, in *Synt. Dissertt.* i. 97.

1673. "Our Factors, having concerns in he cargo of the ships in this Road, loaded vo **Grobs** and departed."—*Fryer*, 153.

1727. "The *Muskat* War . . . obliges em (the Portuguese) to keep an *Armada* five or six Ships, besides small Frigates l **Grabs** of War."—*A. Ham.*, i. 250.

* From Amari's Italian version.

1750-52. "The ships which they use of against their enemies are **goerabbs** by the Dutch, and **grabbs** English, have 2 or 3 masts, and are like our ships, with the same sort of rig only their prows are low and sharp gallies, that they may not only place cannons in them, but likewise in cas emergency for a couple of oars, to push **grabb** on in a calm."—*Olof Toreen, Voy* 205.

c. 1754. "Our E. I. Company had h (Bombay) one ship of 40 guns, one of one **Grab** of 18 guns, and several oth vessels."—*Ives*, 43.

Ives explains "Ketches, which they ca **grabs**." This shows the meaning alread changed, as no galley could carry 18 guns.

c. 1760. "When the Derby, Captain Ansell, was so scandalously taken by a few of Angria's **grabs**."—*Grose*, i. 81.

1763. "The **grabs** have rarely more than two masts, though some have three; those of three are about 300 tons burthen; but the others are not more than 150: they are built to draw very little water, being very broad in proportion to their length, narrowing, however, from the middle to the end, where instead of bows they have a prow, projecting like that of a Mediterranean galley."—*Orme* (reprint), i. 408-9.

1810. "Here a fine English East-India-man, there a **grab**, or a dow from Arabia." —*Maria Graham*, 142.

" "This **Glab** (*sic*) belongs to an Arab merchant of Muscat. The Nakhodah, an Abyssinian slave."—*Elphinstone*, in *Life*, i. 232.

1872. "Moored in its centre you saw some 20 or 30 **ghurâbs** (grabs) from Maskat, Baghlahs from the Persian Gulf, Kotiyahs from Kach'h, and Pattimars or Batelas from the Konkan and Bombay."—*Burton, Sind Revisited*, i. 83.

Gram, s. This word is properly the Portuguese *grão*, *i.e.* 'grain,' but it has been specially appropriated to that kind of vetch (*Cicer arietinum*, L.) which is the most general grain-(rather pulse-) food of horses all over India, called in Hind. *chana*. It is the Ital. *cece*, Fr. *pois chiche*, Eng. *chick-pea* or *Egypt. pea*, much used in France and S. Europe. This specific application of *grão* is also Portuguese, as appears from Bluteau. The word *gram* is in some parts of India applied to other kinds of pulse, and then *this* application of it is recognized by qualifying it as *Bengal gram*. See remarks under **Calavance**. The plant exudes oxalate of potash, and to walk through a gram-field in a wet morning is destructive to shoe-leather. The natives collect the acid.

1702. ". . . he confessi

Narrative, 85

1793. " gram, which it is not customary to give to bullocks in the Carnatic." —Dirom's Narrative, 97

c 1849 "By an old Indian I mean a man full of curry and of bad Hindustani, with a fat liver and no brains, but with a self-sufficient idea that no one can know India except through long experience of

Grandonic V Grunthum and Sanskrit.

c 1567 which is a among the man"—Cae

1585 "Great store of the cloth which

from Grasse which they call (in Orissa),—R. Fitch, in Hall

"Their manufactories (about Bala- Silk, and Silk and , and of Herba (a Sort they make Ginghams, other Goods for Export ation —A Ham. i 397

1813 Milburn, in his List of Bengal Piece Goods has Herba Taffaties (ii 221)

Hindustani, but ghasiyara by those aspiring to purer language The former term appears in Williamson's V M (1810) as gauskot (i 186) the latter in Jacquemont's Correspondence as

anheda (1552) " gave him a horse and a boy to attend to it and a female slave to see to its fodder"— ii 58

1789 " an Horsekeeper and Grass-cutter at two pagodas "—Munro's Narr 28

are at their duties in the plains

We do not know the origin of the phrase. In the *Slang Dictionary* it is explained: "An unmarried mother; a deserted mistress." But no such opprobrious meanings attach to the Indian use.

Since the preceding sentences were written we have seen in *Notes and Queries*, ser. vi., vol. viii., Nov. 24th, 1883, several communications on this phrase. We learn from these that in *Moor's Suffolk Words and Phrases*, **Grace-Widow** occurs with the meaning of an unmarried mother. Corresponding to this also it is stated, is the N. S. (?) or Low German *gras-wedewe*. The Swedish *Gräsänka* or *-enka* also is used for 'a low dissolute married woman living by herself.' In Belgium a woman of this description is called *haecke-wedewe*, from *haecken*, 'to feel strong desire' (to 'hanker'). And so it is suggested *gräsenka* is contracted from *grädesenka*, from *gradig*, 'esuriens' (greedy in fact). In Danish Dict. *graesenka* is interpreted as a woman whose betrothed lover is dead. But the German *Stroh-Wittwe*, 'straw-widow' (which Flügel interprets as 'mock widow'), seems rather inconsistent with the suggestion that grass-widow is a corruption of the kind suggested. A friend mentions that the masc. *Stroh-Wittwer* is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows.

1878. "In the evening my wife and I went out house-hunting; and we pitched upon one which the newly incorporated body of Municipal Commissioners and the Clergyman (who was a **Grass-widower**, his wife being at home) had taken between them."—*Life in the Mofussil*, ii. 99-100.

1879. The Indian newspaper's "typical official rises to a late breakfast—probably on herrings and soda-water—and dresses tastefully for his round of morning calls, the last on a **grass-widow**, with whom he has a *tête-à-tête* tiffin, where 'pegs' alternate with champagne."—*Simla Letter* in *Times*, Aug. 16th.

1880. "The **Grass-widow** in Nephelococcygia."—*Sir Ali Baba*, 169.

,, "Pleasant times have these Indian **grass-widows**!"—*The World*, Jan. 21st, 13.

Grassia, s. *Grās* (said to mean 'a mouthful') is stated by Mr. Forbes in the Râs Mâlâ to have been in old times usually applied to alienations for religious objects; but its prevalent sense came to be the portion of land given for subsistence to cadets of chieftains' families. Afterwards the term *grās* was also used for the black-mail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other like meanings. "Thus the title of grassia, originally an honourable one, and indicating its possessor to be a cadet of the ruling tribe, became at last as frequently a term of opprobrium, conveying the idea of a professional robber" (*Op. cit.*, Bk. iv., ch. 3).

c. 1665. "Nous nous trouvâmes au Village de Bilpar, dont les Habitans qu'on nomme **Gratiates**, sont presque tous Voleurs."—*Thevenot*, v. 42.

1808. "The **Grasias** have been shewn to be of different Sects, Casts, or families, viz., 1st, Colees and their Collaterals; 2nd, Rajpoots; 3rd, Syed Mussulmans; 4th, Mole-Islams or modern Mahomedans. There are besides many others who enjoy the free usufruct of lands, and permanent emolument from villages, but those only who are of the four aforesaid warlike tribes seem entitled by prescriptive custom . . . to be called **Grassias**."—*Drummond, Illustrations.*

1813. "I confess I cannot now contemplate my extraordinary deliverance from the **Gracia** machinations without feelings more appropriate to solemn silence, than expression."—*Forbes, Or. Mem.* iii. 393.

1819. "**Grassia**, from **Grass**, a word signifying 'a mouthful.' This word is understood in some parts of Mekran, Sind, and Kutch; but I believe not further into Hindostan than Jaypoor."—*Mackmurdo*, in *Tr. Lit. Soc. Bo.*, i. 270.

Grave-digger. *See* **Beejoo.**

Green Pigeon. A variety of species belonging to the sub.-fam. *Treroninae*, and to genera *Treron*, *Cricopus*, *Osmotreron*, and *Sphenocereus*, bear this name.

The three first following quotations show that these birds had attracted the attention of the ancients.

c. 180. "Daimachus, in his History of India, says that **pigeons** of an **apple-green** colour are found in India."—*Athenaeus*, ix. 51.

c. A.D. 250. "They bring also **greenish** (ὠχρὰς) **pigeons** which they say can never be tamed or domesticated."—*Aelian, De Nat. Anim.*, xv. 14.

,, "There are produced among the Indians . . . **pigeons of a pale green colour** (χλωρόπτιλοι); any one seeing them for the first time, and not having a knowledge of ornithology, would say the bird was a parrot and not a pigeon. They have legs and bill in colour like the partridges of the Greeks."—*Ibid.*, xvi. 2.

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1825. "I saw a great number of pea-fowl,

days was called by a peculiar name. See Reinol

Gruff, adj Applied to bulky goods. Probably the Dutch *grof*, 'coarse'

1759 'Which by causing a great export of rice enhances the price of labour, and consequently of all other gruff, piece goods and raw silk. —In *Long*, 171

1765 " also *foole sugar*, lump*jaggre*,

Griblee, s. A graplin or grapnel Lascar's language (*Roebuck*)

iff

iff

to us There was an Admiral Griffin who commanded in the Indian seas from Nov 1746 to June 1748 and

at Madras (see *Boyd*, below)

Two references below indicate the parallel terms formerly used by the Portuguese at Goa, and by the Dutch in the Archipelago

1794. "As I am little unfledged Griffin, according al le phrase here" (Madras, 177

1807 "It seems really strange to a griffin—the cant word for a European

42

Grunth, s. Panjābi *Granth* from Sansk *grantha*, 'a book' 'The Book,' e Scripture of the Sikhs, containing the hymns composed or compiled by their leaders from Nanak (1469—1539) onwards The *Granth* has been translated by Dr. Trumpp, and published, at the expense of the Indian Government

1817 "The fame of Nannak's book was diffused. He gave it a new name, Kirrunt." —*Mill's Hist*, ii. 377.

1836 "I often tire myself . rather than wait for their dawdling but Mrs Staunton laughs at 'Griffin,' and says I patience and save my from Madras, 38.

and"

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—Ibi

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granth (vide Grunth) A sort of native chaplain attached to Sikh regiments.

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1600. "In theso verses is written, in a particular language, called **Gerodam**. their Philosophy and [illegible] . . . Bramens study and r[illegible] . . . over India."—*Lucena, Vida do Padre F. Xavier*, 95.

1646. "Cette languo correspond à la nostre Latine, parceque les seules Lettrés l'apprennent; il se nomment **Guirindans**."—*Barretto, Rel. de la Prov. de Malabar*, 257.

1727. ". . . their four law-books, *Soma Vedam, Urukku Vedam, Edirwarna Vedam*, and *Adir Vedam*, which are all written in the **Girandams**, and are held in high esteem by the Bramins."—*Valentijn*, v. (*Ceylon*), 399.

" "**Girandam** (by others called **Kerendum**, and also *Sanskrits*) is the language of the Bramins and the learned."—*Ibid.*, 386.

Guana, s. Or **Iguana**. This is not properly an Indian term, nor the name of an Indian species, but, as in many other cases, it has been applied by transfer from superficially resembling *genera* in the new Indies, to the old. The great lizards, sometimes called *guanas* in India, are apparently *monitors*. It must be observed, however, that approximating Indian names of lizards have helped the confusion. Thus the large monitor to which the name *guana* is often applied in India is really called in Hindi *goh* (Skt. *godhā*), Singhalese *goyā*. The true *iguana* of America is described by Oviedo in the first quotation under the name of *iuana*.

c. 1535. "There is in this island an animal called **Iuana**, which is here held to be amphibious (*neutrale*), *i.e.* doubtful whether fish or flesh, for it frequents the rivers and climbs the trees as well . . . It is a Serpent, bearing to one who knows it not a horrid and frightful aspect. It has the hands and feet like those of a great lizard, the head much larger, but almost of the same fashion, with a tail 4 or 5 palms in length . . . And the animal, formed as I have described, is much better to eat than to look at," etc.—*Oviedo*, in *Ramusio*, iii. f. 156*v*, 157.

c. 1550. "We also used to catch some four-footed animals called **iguane**, resembling our lizards in shape . . . the females are most delicate food."—*Girolami Benzoni*, p. 140.

1634. "De Lacertae quâdam specie, Incolis **Liguan**. Est . . . . genus venenosissimum," etc.—*Jac. Bontii*, Lib. v. cap. 5, p. 57. (See **Gecko**.)

1673. "**Guiana**, a Creature like a Crocodile, which Robbers use to lay hold on by their Tails, when they clamber Houses."—*Fryer*, 116.

1681. Knox, in his *Ceylon*, speaks of two creatures resembling the Alligator—one called *Koòbera* **guion**, 5 or 6 feet long, and not eatable; the other, called *tolla***guion**, very like the former, but "which is eaten, and reckoned excellent meat . . . and I suppose is the same with that which in the W. Indies is called the **guiana**" (pp. 30, 31). The names are possibly Portuguese, and *Kobberaguion* may be *Cobra*-**guana**.

1701. "The **Guano** is a sort of Creature, some of which are found on the land, some in the water . . . stewed with a little Spice they make good Broth."—*Funnel* in *Dampier*, iv. 51.

1711. "Here are Monkeys, **Gaunas**, Lissards, large Snakes, and Alligators."—*Lockyer*, 47.

1780. "They have here an amphibious animal called the **guana**, a species of the crocodile or alligator, of which soup is made equal to that of turtle. This I take upon hearsay, for it is to me of all others the most loathsome of animals, not less so than the toad."—*Munro's Narrative*, 36.

c. 1830. "Had I known that I was dining upon a **guana**, or large wood-lizard, I scarcely think I would have made so hearty a meal."—*Tom Cringle* (ed. 1863), 178.

1879. "Captain Shaw asked the Imaum of one of the mosques of Malacca about alligator's eggs, a few days ago, and his reply was, that the young that went down to the sea became alligators, and those which came up the river became **iguanas**."—*Bird, Golden Chersonese*, 200.

1881. "The chief of Mudhol State belongs to the Bhonslá family . . . The name, however, has been entirely superseded by the second designation of *Ghorpade*, which is said to have been acquired by one of the family who managed to scale a fort previously deemed impregnable, by fastening a cord around the body of a **ghorpad** or **iguana**."—*Imperial Gazetteer*, vi. 437.

1883. "Who can look on that anachronism, an iguana (I mean the large *monitor* which Europeans in India generally call an **iguana**, sometimes a **guano**!) basking, four feet long, on a sunny bank . . ."—*Tribes on My Frontier*, 36.

Guardafui, Cape, n.p. The eastern horn of Africa, pointing towards India. We have the name from the Portuguese, and it has been alleged to have been so-called by them as meaning 'Take you heed!' (*Gardez-vous*, in fact). But this is etymology of the species that so confidently derives 'Bombay' from *Boa Bahia*. Bruce again (see below) gives dogmatically an interpretation which is equally unfounded.

We must look to history, and not to the 'moral consciousness' of anybody. The country adjoining this horn of Africa, the *Regio Aromatum* of the

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(or according to the Egyptian pronunciation *Gard-Hafū n*) i e Guardafui

af'a, 'pleasant odours' It would then be the equivalent of the ancient *Reg Aromatum*. This is tempting, but very questionable. We should have mentioned that Guardafui is the site of the mart and Promontory of the Spices described by the author of the Periplus as the furthest point and abrupt termination of the continent of *Barbarice* (or Eastern Africa), towards the Orient (τὸ τῶν Ἀρωμάτων ἐμπόριον καὶ ἀκρωτήριον τελευταῖον τῆς Βαρβαρικῆς ἠπείρου πρὸς ανατολὴν ἀποκοπον).

According to C Muller our *Guardafui* is called by the natives *Ras Aser*; their *Ras Jardafūn* being a point some 12 m. to the south which on some charts is called *Rās Shenarif*, and which is also the *Ταβαι* of the Periplus (

vessel or *Zamo* ... is found inward of the Cape of Guoardaffuy it shall be taken as good prize of war —*Treaty between Lopo Soares and the K. of Caulam* in *Botelho Tombo*, 33

c. 1530 "This province, called of late

from thence true west to Kardafun.'—*Sidi Ali Kapudān, The Mohit*, in *J As Soc Ben*, v 464

" 'You find such whirlpools on the coasts of Kardafūn —The same, in his narrative, *Jour As*, Ser I tom ix p 77

1572

"O Cabo ve je Aromata chamado,
E agora Guardafu, dos moradores,
Onde começa a boca do affamado
Mar Roxo, que do fundo toma as cores"
Camoes, x 97

Englished by Burton
"The Cape which Antients Aromatic clepe
behold, yclept by Moderns Guardafú,
where opes the Red Sea mouth, so wide and deep,
the Sea whose ruddy bed lends blushing hue"

1602 "Estor da Silveira set out, and without any mishap arrived at the Cape of Gardafui —*Couto*, IV i 4

1727. "And now having travelled along the Shore of the Continent, from the Cape of *Good Hope* to Cape Guardafoy, I'll survey the Islands that lie in the Ethiopian Sea '—*A Ham*, i 15.

1700 "The Port ... Venetians

Guava, s This fruit (*Psidium Guayava*, L, Ord *Myrtaceae*, Span *guayaba*, Fr *goyavier*) *Guayabo pomifera* ... ca of Caspar Bauhin, *Guayava* of Bauhin, strangely appears by ... o in Elliot's translation from ... r Khosrū, who flourished in the 13th century

appears to be the *guaiabo* of Oviedo in his *History of the Indies* (we use the Italian version in *Ramusio*, iii. f. 141*v*).

There is no mention of the *guava* in either De Orta or Acosta. *Amrūd*, which is the commonest Hindustani (Pers.) name for the guava, means properly 'a pear;' but the fruit is often called *safarī ām*, 'journey mango' (respecting which see under **Ananas**). And this last term is sometimes vulgarly corrupted into *supārī ām* (areca-mango!). In the Deccan the fruit is called (according to Moodeen Sheriff) *jām*, which is in Bengal the name of the *Syzigium jambolanum* (see **Jamoon**), and in Guzerāti *jāmrūd*, which seems to be a factitious word in imitation of *āmrūd*.

The *guava*, though its claims are so inferior to those of the pine-apple (indeed except to stew, or make jelly, it is, *nobis judicibus*, an utter impostor),* must have spread like that fruit with great rapidity. Both appear in Blochmann's transl. of the *Āīn* (p. 65) as served at Akbar's table; though when the *guava* is named among the fruits of Tūrān, doubts again arise as to the fruit intended, for the word used, *āmrūd*, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochin China. The tree, like the custard-apple, has become wild in some parts of India. See *Davidson*, below.

c. 1550. "The **guaiava** is like a peach-tree, with a leaf resembling the laurel . . . the red are better than the white, and are well-flavoured."—*Girol. Benzoni*, p. 88.

1658. There is a good cut of the **guava**, as *guaiaba*, in *Piso*, pp. 152-3.

1673. ". . . Flourish pleasant Tops of Plantains, Cocoes, **Guiavas**, a kind of Pear."—*Fryer*, 40.

1676. "The N.W. part is full of **Guaver** Trees of the greatest variety, and their Fruit the largest and best tasted I have met with."—*Dampier*, ii. 107.

1685. "The **Guava** . . . when the Fruit s ripe, it is yellow, soft, and very pleasant. t bakes well as a Pear."—*Dampier*, i. 222.

c. 1750-60. "Our guides too made us stinguish a number of **goyava**, and especially plumb-trees."—*Grose*, i. 20.

1764.
"A wholesome fruit the ripened **guava** yields,
Boast of the housewife."
Grainger, Bk. i.

43. "On some of these extensive plains (on the Mohur R. in Oudh) we found orchards of the wild **Guava** . . . str resembling in their rough appearance pear-trees in the hedges of Worcestersh —*Col. C. J. Davidson, Diary of Travel* 271.

* ir Joseph Hooker annotates: "You never od ones!"

Gubber, s. This is some kind gold ducat or sequin; Milburn says Dutch ducat.' It may have adopt this special meaning, but could hardl have held it at the date of our firs quotation. The name is probably *gabr* (*dīnār-i-gabr*), implying its being of *infidel* origin.

c. 1590. "Mirza Jani Beg Sultán made this agreement with his soldiers, that every one who should bring in an enemy's head should receive 500 **gabars**, every one of them worth 12 *míris* . . . of which 72 went to one tanka."—*Táríkh-i-Táhirí* in *Elliot*, i. 287.

1711. "Rupees are the most currant Coin; they have Venetians, **Gubbers**, Muggerbees, and Pagodas."—*Lockyer*, 201.

" "When a Parcel of Venetian Ducats are mixt with others the whole goes by the name of *Chequeens* at Surat, but when they are separated, one sort is called Venetians, and all the others **Gubbers** indifferently."—*Ib.* 242.

1752. "*Gold and Silver Weights:*

		oz.	dwts.	grs.
100 Venetian Ducats	...	11	0	5
10 (100 ?) **Gubbers**	...	10	17	12'

Brooks, Weights and Measures.

Gubbrow, v. To bully, to dumbfound, and perturb a person. Made from *ghabrāo*, the imperative of *ghabrānā*. The latter, though sometimes used transitively, is more usually neuter, 'to be dumbfounded and perturbed.'

Gudda, s. A donkey, literal and metaphorical. H. *gadhā*. The coincidence of the Scotch *cuddy* has been attributed to a loan from Hindi through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand, this is ascribed to a nickname *Cuddy* (for Cuthbert), like the English *Neddy*, similarly applied. A Punjab proverbial phrase is *gadōṅ khurkī*, "Donkeys' rubbing" their sides together, a sort of 'claw me and I'll claw thee.'

Guddy, Guddee, s. Hind. *gaddī*, Mahr. *gādī*. 'The Throne.' Properly it is a cushion, a throne in the Oriental sense, *i.e.* the seat of royalty, "a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the

great man reclines" (*Wilson*) "To be placed on the guddee" is to succeed to the kingdom The word is also used for the pad placed on an elephant's back

Gudge ...
gaj, ...
abouts ...
sures of ...
hath, ... to the English yard.

...

of Akbar was intended to supersede ...

surveys were undertaken about 1824.

... *in Tr Lit Soc Bo*, ii. 56.

... 1726 We find in a list of cloths purchased ...

goods has been much decreased in Europe and from the abolition of the slave trade, the demand for the African market has been much reduced * * * Guinea stuffs, 44 yards each (per ton) 1200 (pieces) — *Milburn*, i 289

... vessel was a sure fortune and large fees were paid to the captain with ...sters embarked ... his *Sailor's Handy*... nes The younger Indiaman'

Guinea worm, s A parasitic worm ...*mensis*) inhabiting the cellular tissue of man, ... the leg, varying from 6 ... 2 feet in length and ... the Pers Gulf in Upper Egypt, Guinea, &c

tion ...

... burning pains"—In Dubner's ed of *Plutarch* ...

... cause such fevers, which are very hard to ... the twig

about the bigness of a needle, for fear of breaking them."—*Bernier*, E. T. 114.

1676. "**Guinea Worms** are very frequent in some Places of the West Indies . . . . I rather judge that they are generated by drinking bad water."—*Dampier*, ii. 89, 90.

1768. "The less dangerous diseases which attack Europeans in Guinea are, the dry belly-ache, and a worm which breeds in the flesh . . . Dr. Rouppe observes that the disease of the **Guinea-worm** is infectious."—*Lind on Diseases of Hot Climates*, pp. 53, 54.

Gujputty, n.p. See **Cospetir**.

Gum-gum, s. We had supposed this word to be an invention of the late Charles Dickens, but it seems to be a real Indian, or Anglo-Indian word. The nearest approximation in Shakespear's Dict. is *gamak*, 'sound of the kettledrum.' But the word is perhaps a Malay plural of *gong* originally; see the quotation from *Osbeck*.

c. 1750-60. "A music far from delightful, consisting of little drums they call **Gum-gums**, cymbals, and a sort of fife."—*Grose*, i. 139.

1771. "At night we heard a sort of music, partly made by insects, and partly by the noise of the **Gungung**."—*Osbeck*, i. 185.

1836. "'Did you ever hear a tom-tom, Sir?' sternly enquired the Captain . . .

'A what?' asked Hardy, rather taken aback.

'A tom-tom.'

'Never!'

'Nor a **gum-gum**?'

'Never!'

'What *is* a **gum-gum**?' eagerly enquired several young ladies."—*Sketches by Boz, The Steam Excursion.*

Gunja, s. Hind. *gānjhā*. The flowering or fruiting shoots of the female plant of Indian hemp (*Cannabis sativa*, L., formerly distinguished as *C. indica*), used as an intoxicant. See **Bhang**.

1874. "In odour and the absence of taste, **ganjá** resembles *bhang*. It is said that after the leaves which constitute *bhang* have been gathered, little shoots sprout from the stem, and that these, picked off and dried, form what is called **ganjá**."—*Hanbury & Flückiger*, 493.

Gunny, Gunny-bag, s. From Sansk. *goṇī*, 'a sack;' Hind. and Mahr. *goṇ*, *goṇī*, 'a sack, sacking.' The popular and trading name of the coarse sacking and sacks made from the fibre of **jute** (q.v.), much used in all Indian trade. *Ṭāṭ* is a common Hindī name for the stuff.

c. 1590. "Sircar Ghoraghat pr[oduces] raw silk, **gunneys**, and plenty of *Ta*[*ngun*] horses."—*Gladwin's Ayeen* (ed. 1800) [...]

But here, in the original, the te[xt has] *pārchah-i-ṭāṭband.*

1693. "Besides the aforenamed ar[ticles] **Goeny-sacks** are collected at Palico[l]."—*Havart* (3), 14.

1711. "When Sugar is pack'd in do[uble] **Goneys**, the outer Bag is always value[d in] Contract at 1 or 1½ *Shahee*."—*Lock*[*yer*,] 244.

1726. In a list of goods procurable [at] *Daatzerom*:

"**Goeni-zakken** (Gunny bags)."—*V*[*a*]*lentijn, Chor.* 40.

1727. "Shildon . . . put on board som[e] rotten long Pepper, that he could dispose of no other Way, and some damaged **Gunnies**, which are much used in Persia for embaling Goods, when they are good in their kind."—*A. Ham.* ii. 15.

1764. "Baskets, **Gunny bags**, and *dubbers* . . . Rs. 24."—*In Long*, 384.

1785. "We enclose two *parwanehs* . . . directing them each to despatch 1000 **goonies** of grain to that person of mighty degree."—*Tippoo's Letters*, 171.

Gup, s. Idle gossip. Pers. Hind. *gap*, 'prattle, tattle.' The word is perhaps an importation from Tūran. Vámbéry gives Orient. Turki *gep*, *geb*, 'word, saying, talk;' which, however, Pavet de Courteille suggests to be a corruption from the Pers. *guftan*, 'to say;' of which, indeed, there is a form *guptan*. See quotation from Schuyler showing the use in Turkestan. The word is perhaps best known in England through an unamiable account of society in S. India, published under the name of "**Gup**," in 1868.

1809-10. "They (native ladies) sit on their cushions from day to day, with no other . . . amusement than hearing the '**gup-gup**,' or gossip of the place."—*Mrs. Sherwood's Autobiog.* 357.

1876. "The first day of mourning goes by the name of **gup**, *i.e.* commemorative talk."—*Schuyler's Turkestan*, i. 151.

Gureebpurwur, and **Gurreebnuwauz**, ss. Arabo-Pers. *Gharībparwar* and *Gharībnawāz*, used in H. as respectful terms of address, meaning respectively 'Provider of the Poor!' 'Cherisher of the Poor!'

1726. "Those who are of equal condition bend the body somewhat towards each other, and some lay hold of each other by the beard, saying **Grab-anemoas**, *i.e.* I wish you the prayers of the poor."—*Valentijn, Choro.* 109.

1824. "I was appealed to loudly by

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nown
ticle,

and see Boaly—Hott, I 200. See also
p 279

Gurjaut, n p The popular and official name of certain forest tracts at the back of Orissa. The word is a hybrid, being the Hind *garh*, 'a fort' Persianised into a plural *garhjat*, in ignorance of which we have seen in quasi official documents, the use of further English plural, *Gurjauts* o *garhjats*, which is like fortses

This manner of denominating such tracts from the isolated occupation by fortified posts appears to be very ancient in that part of India

garh=36 Forts

Gurry.

a A little fort, Hind *garhi* Also **Gurr,** i e *garh*, 'a fort'

b See **Ghurry**

a.—

1693 " many of his Heathen Nobles *only such as* were *befriended by* strong Gurrs, or Fastnesses upon the Mountains —*Fryer*, 165

1786 ". The Zemindars in 4 per gunnahs are so refractory as to have f r

Guzzy, s Pers and Hind *gazi*, perhaps from its having been woven of a *gaz* in breadth (see **Gudge**) A very poor kind of cotton cloth

1701 In a price list for Persia we find 'Gesjes Bengals —*Valentijn* v 303

—In *Seton-Karr* i 4

Gyaul (properly **Gayal**) s A large animal (*Gavaeus frontalis* Jerd) of the

n Assam it is called

park several uncommon
Among them the Ghyal

Gyelong, s A Buddhist priest in Tibet Tib *dGe sLong* i e beggar of virtue' i e a *bhikshu* or mendicant friar (see under **Buxee**) but latterly a priest who has received the highest orders See *Jaeschke* p 86

1784 He was dressed in the festival habit of a gylong or priest being covered with a scarlet satin cloak, and a gilded mitre on his head —*Bogle*, in Markham's *Tibet* 20

Gym-Khana s This word is quite

to a meeting for such sports; and in this sense it has travelled already as far as Malta.

1877. "Their proposals are that the Cricket Club should include in their programme the games, &c., proposed by the promoters of a **gymkhana** Club, so far as not to interfere with cricket, and should join in making a rink and lawn-tennis, and badminton courts, within the cricket-ground enclosure."—*Pioneer Mail*, Nov. 3.

1879. "Mr. A—— F—— can always be depended on for epigram, but not for accuracy. In his letters from Burma he talks of the **Gymkhana** at Rangoon as a sort of *establissement* [*sic*] where people have pleasant little dinners. In the 'Oriental Arcadia,' which Mr. F—— tells us is flavoured with naughtiness, people may do strange things, but they do *not* dine at **Gymkhanas**."—*Do.*, *Do.*, July 2nd.

1881. "R. E. **Gymkhana** at Malta, for Polo and other Ponies, 20th June, 1881."—Heading in *Royal Engineer Journal*, Aug. 1st, p. 159.

1883. "I am not speaking of Bombay people with their clubs and **gymkhanas** and other devices for oiling the wheels of existence. . . ."—*Tribes on My Frontier*, 9.

Gynee, s. H. *Gainī*. A very diminutive kind of ox bred in Bengal. It is, when well cared for, a beautiful creature, is not more than 3 feet high, and affords excellent meat. It is mentioned by Aelian:

c. 250. "There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swiftly."—*De Nat. Anim.*, xv. 24.

c. 1590. "There is also a species of oxen called **gaini**, small like *gūt* horses (see **Goont**), but very beautiful."—*Āīn*, i. 149.

H.

Hackery, s. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages drawn by bullocks) for personal transport.

Though the word is used by Englishen almost universally in India, it is nknown to natives, or if known is rerded as an English term; and its gin is exceedingly obscure. The word seems to have originated o west side of India, where we fin our earliest quotations. It is pro one of those numerous words w were long in use, and undergoing ruption by illiterate soldiers sailors, before they appeared in kind of literature.

Wilson suggests a probable Por guese origin, *e.g.* from *acarretar*, convey in a cart. And the word m have been shaped by the existence the Hind. words *hāknā*, 'to driv *hakārnā*, 'to drive (oxen),' &c. Bu these are mere suggestions, for w have found no evidence.*

In Broughton's *Letters from a Mahratta Camp* (p. 156) the word *hackery* is used for what is in Upper India commonly called an **Ekka** (q.v.) or light native pony-carriage; but this is an exceptional application.

1673. "The Coach wherein I was breaking, we were forced to mount the Indian **Hackery**, a Two-wheeled Chariot, drawn by swift little Oxen." †—*Fryer*, 83.

1690. "Their **Hackeries** likewise, which are a Kind of Coach, with two Wheels, are all drawn by Oxen."—*Ovington*, 254.

1711. "The Streets (at Surat) are wide and commodious; otherwise the **Hackerys**, which are very common, would be an Inconveniency. These are a sort of Coaches drawn by a Pair of Oxen."—*Lockyer*, 259.

1742. "The bridges are much worn, and out of repair, by the number of **Hackaries** and other carriages which are continually passing over them."—In *Wheeler*, iii. 262.

1756. "The 11th of July the Nawab arrived in the city, and with him Bundoo Sing, to whose house we were removed that afternoon in a **hackery**."—*Holwell*, in *Wheeler's Early Records*, 249.

c. 1760. The **hackrees** are a conveyance drawn by oxen, which would at first give an idea of slowness that they do not deserve . . . they are open on three sides, covered a-top, and are made to hold two people sitting cross-legged."—*Grose*, i. 155–156.

1780. "A **hackery** is a small covered carriage upon two wheels, drawn by bullocks, and used generally for the female part of the family."—*Hodges*, *Travels*, 5.

1798. "At half-past six o'clock we each

* It is possible that the mere Portuguese article and noun "*a carreta*" might have produced the Anglo-Indian *hackery*. Thus in Correa, under 1513, we have a description of the Surat hackeries: "and the carriages (*as carretas*) in which he and the Portuguese travelled were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (*as carretas*) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground."—ii. 369.

† For these swift oxen see also *Forbes* below, and Aelian *de N.A.* quoted under **gynee**.

got into a hackeray —*Stavorinus*, tr by *Wilcocks*, iii 29.

1811 Solvyns draws and describes the Hackery in the modern Bengal sense

1813 'Travelling in a light hackaree at the rate of five miles an hour —*Forbes*

Mountain 2nd ed, 84

1860 'Native gentl trotting oxen in litt hastened home from it ii. 140

Hadgee s Ar *I* Mecca, from *hajj* th visit to a venerated sp and Haji used colloquially in Persian

at *Mecca*) —*Holwell, Hist Events*, &c, i. 59

Hakim, s Hind from Ar *hakim*, a judge a ruler, or master, 'the authority'

Hakim (as here)
Hakim (see **Huckeem**)
Hukm (see **Hookum**)

I boiled the seed
A C Lyall, The Old Pindaree

Halalcore, s Literally Arab Pers. *halal-khor*, 'one who eats what is lawful' applied euphemistically to a person of very low caste a sweeper or scavenger, perhaps as implying 'to whom all is lawful food' Generally used as synonymous with **bungy**, q v

219

mangeurs de viande defendues —*Thevenot*, v 110

anything) —*Fryer* 28

1690 The Halalchors are another Sort of Indians at Suratt the most contemptible but extremely necessary to be there"—*Ovington* 38?

1783 That a Hallacore

—*Mahratta Proclamation* at Baroch in *Forbes Or Mem* iv 232

1786 When all my schoolfellows and youthful compeers (those misguided few

1788 The *Indian Vocabulary* also gives Hallachore

1810 'For the meaner offices we have a Hallalcor or Chandela (one of the most wretched Pariahs) —*Maria Graham* 31

1883. "The diving powers of the poor duck are exhausted. . . . I have only . . . to seize my booty, which has just enough of life left to allow Peer Khan to **make it halal**, by cutting its throat in the name of Allah, and dividing the webs of its feet."—*Tribes on My Frontier*, 167.

Half-caste, s. A person of mixt European and Indian blood.

1789. "Mulattoes, or as they are called in the East Indies, **half-casts.**"—*Munro's Narrative*, 51.

1793. "They (the Mahratta Infantry) are commanded by **half-cast** people of Portuguese and French extraction, who draw off the attention of the spectators from the bad clothing of their men, by the profusion of antiquated lace bestowed on their own."—*Dirom, Narrative*, 11.

1809. "The Padre, who is a **half-cast** Portuguese, informed me that he had three districts under him."—*Ld. Valentia*, i. 329.

1828. "An invalid sergeant . . . came, attended by his wife, a very pretty young **half-caste.**"—*Heber*, i. 298.

1875. "Othello is black—the very tragedy lies there; the whole force of the contrast, the whole pathos and extenuation of his doubts of Desdemona, depend on this blackness. Fechter makes him a **half-caste.**"—*G. H. Lewes, On Actors and the Art of Acting.*

Hanger, s. The word in this form is not in Anglo-Indian use, but (with the Scotch *whinger*, old Eng. *whinyard*, Fr. *cangiar*, &c., other forms of the same) may be noted here as a corruption of the Arab. *khanjar*, 'a dagger or short falchion.' This (vulg. **cunjur**) is the Indian form. The *khanjar* in India is a large double-edged dagger with a very broad base and a slight curve.

1574. "Patrick Spreull . . . being persewit be Johne Boill Chepman . . . in invadyng of him, and stryking him with ane **quhinger** . . . throuch the quhilk the said Johnes neis wes woundit to the effusioun of his blude."—*Exts. from Records of the Burgh of Glasgow* (1876), p. 2.

1601. "The other day I happened to enter into some discourse of a **hanger**, which I assure you, both for fashion and workmanship was most peremptory beautiful and gentlemanlike. . . ."—*B. Jonson, Every Man in his Humour*, i. 4.

1672. ". . . il s'estoit emporté contre elle jusqu'à un tel excès qu'il luy avoit porté quelques coups de **Cangiar** dans les mamelles. . . ."—*Journal d'Ant. Galland*, i. 177.

1673. ". . . **handjar** de diamants. . . ."—*App.* to do. ii. 189.

1676.
"His pistol next he cock'd anew
And out his nutbrown **whinyard** drew."
Hudibras, Canto iii.

1781. "I fancy myself now one of the most formidable men in Europe; a blunderbuss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust **hanger** with a little pistol in the hilt, to hang by my side."—*Lord Minto*, in *Life*, i. 56.

"Lost out of a buggy on the Road between Barnagur and Calcutta, a steel mounted **Hanger** with a single guard."—*Hickey's Bengal Gazette*, June 30.

1883. ". . . by *farrashes*, the carpet-spreader class, a large **canjar**, or curved dagger, with a heavy ivory handle, is carried; less for use than as a badge of office."—*Wills, Modern Persia*, 326.

Hansil, s. A hawzer, from the English (*Roebuck*).

Hanspeek, Uspuck, &c., s. Sea Hind. *Aspak.* A handspike, from the English.

Harakiri, s. This, the native name of the Japanese rite of suicide committed as a point of honour or substitute for judicial execution, has long been interpreted as "happy despatch," but what the origin of this curious error is we do not know. The real meaning is realistic in the extreme, viz., *hara*='belly,' *kiri*='cut.'

1616. "Here we had news how Galsa Same was to passe this way to morrow to goe to a church near Miaco, called Coye; som say to **cut his bellie**, others say to be shaved a prist and to remeane theare the rest of his daies."—*Cocks's Diary*, i. 164.

1617. "The King demanded 800 *tais* from Shosque Dono, or else to **cut his belly**, whoe, not having it to pay, did it."—*Ibid.* 337, see also ii. 202.

Haramzada, s. A scoundrel; literally 'misbegotten'; a common term of abuse. It is Arabo-Persian *ḥarām-zāda*, 'son of the unlawful.' *Ḥarām* is from a root signifying *sacer* (see under *harem*), and which appears as Hebrew in the sense of devoting to destruction, and of 'a ban.' Thus in Numbers xxi. 3: "They utterly destroyed them and their cities; and he called the name of the place **Hormah.**"

Harem, s. Ar. *ḥaram* and *ḥarīm*, *i.e. sacer*, applied especially to women of the family and their apartment. This word is not now commonly used in India; **zenana** (q.v.) being the

common word for 'the women of a family' or their apartments

1298. " car maintes homes emorurent e mantes dames en furent veves e maintes autres dames ne furent à toz jorz mes en plores et en lermes ce furent les meres et les araines de homes qe hi morurent —Marco Polo, in Old Text of Soc de Géographie, 251

era sopra m ... astuta ... ricusò —P. della Valle, ii. 520

1630. "This Duke here and in other seralios (or Harams as the Persians term them) has above 300 concubines."—Herbert 139

1726 fortres peror o w men

employed to carry water The third is doubtful A female servant of this description is not now known among English families in Bengal

c. 1753 Among the expenses of the Mayor's Court at Calcutta we find 'A harry Rs 1'"—Long, 43

c. 1754 "A Harry or water wench (at Madras) —Ives, 50

1781 "2 Harries or Sweepers 6 Rs

Hatty, s. H hathi, the common word for an elephant I the Sansk hasta, 'the hasti, 'the elephant' i e

and to Tennyson

" camels knelt
Unbidden, and the brutes of mountain back
That carry kings in castles, bow'd black knees
Of homage, ringing with their serpent hands
To make her smile, her golden ankle bells'
Merlin and Vivien

—Baber 315

This notice of Baber's shows how remarkably times have changed No elephants now exist anywhere near the region indicated

chul ser- for arti- roducing, he corrup- Oriental word thus carried East in mangled form See

Haut, s

hath (the hand or forearm,) 'a cubit from the elbow of the middle finger a 18 inches, and sometimes

b Hind hath, a market held on certain days

Havildar, s Hind havildar A sepoy non commissioned officer corresponding to a sergeant and wearing the chevrons of a sergeant This,

f a fort was so styled whilst in astern Bengal the term was and

not unpleasing vanity, over the desk where he now presided as catechist."—*Heber*, i. 149.

Hazree, s. This word is commonly used in Anglo-Indian households in the Bengal Presidency for 'breakfast.' It is not clear how it got this meaning. It is properly *hāzirī*, 'muster,' from the Ar. *hāzir*, 'ready' or 'present.' See **Chota hazry**.

Hendry Kendry, n.p. Two islands off the coast of the Concan, about 7 m. south of the entrance to Bombay Harbour, and now belonging to Kolāba District. The names, according to Ph. Anderson, are *Haneri* and *Khaneri*; in the Admy. chart they are *Oonari*, and *Khundari*. They are also variously written (the one) *Hundry*, *Ondera*, *Hunarey*, *Henery*, and (the other) *Kundra*, *Cundry*, *Cunarey*, *Kenery*. The real names are given in the Bombay Gazetteer as *Underi* and *Khanderi*. Both islands were piratically occupied as late as the beginning of this century. Khanderi passed to us in 1818 as part of the Peshwa's territory; *Underi* lapsed in 1840.

1673. "These Islands are in number seven; viz. *Bombaim*, *Canorein*, *Trumbay*, *Elephanto*, the *Putachoes*, *Munchumbay*, and *Kerenjau*, with the Rock of **Henry Kenry** . ."—*Fryer*, 61.

1681. "Although we have formerl[illegible] you that we will have no war for [illegible] **Kendry**, yet all war is so contrar[illegible] constitution, as well as our inter[illegible] we can[illegible] too often inculcate to[illegible] aversi[illegible] *Surat* [illegible] *Court of D*[illegible] p. 17[illegible] *'s West*[illegible]

17[illegible] *Bom*[illegible] **Cun**[illegible] [illegible]ies ing [illegible] by th[illegible] *Conn*[illegible]

Hidgelee, n.p. The tract so- was under native rule a *chak* district, of Orissa; and under ou[illegible] formerly a zilla of Bengal, but n[illegible] is a part of Midnapūr Zilla, of w[illegible] it constitutes the S.E. portion, the low coast lands on the west sid[illegible] the Hoogly estuary, and below junction of the Rupnarāyan. The na[illegible] is properly *Hijilī*; but it has go[illegible] through many strange phases in Eu[illegible] pean records.

1553. "The first of these rivers (fro[illegible] the E. side of the Ghauts) rises from tw[illegible] sources to the east of Chaul, about 1[illegible] leagues distant, and in an altitude of 1[illegible] to 19 degrees. The river from the mos[illegible] northerly of these sources is called *Crusna*, and the more southerly *Benkora*, and when they combine they are called *Ganga*: and this river discharges into the illustrious stream of the Ganges between the two places called **Angeli** and Picholda in about 22 degrees."—*Barros*, I. ix. 1.

1586. "An haven which is called **Angeli** in the Country of Orixa."—*Fitch*, in *Hakl.* ii. 389.

1686. "Chanock, on the 15th December (1686) . . . burned and destroyed all the magazines of salt, and granaries of rice, which he found in the way between Hughley and the island of **Ingelee**."—*Orme* (reprint), ii. 12.

1726. "**Hingeli**."—*Valentijn*, v. 158.

1727. " . . . Inhabited by Fishers, as are also **Ingellie** and **Kidgerie**, two neighbouring Islands on the West Side of the [illegible]uth of the Ganges."—*A. Ham.* i. 275.

[illegible]58. [illegible]rehension of a French Fleet [illegible]ttee at Fort William [illegible] the pagoda at **Ingelie** [illegible] the great tree at [illegible] the buoys re-

[illegible] **Kedgeree**, In- [illegible] of the great [illegible] and [illegible]upea [illegible] the [illegible] on

Himāleh or
that form is
When we got
d Himalaya
. orm

donald's Acct. of Bombay Fisheries,
1883)

where

the Pers. adjec-
, 'India,' and
for a native of
under Hindoo.
most commonly
of Hindustani

1810. "The hilsah (or sable-fish) seems to be midway between a mackerel and a salmon."—Williamson, V. M., ii 154-5.

speech which are less modified by Persian vocables than the usual Hindustani, and which are spoken by the population of the N W Pro-
The earliest literary work in
is the great poem of Chand
(c 1200) which records the
of Prithiraja, the last Hindu
gn of Dehli

Himalya, n.p. This is the
mon pronunciation of the name
great range

"Whose snowy ridge the roving
bounds,"

properly *Himālāya*, 'the Abode of Snow;' also called *Himavat*, 'The Snowy;' *Himagiri* and *Himaśaila*.

tier, and scattered over other parts of Afghanistān. They do the banking business, and hold a large part of the trade in their hands.

Arabia
of this

1653. "Les Indous gardent soigneusement dans leurs Pagodes les Reliques de Ram, Schita (Sita), et autres personnes illustres de l'antiquité."—*De la Boullaye de Gouz*, ed. 1657, 191.

Hindu is often used on the Peshawur frontier as synonymous with *bunya* (see under **banyan**). A soldier (of the tribes) will say, 'I am going to the **Hindu**,' *i.e.* to the *bunya* of his company.

Hindoo Koosh, n.p. *Hindū-Kūsh*, a term applied by our geographers to the whole of the Alpine range which separates the basins of the Kabul River and the Helmand from that of the Oxus. It is, as Rennell points out, properly that part of the range immediately north of Kabul, the *Caucasus* of the historians of Alexander, who crossed and recrossed it somewhere not far from the longitude of that city. The real origin of the name is not known. It is, as far as we know, first used in literature by Ibn Batuta, and the explanation of the name which he gives, however doubtful, is still popular. The name has been by some later writers modified into Hindu *Koh* 'mountain', but this is factitious, and throws no light on the origin of the name.

c. 1334. "Another motive for our stoppage was the fear of snow; for there is midway on the road a mountain called **Hindū-Kūsh**, *i.e.* 'the Hindu Killer,' because so many of the slaves, male and female, brought from India, die on the passage of this mountain, owing to the severe cold and quantity of snow."—*Ibn Batuta*, iii. 84.

1504. "The country of Kābul is very strong, and of difficult access . . . Between Balkh, Kundez, and Badakshān on the one side, and Kābul on the other, is interposed the mountain of **Hindû-Kûsh**, the passes over which are seven in number."—*Baber*, p. 139.

1548. "From this place marched, and entered the mountains called **Hindū-Kush**."—*Mem. of Emp. Humayun*, 89.

" "It was therefore determined to nvade Badakhshan . . . The Emperor, assing over the heel of the **Hindū-Kush**, ncamped at Shergirán."—*Tabakat-i-Ak-ri*, in *Elliot*, v. 223.

1793. "The term Hindoo-Kho, or **Hindoo-ush**, is not applied to the ridge through-t its whole extent; but seems confined to t part of it which forms the N.W. ndary of Cabul; and this is the INDIAN CASUS of Alexander."—*Rennell, Mem.*, ed. [150].

1817. ". . . those
Who dwell beyond the everlasting sn
Of **Hindoo Koosh**, in stormy free
bred."—*Mokanna.*

Hindostan, n.p. Pers. *Hindūst* **(a)** 'The country of the Hindūs,' Indi In modern native parlance this wo indicates distinctively **(b)** India nort of the Nerbudda, and exclusive o Bengal and Behar. The latter pro vinces are regarded as *Pūrb* (see **Poorub**), and all south of the Nerbudda as *Dakhan* (see **Deccan**).

But the word is used in older Mahommedan authors just as it is used in English school-books and atlases, viz., as **(a)** the equivalent of India Proper. Thus Baber says of Hindustān: "On the East, the South, and the West it is bounded by the Ocean" (310).

a.—

1553. ". . . and so the Persian nation adjacent to it give it as at present its proper name that of **Indostān**."—*Barros*, I. iv. 7.

1563. ". . . and common usage in Persia, and Coraçone, and Arabia, and Turkey, calls this country **Industam** . . . for *istam* is as much as to say 'region,' and *indu* 'India.'"—*Garcia*, f. 137 *b*.

1663. "And thus it came to pass that the Persians called it **Indostan**."—*Faria y Sousa*, i. 33.

1665. "La derniere parti est la plus connue: c'est celle que l'on appelle **Indostan**, et dont les bornes naturelles au Couchant et au Levant, sont le Gange et l'Indus."—*Thevenot*, v. 9.

1672. "It has been from old time divided into two parts, *i.e.* the Eastern, which is India beyond the Ganges, and the Western India within the Ganges, now called **Indostan**."—*Baldaeus*, 1.

1770. "By **Indostan** is properly meant a country lying between two celebrated rivers, the Indus and the Ganges . . . A ridge of mountains runs across this long tract from north to south, and dividing it into two equal parts, extends as far as Cape Comorin."—*Raynal* (tr.), i. 31.

1783. "In Macassar **Indostan** is called *Neegree Telinga*."—*Forrest, V. to Mergui*, 82.

b.—

1803. "I feared that the dawk direct through **Hindostan** would have been stopped."—*Wellington*, ed. 1837, ii. 209.

1824. "One of my servants called out to them,—'Aha! dandee folk, take care! You are now in **Hindostan**! The people of this country know well how to fight, and are not afraid."—*Heber*, i. 124. See also pp. 268, 269.

In the following stanza of the good bishop's the application is apparently

the same, but the accentuation is excruciating, "Hindóstan" as if rhyming to "Boston."

1824.
"Then on! then on! where duty leads,
My course be onward still,
O'er broad Hindostan's sultry meads,
Or bleak Almora's hill."—*Ib.* 113.

1884. "It may be as well to state that Mr H G Keene's forthcoming *History of Hindustan* . . . will be limited in its scope to the strict meaning of the word 'Hindustan' = India north of the Deccan."—*Academy*, April 26th, p. 294

mecans of Upper India, and eventually of the Mahommedans of the Deccan, developed out of the Hindi dialect of the Doab chiefly, and of the territory round Agra and Delhi, with a mixture of Persian vocables and phrases, and a readiness to adopt other

mecan *lingua franca* over all India,

tongued in native regiments as the language of intercourse between officers and men. Old-fashioned Anglo-Indians used to call it the **Moors** (q.v.).

a—

b—

a . . . that commonly spoke is **Indostan** (for which they have no proper Character, the written Language being called *Banyan*),

which is a mixture of *Persian* and *Sclavonian*, as are all the dialects of India"—*Fryer*, 201.

noticed the passage

1685. "... so applyed myself to a Portuguese marriner who spoke **Indostan** (i.e. current language of all these Islands)" [Maldives]—*Hedges*, March 9

1726. "The language here is **Hindustans** or **Moors** (so tis called there), though he ... abic and Persian —*Valentyn, Chor*

... and I, were ... ny Affairs in the ... ich is the esta... in the Moguls ... ii. 183

1745. "Benjamini Schulzii Missionarii Evangelici, Grammatica **Hindostanica** ... Lididit, et de suscipiendâ barbaricarum linguarum culturâ praefatus est D. Jo. Henr. Callenberg, Halae Saxoniae."—Title from Catalogue of M. Garcin de Tassy's Books, 1879. This is the earliest we have heard of

Orme, i. 144 (ed. 1803)

... scripts have indeed been ... ll spelt, with a confused ... ian, **Indostans**, and Bento ... *Hadley's Grammar* xi

1777. "Alphabetum Brammhanicum seu **Indostanum**."—*Romae*

1778. "Grammatica **Indostana**—A mais Vulgar—Que se practica no Imperio do gram Mogol—Offerecida—Aos muitos Reverendos—Padres Missionarios—Do dito ...

books.

the to him unknown tongues as they conveniently can, instead of those he generally receives—namely, papers written in Hin-

dostanee larded with occasional words in English.

"Any Indent made for English Dictionaries shall be duly attended to, if such be in the stores at Kurrachee: if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England."—*GG. OO., by Sir Charles Napier*, 85.

1856.

"... . they sound strange
As Hindostanee to an Ind-born man
Accustomed many years to English speech."
E. B. Browning, Aurora Leigh.

Hing, s. *Asafoetida*. Skt. *hingu*, Hind. *hīng*, Dakh. *hīngu*. A repulsively smelling gum-resin which forms a favourite Hindu condiment, and is used also by Europeans in Western and Southern India as an ingredient in certain cakes eaten with curry. (See **Poppadam**.)

This product affords a curious example of the uncertainty that sometimes besets the origin of drugs which are the objects even of a large traffic. Hanbury and Fluckiger, whilst describing Falconer's *Narthex Asafoetida* (*Ferula Narthex*, Boiss.) and *Scorodosma foetidum*, Bunge (*F. asafoetida*, Boiss.) two umbelliferous plants, both cited as the source of this drug, say that neither has been proved to furnish the *asafoetida* of commerce. Yet the plant producing it has been described and drawn by Kaempfer, who saw the gum-resin collected in the Persian Province of Lāristān (near the eastern shore of the P. Gulf); and in recent years (1857) Surgeon-Major Bellew has described the collection of the drug near Kandahar. Asa-fœtida has been identified with the σίλφιον or *laserpitium* of the ancients. The substance is probably yielded not only by the species mentioned above, but by other allied plants, *e.g. Ferula Jaeschkiana*, Vatke, of Kashmīr and Turkestan. The *Hing* of the Bombay market is the produce of *F. alliacea*, Boiss.

c. 645. "This kingdom of Tsao-kiu-tcha (Tsāukūta?) has about 7000 *li* of compass,—the compass of the capital called *Ho-si-na* (Ghazna) is 30 *li*. . . . The soil is favourable to the plant *Yo-Kin* (Curcuma, or turmeric) and to that called **Hing-kiu**."—*Pèlerins Bouddh.*, iii. 187.

1563. "A Portuguese in Bisnagar had a horse of great value, but which exhibited a deal of flatulence, and on that account the King would not buy it. The Portuguese cured it by giving it this **ymgu** mixt with flour: the King then bought it, finding it thoroughly well, and asked him how he had cured it. When the man said it was with **ymgu**, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods' (or, as the poets say, nectar). Whereupon the Portuguese made answer *sotto voce* and in Portuguese: 'Better call it the food of the devils!'" *—*Garcia*, f. 21 *b*.

1586. "I went from *Agra* to *Satagam* in *Bengale* in the companie of one hundred and four score Boates, laden with Salt, [illegible] Carpets, and divers [illegible] the River *Jemena*." —*R. Fitch*, in *Hakluyt*, ii. 386.

1611. "In the Kingdom of Gujarat and Cambaya, the natives put in all their food **Ingu**, which is Assafetida."—*Teixeira, Relaciones*, 29.

1631. "... . ut totas aedes foetore repleient, qui insuetis vix tolerandus esset. Quod Javani et Malaii et cæteri Indiarum incolæ negabant se quicquam odoratius naribus unquam percepisse. Apud hos **Hin** hic succus nominatur."—*Jac. Bontii*, lib. iv. p. 41.

1638. "Le **Hingh**, que nos droguistes et apoticaires appellent *Assa foetida*, vient la plus part de Perse, mais celle que la Province d'Vtrad (?) produit dans les Indes est bien meilleur."—*Mandelslo*, 230.

1673. "In this Country *Assa Foetida* is gathered at a place called *Descoon*; some deliver it to be the Juice of a Cane or Reed inspissated; others, of a Tree wounded: It differs much from the stinking Stuff called **Hing**, it being of the Province of *Carmania*; this latter is that the *Indians* perfume themselves with, mixing it in all their Pulse, and make it up in Wafers to correct the Windiness of their Food."—*Fryer*, 239.

1689. "The Natives at Suratt are much taken with *Assa Foetida*, which they call **Hin**, and mix a little with the Cakes that they eat."—*Ovington*, 397.

1712. ". . substantiam obtinet ponderosam, instar rapae solidam candidissimamque, plenam succi pinguis, albissimi, foetidissimi, porraceo odore nares horridè ferientis; qui ex eâ collectus, Persis Indisque **Hingh**, Europaeis Asa foetida appellatur."—*Eng. Kaempfer Amoen. Exotic.* 537.

1857. "Whilst riding in the plain to the N.E. of the city [illegible] several assafœtida [illegible], called **hang** or **hing** by the natives, grows wild in the sandy or gravelly plains that form the western part of Afghanistan. It is never cultivated, but its peculiar gum-resin is collected from the plants on the deserts where they grow. The produce is for the most part exported to Hindustan." —*Bellew, Journal of a Pol. Mission, &c.*, p. 270.

* The Germans do worse than this Portuguese, for they call the drug *Teufelsdreck*, i.e. diaboli non cibus sed stercus!

Hirava, n p Malaya name of a very low caste

1510 'La sexta sorte chiamão **Hirava**, e questi seminano e raccogliono il riso"—*Varthema* (ed 1517, f 43 v)

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our Glossary
British soldier
ings with who
nated, and with
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It is in fact an Anglo Saxon version
of the wailings of the Mahommedans
as they beat their
cessions of the M
san! Ya Hosain!
It is to be reme
observances are in India by no means

certi loro cantici Vah Hussein sciah Hussein! —*P della Valle* i. 552

criant de toute leur force Hussein —*Thevenot* v 320

On the Days of their Feasts

1883. "... a long procession ... followed and preceded by the volunteer mourners and breast-beaters shouting their cry of **Hous-s-e-i-n H-as-san, Houss-e-i-n H-a-s-san**, and a simultaneous blow is struck vigorously by hundreds of heavy hands on the bare breasts at the last syllable of each name."—*Wills' Modern Persia*, 282.

Hodgett, s. This is used among the English in Turkey and Egypt for a title-deed of land. It is Arabic *ḥujjat*, 'evidence.' *Hojat*, perhaps a corruption of the same word, is used in Western India for an account current between landlord and tenant.

Hog-deer, s. The Anglo-Indian popular name of the *Axis porcinus*, Jerd., the *Pārā* of Hindustan. The name is nearly the same as that which Cosmas (c. 545) applies to an animal (Χοιρέλαφος) which he draws (see under **Babiroussa**), but the two have no other relation.

The Hog-deer is abundant in the grassy openings of forest throughout the Gangetic valley and further east. "It runs with its head low, and in a somewhat ungainly manner; hence its popular appellation."—*Jerdon, Mammals*, 263.

Hog-plum, s. The austere fruit of the *amrā* (Hind.), *Spondias mangifera*, Pers. (Ord. *Terebinthaceae*) is sometimes so called; also called the wild mango. It is used in curries, pickles, and tarts. It is a native of various parts of India, and is cultivated in many tropical climates.

1852. "The Karens have a tradition that in those golden days when God dwelt with men, all nations came before him on a certain day, each with an offering from the fruits of their land, and the Karens selected the **hog's plum** for this oblation; which gave such offence that God cursed the Karen nation and placed it lowest ..."—*Mason's Burmah*, ed. 1860, p. 461.

Hokchew, Hoksieu, Aucheo, etc., n.p. These are forms which the names of the great Chinese port of *Fuh-chau*, the capital of Fuh-Kien, takes in many old works. They, in fact, imitate the pronunciation in the Fuh-kien dialect, which is *Hok-chiu*; Fuh-Kien similarly being called *Hoh-kien*.

1585. "After they had travelled more then halfe a league in the suburbs of the citie of **Aucheo**, they met with a post that came from the vizroy."—*Mendoza*, ii. 78.

1616. "Also this day arrived a small China bark or *soma* from **Hochchew**, with silk and stuffes."—*Cocks*, i. 219.

Home. In Anglo-Indian sp[eech] this means England.

1837. "**Home** always means Engla[nd]; nobody calls India *home*—not even th[ose] who have been here thirty years or mo[re] and are never likely to return to Europ[e]." —*Letters from Madras*, 92.

1865. "You may perhaps rememb[er] how often in times past we debated, with seriousness becoming the gravity of th[e] subject, what article of food we should eac[h] of us respectively indulge in, on our firs[t] arrival at **home**."—*Waring, Tropical Resident*, 154.

So also in the West Indies:

c. 1830. "... 'Oh, your cousin Mary, I forgot—fine girl, Tom—may do for you at **home** yonder' (all Creoles speak of England as **home**, although they may never have seen it)."—*Tom Cringle*, ed. 1863, 238.

Hong, s. The Chinese word is *hang*, meaning 'a row or rank'; a house of business; at Canton a warehouse, a factory, and particularly applied to the establishments of the European nations ("Foreign Hongs"), and to those of the so-called "**Hong Merchants**." These were a body of merchants who had the monopoly of trade with foreigners, in return for which privilege they became security for the good behaviour of the foreigners, and for their payment of dues. The guild of these merchants was called 'The **Hong**.' This monopoly seems to have been first established about 1720—30, and it was terminated under the Treaty of Nanking, in 1842.

The *Hong* merchants are of course not mentioned in Lockyer (1711), nor by A. Hamilton (in China previous to, and after 1700, pubd. 1727). The latter uses the word, however, and the rudiments of the institution may be traced not only in his narrative, but in that of Ibn Batuta.

c. 1346. "When a Musulman trader arrives in a Chinese city, he is allowed to choose whether he will take up his quarters with one of the merchants of his own faith settled in the country, or will go to an inn. If he prefers to go and lodge with a merchant, they count all his money and confide it to the merchant of his choice; the latter then takes charge of all expenditure on account of the stranger's wants, but acts with perfect integrity. .."—*Ibn Batuta*, iv. 265-6.

1727. "When I arrived at *Canton* the *Hapoa* (see **Hoppo**) ordered me lodgings for myself, my Men, and Cargo, in (a) **Haung** or Inn belonging to one of his Merchant[s]

and when I went abroad, always some Servants belonging t Haung to follow me at a Distance
Ham ii 227

1782 " *l Opeou* (see **Hoppo**) s embarque en grande ceremonie dans une galère pavoisée, emmenant ordinairement avec lui
nerat, ii

"
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1783.
polizing
Cohong l
desperate
of India,

1797

in Forbes's *Oriental Memoirs* iv 100 *seqq*)

Hong-boat, s. A kind of (q v) or boat, with a small house in the middle, used by fo at Canton "A public pa boat (all over China, I be called **Hang-chwen**, where generically vessel,' and *hang* haps used in the sense of '*plying* regularly ' Boats built for this purpose, used as private boats by merchants and of English nam used by our —Note by th Rev Bishop)

which the King had a great revenue, and principally of horses from Arabia . "
—*Barros*, I viii cap x

south of the last

The long defence of Honore by C

equipped with arms and soldiers, at the charges of Manuel Viegas, a householder and resident of **Ogolim**, or Porto Pequeno, where dwelt in Bengala many Portuguese, 80 leagues up the Ganges, in the territory of the Mogor, under his ill faith that every hour threatened their destruction."—*Bocarro, Decada*, 476.

c. 1632. "Under the rule of the Bengális a party of Frank merchants . . . . came trading to Sátgánw (see **Porto Pequeno**); one *kos* above that place, they occupied some ground on the bank of the estuary. . . . . In course of time, through the ignorance and negligence of the rulers of Bengal, these Europeans increased in number, and erected substantial buildings, which they fortified. . . . . In due course a considerable place grew up, which was known by the name of the Port of **Húglí** . . . . These proceedings had come to the notice of the Emperor (Sháh Jahán), and he resolved to put an end to them," &c. —*'Abdul Hamīd Láhorí*, in *Elliot*, vii. 31-32.

1644. "The other important voyage which used to be made from Cochim was that to Bengalla, when the port and town of **Ugolim** were still standing, and much more when we had the **Porto Grande** (q.v.) and the to[illegible] made by so[illegible] soon there [illegible] to Cochim, all laden with rice, sugar, lac, iron, salt-petre, and many kinds of cloths both of grass and cotton, ghee (*manteyga*), long pepper, a great quantity of wax, besides wheat and many things besides, such as quilts and rich bedding; so that every ship brought a capital of more than 20,000 xerafins. But since these two possessions were lost, and the two ports were closed, there go barely one or two vessels to *Orixa*." —*Bocarro, MS.*, f. 315.

1665. "O Rey de Arracão nos tomou a fortaleza de Sirião em Pegù; O grão Mogor a cidade do **Golim** em Bengala."—*P. Manoel Godinho, Relação*, &c.

c. 1666. "The rest they kept for their service to [illegible] and such Christians [illegible], bringing them up to robbing and killing; or else they sold them to the Portugueses of *Goa*, *Ceilan*, St. *Thomas*, and others, and even to those that were remaining in *Bengall* at **Ogouli**, who were come thither to settle themselves there by favour of *Jehan-Guyre*, the Grandfather of *Aureng-Zebe* . . ."—*Bernier*, E. T., 54.

1727. "**Hughly** is a Town of large Extent, but ill built. It reaches about 2 Miles along the River's Side, from the *Chinchura* before mentioned to the **Bandel**, a Colony formerly settled by the *Portuguese*, but the *Moyul's Fouzdaar* governs both at present." —*A. Ham.* ii. 19.

Hoogly River, n.p. See preceding. The stream to which we give this name is formed by the combination of three of the delta branches of the Ganges, viz., the Baugheruttee, Jalinghee, and Matabanga (*Bhāgīrathī*, *Jalangī*, and *Mātābhāngā*), known as the **Nuddeea** (Nadiyā) **Rivers**.

Hooka, s. Hind. from Arab. *hukkah*, properly 'a round casket.' The Indian pipe for smoking through water, the elaborated **hubble-bubble** (q.v.). That which is smoked in the *hooka* is a curious compound of tobacco, spice, molasses, fruit, &c.

In 1840 the hooka was still very common at Calcutta dinner-tables, as well as regimental mess-tables, and its *bubble-bubble-bubble* was heard from various quarters before the cloth was removed—as was customary in those days. Going further back some twelve or fifteen years it was not very uncommon to see the use of the hooka kept up by old Indians after their return to Europe; one such at least, in the recollection of the elder of the present writers in his childhood, being a lady, who continued its use in Scotland for several years. When the junior of the present writers landed first at Madras, in 1860, there were perhaps half-a-dozen Europeans at the Presidency who still used the *hooka*; there is not *one* now (c. 1878). A few gentlemen at Hyderabad are said still to keep it up.

1768. "This last Season I have been without Company (except that of my Pipe or **Hooker**), and when employed in the innocent diversion of smoaking it, have often thought of you, and Old England."—*MS. Letter of James Rennell*, July 1st.

1783. "For my part, in thirty years' residence, I never could find out one single luxury of the East, so much talked of here, except sitting in an arm-chair, smoaking a **hooka**, drinking cool water (when I could get it), and wearing clean linen."—(*Jos. Price*) *Some Observations on a late Publication, &c.*, 79.

1789. "When the cloth is removed, all the servants except the **hookerbedar** retire, and make way for the sea breeze to circulate, which is very refreshing to the Company, whilst they drink their wine, and smoke the **hooker**, a machine not easily described . . ."—*Munro's Narrative*, 53.

1828. "Every one was hushed, but the noise of that wind . . . and the occasional bubbling of my own **hookah**, which had just been furnished with another chillum."—*The Kuzzilbash*, i. 2.

c. 1849. See Sir C. Napier, quoted under **Gram-fed**.

" c 1808

1874
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—A

to the King —Mt. St Elphinstone Life i 34

Hookum, s An order, Ar -H hukm, see under **Hakim**

Hooluck, s Beng hulak ? The black gibbon (*Hylobates hoolool* Jer) not unfrequently tamed on our Eastern frontier, and from its engaging ways and plaintive often becoming a great pet

hoo! hoo! one sometimes could wake a

Hooly, s Hind holi (Skt holaka) The spring festival held at the approach of the vernal equinox, during

the 10 days preceding the full moon

and dances per-
In Bengal the
jatra or Swing

manufacture "—Letter from *Mrs Hathed* to W Hastings in *Cal Review,* xxvi 93

lee consists in throwing of flour made from a singara and dyed with red sanders it is called abeer and the

Pagoda (coin)
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Khan, in *Elliot,*

p 121

Hoondy, s. Hind. *hundī*, *hundawī*; Mahr. and Guj. *hundī*. A bill of exchange in a native language.

1810. "**Hoondies** (*i.e.* bankers' drafts) would be of no use whatever to them."—*Williamson, V. M.*, ii. 530.

Hoonimaun. *See* **Lungoor.**

Hoowa. A peculiar call (*hūwa*) used by the Singhalese, and thence applied to the distance over which this call can be heard. Compare the Australian *coo-ee*.

Hopper, s. A colloquial term in S. India for cakes (usually of rice-flour), somewhat resembling the wheaten **chupatties** (q.v.) of Upper India. Tamil *appam*.

1582. "Thus having talked a while, he gave him very good entertainment, and commanded to give him certaine cakes, made of the flower of Wheate, which the Malabars do call **Apes**, and with the same honnie." *Castañeda* (by N. L.) f. 38.

1606. "Great dishes of **apas**."—*Gouvea*, f. 18 *c*.

1672. "These Cakes are called **Apen** by the Malabars."—*Baldaeus, Afgoderye* (Dutch ed.) 39.

c. 1690. "Ex iis (the chestnuts of the Jack fruit) in *sole siccatis farinam*, ex eaque placentas, **apas** dictas, conficiunt."—*Rheede*, iii.

1707. "Those who bake **oppers** without permission will be subject to severe penalty."—*Thesavaleme* (Tamil Laws of Jaffna), 700.

1860. "*Appas* (called **hoppers** by the English) . . . supply their morning repast."—*Tennent's Ceylon*, ii. 161.

Hoppo, s. The Chinese Superintendent of Customs at Canton. Giles says: "The term is said to be a corruption of *Hoo poo*, the Board of Revenue, with which office the *Hoppo*, or Collector of duties, is in direct communication." Dr. Williams gives a different account (see below). Neither affords much satisfaction.

1711. "The **Hoppos**, who look on Europe Ships as a great Branch of their Profits, will give you all the fair Words imaginable."—*Lockyer*, 101.

1727. "I have staid about a Week, and found no Merchants come near me, which made me suspect, that there were some underhand Dealings between the **Hapoa** and his Chaps, to my Prejudice."—*A. Ham.* ii. 228. See also under **Hong**.

1743. ". . . just as he (Mr. Anson) was ready to embark, the **Hoppo** or *Chinese* Custom-house officer of *Macao* refused to grant a permit to the boat."—*Anson's Voyage*, 9th ed. 1756, p. 355.

1750-52. "The **hoppo, happa**, or first inspector of customs . . . came to see us today."—*Osbeck*, i. 359.

1782. "La charge d'**Opeou** répond à celle d'intendant de province."—*Sonnerat*, ii. 236.

1797. ". . . the **Hoppo** or mandarine more immediately connected with Europeans."—*Sir G. Staunton*, i. 239.

1842 (?). "The term **hoppo** is confined to Canton, and is a corruption of the term *hoo-po-sho*, the name of the officer who has control over the boats on the river, strangely applied to the Collector of Customs by foreigners."—*Wells Williams, Chinese Commercial Guide*, 221.

1882. "It may be as well to mention here that the '**Hoppo**' (as he was incorrectly styled) filled an office especially created for the foreign trade at Canton. . . . The Board of Revenue is in Chinese 'Hoo-poo,' and the office was locally misapplied to the officer in question."—*The Fankwae at Canton*, p. 36.

Horse-keeper, s. An old provincial English term, used in the Madras Presidency and in Ceylon, for 'groom.' The usual corresponding words are, in N. India **syce** (q.v.), and in Bombay *ghorawālā* (see **Gorawalla**).

1555. "There in the reste of the Cophine made for the nones thei bewrie one of his dierest lemmans, a waityng manne, a Cooke, a **Horse-keeper**, a Lacquie, a Butler, and a Horse, whiche thei al at first strangle, and thruste in."—*W. Watreman, Fardle of Facions*, N. 1.

1609. "Watermen, Lackeyes, **Horse-keepers**."—*Hawkins*, in *Purchas*, i. 216.

1673. "On St. George's Day I was commanded by the Honorable *Gerald Aungier* . . . to embarque on a Bombaim Boat . . . waited on by two of the Governor's servants . . . an **Horsekeeper** . . ."—*Fryer*, 123.

1698. ". . . followed by his boy . . . and his **horsekeeper**."—In *Wheeler*, i. 300.

1829. "In my English buggy, with lamps lighted and an English sort of a nag, I might almost have fancied myself in England, but for the black **horse-keeper** alongside of me."—*Mem. of Col. Mountain*, 87.

1837. "Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turns his head round to order the **horsekeeper** . . . to wipe them off for him."—*Letters from Madras*, 50.

Horse-radish tree, s. This is a common name, in both N. & S. India, for the tree called in Hind. *sahajnā*; *Moringa pterygosperma*, Gaertn., *Hy-*

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Hind mol ... Arab

countries, and is used
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Hosbolhookum, &c
(Arab used in Hind)
literally 'according to
words forming the initial formula of a document issued by officers of state on royal authority, and thence applied as the title of such a document

1702 "The Nabob told me that the great God knows that he had ever a hearty

short speech —*A Ham* i 230 (233)

&c., 229

The same author (1761) says —

&c, 226.

Hot-winds, s This may almost be termed the name of one of the seasons

c. 1760 "Colonel Smith reviewed his troops from the houdar of his elephant —*Carraccioli's L of Clive*, iii 133

A popular rhyme which was applied in India successively to Warren Hastings' escape from Benares in 1781, and to Col Monson's retreat from in 1804 and which was per- much older than either runs

re par **hauda**, hathi par jin
i Hastin!
l Munsin!

with some

'Horses with **howdahs**, and elephants saddled
Off helter skelter the Sahibs skedaddled

1831
'And when they talked of Elephants,
And riding in my **Howder**,
(So it was called by all my aunts)
I prouder grew and prouder
H M Parker, in *Bengal Annual*, 119

1856
"But she, the gallant lady holding fast
With one soft arm the jewelled **how dah's** side,
Still with the other circles tight the babe
Sore smitten by a cruel shaft
The Banyan Tree, a Poem

Hubba, s A grain, a jot or tittle. Ar *habba*

* ? Kha bardār

1786. "For two years we have not received a **hubba** on account of our **tunkaw**, though the ministers have annually charged a lac of rupees, and never paid us anything."—In *Art. ag. Hastings*, Burke, vii 141.

Hubble-bubble, s. An onomatopoeia applied to the *hooka* in its rudimentary form, as used by the masses in India. Tobacco, or a mixture containing tobacco among other things, is placed with embers in a terra-cotta **chillum** (q.v.), from which a reed carries the smoke into a coco-nut shell half full of water, and the smoke is drawn through a hole in the side, generally without any kind of mouth-piece, making a bubbling or gurgling sound. An elaborate description is given in Terry's Voyage (see below), and another in *Govinda Samanta*, i. 29 (1872).

1616. ". . . . they have little Earthen Pots . . . having a narrow neck and an open round top, out of the belly of which comes a small spout, to the lower part of which spout they fill the Pot with water · then putting their *Tobacco* loose in the top, and a burning coal upon it, they having first fastned a very small strait hollow Cane or Reed . . within that spout . . . . the Pot standing on the ground, draw that smoak into their mouths, which first falls upon the Superficies of the water, and much discolours it And this way of taking their *Tobacco*, they believe makes it much more cool and wholsom."—*Terry*, ed of 1665, p 363.

c. 1630 "Tobacco is of great account here; not strong (as our men love), but weake and leafie, suckt out of long canes call'd **hubble bubbles** . . . ."—*Sir T. Herbert*, 28.

1673. "Coming back I found my troublesome Comrade very merry, and packing up his Household Stuff, his *Bang* bowl, and **Hubble-bubble**, to go along with me."—*Fryer*, 127.

" " . bolstered up with embroidered Cushions, smoaking out of a silver **Hubble bubble**"—*Ibid* 131.

1697. ". Yesterday the King's Dewan, and this day the King's Buxee . . arrived . . . to each of whom sent two bottles of Rose water, and a glass **Hubble-bubble**, with a compliment.'—In *Wheeler*, i 318.

c 1760. See *Grose*, i 146.

1811. "Cette manière de fumer est extrêmement commune . . . . on la nomme **Hubbel de Bubbel**."—*Solvyns*, tom. iii.

1868. "His (the Dyak's) favourite pipe is a huge **Hubble-bubble**."—*Wallace*, *Mal. Archip*, ed. 1880, p. 80.

Hubshee, n.p. Arab. *Habashī*, Pers. *Ḥabshī*, 'an Abyssinian,' an Ethiopian, a negro. The name is often specifically applied to the chief of Jinjīra on the western coast, who is the descendant of an Abyssinian family.

1298 "There are numerous cities and villages in this province of **Abash**, and many merchants."—*Marco Polo*, 2d ed. ii. 425.

1553. "At this time, among certain Moors, who came to sell provisions to the ships, had come three **Abeshis** (*Abexijs*) of the country of the Prester John . . . ."—*Barros*, I. iv. 4.

1673 "Cowis Cawn, an **Hobsy** or Arabian **Coffery**."—*Fryer*, 147.

1681. "*Habessini* . . . nunc passim nominantur; vocabulo ab Arabibus indito, quibus **Habesh** colluviem vel mixturam gentium denotat."—*Ludolphi Hist. Aethiop.* lib. i. c. i.

1750-60. "The Moors are also fond of having Abyssinian slaves, known in India by the name of **Hobshy Coffrees**."—*Grose*, i. 148.

1884. "One of my Tibetan ponies had short curly brown hair, and was called both by my servants, and by Dr. Campbell, 'a **Hubshee**.'

"I understood that the name was specific for that description of pony amongst the traders"—*Note by Sir Joseph Hooker*.

Huck, s. Properly Arab. *ḥakk*. A just right, a lawful claim; a perquisite claimable by established usage.

Huckeem, s. Ar. Hind. *hakīm*; a physician. See note under **Hakim**.

1622 "I, who was thinking little or nothing about myself, was forthwith put by them into the hands of an excellent physician, a native of Shiraz, who then happened to be at Lar, and whose name was *Hekim Abu'l fetah*. The word **hekim** signifies 'wise;' it is a title which it is the custom to give to all those learned in medical matters."—*P. della Valle*, ii. 318

1673 "My Attendance is engaged, and a Million of Promises, could I restore him to his Health, laid down from his Wives, Children, and Relations, who all (with the Citizens, as I could hear going along) pray to God that the **Hackin** *Frangi*, the *Frank* Doctor, might kill him . . . ."—*Fryer*, 312.

1836 "A curious cry of the seller of a kind of sweetmeat (*halaweh*) composed of treacle fried with some other ingredients, is 'For a nail! O sweetmeat!' . . children and servants often steal implements of iron, &c., from the house . . . and give them to him in exchange."—*Lane*, *Mod. Egyptians*, ed. 1863.

1837. "I had the native works on Materia Medica collated by competent **Hakeems** and Moonshees"—*Royle*, *Hindu Medicine*, 25.

Hullia, s. Canarese *holeya*; the

same as poleya (*pulayan*), q v , e jui-valent to Pariah (q v)

1817 ' a Hullia or Pariar King —*Wilks, Hist Sketches*, i 1 1

(*Birdwood*)

Hummaul s Arab *hammal*, a porter The use of the word in India is confined to the west, and there now

occupation in Andalusia alhamel now means a man who lets out a bag-

Amaals *i e* the Palankyn bearers, number sitting in his Palankyn '—*Valen*

1809 ' The palankeen bearers are here called hamauls (a word signifying carrier)

these people come chiefly from the Mahratta country and are of the coombe or agricultural caste "—*Maria Graham*, 2

1813 For Hamauls at Bussora, see *Milburn* i 126

circular avenues —*Letter from Constant in Times* May 7th

Humming-bird s This name is popularly applied in some parts of India to the sun birds (sub fam *Nectarininae*)

s ' Calcutta humps are humps of Indian oxen ex om that city See under

c s Hind courier an lson) The the same kar (' busi-ness')

The word became very familiar in the Gilchristian spelling *Hurkaru*, from the existence of a Calcutta newspaper urkaru ' i Indians years of

1748 "The city of Dacca is in the utmost confusion on account of a large force of Mahrattas way of the Sunderbunds and were advanced as far as Sundra first descried by their Hur In *Long* 4

beg you to send me a good understands the Portuguese Letter in *Ibid* 153

Ircars or Spies —*Ib* 161

Capt Martin White, in *Long* 260

c. 1810 " We were met on the entrance of Tippoo s dominions by four hircarrahs

or soldiers, whom the Sultan sent as a guard to conduct us safely."—*Miss Edgeworth, Lame Jervas.*

Miss Edgeworth has oddly misused the word here.

1813. "The contrivances of the native **halcarrahs** and spies to conceal a letter are extremely clever, and the measures they frequently adopt to elude the vigilance of an enemy are equally extraordinary."—*Forbes, Or. Mem.*, iv. 129.

Hurtaul, s. Hind. from Sansk. *hartāl* or *haritāl*, yellow arsenic, orpiment.

c. 1347. Ibn Batuta seems oddly to confound it with camphor: "The best (camphor) called in the country itself *al*-**hardāla**, is that which attains the highest degree of cold."—iv. 241.

c. 1759. "... **Hartal** and *Cotch*, Earth-Oil and Wood-Oil ..."—List of Burmese Products, in *Dalrymple's Or. Reper.*, i. 109.

Huzāra, n.p. This name has two quite distinct uses.

(**a.**) Pers. *Hazāra.* It is used as a generic name for a number of tribes occupying some of the wildest parts of Afghanistan, chiefly N.W. and S.W. of Kabul. These tribes are in no respect Afghan, but are in fact most or all of them Mongol in features, and some of them also in language.

The term at one time appears to have been used more generally for a variety of the wilder clans in the higher hill countries of Afghanistan and the Oxus basin, much as in Scotland a century and a half ago they spoke of "the clans." It appears to be merely from the Persian *hazār*=1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors, were called **hazāras**, and if we accept the belief that the *Hazaras* of Afghanistan were predatory bands of those hosts who settled in that region (in favour of which there is a good deal to be said), this name is intelligible. If so, its application to the non-Mongol hill people of Wakhān, &c., must have been a later transfer.

c. 1480. "The **Hazāra**, Takdari,* and all the other tribes having seen this, quietly submitted to his authority."—*Tarkhán-Náma*, in *Elliot*, i. 303.

c. 1505. Kabul "on the west has the mountain districts, in which are situated Karnûd and Ghûr. This mountainous tract is at present occupied and inhabited by the **Hazâra** and Nukderi tribes."—*Baber*, p. 136.

1508. "Mirza Ababeker, the ruler and tyrant of Káshghar, had seized all the Upper **Hazâras** of Badakhshán."*—*Erskine's Baber and Humáyun*, i. 287.

(**b.**) A mountain district in the extreme N.W. of the Punjab, of which *Abbottābād*, called after its founder General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with *Hazāras* in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit *Abhisāra*, and figuring in Ptolemy, Arrian, and Curtius as the kingdom of King *Abisarēs.*

Huzoor, s. Arab. *ḥuzūr*, 'the presence'; used by natives as a respectful way of speaking of or to exalted personages, to or of their master, or occasionally of any European gentleman in presence of another European.

Hyson. See under **Tea**.

I.

Imaum, s. Ar. *Imām*, 'an exemplar, a leader, [illegible] at, to fol[illegible]; applied to the Caliph (*Khalīfa*) or 'Vicegerent,' or Successor, who is the head of Islām. The title "is also given—in its religious import only—to the heads of the four orthodox sects ... and in a more restricted sense still, to the ordinary functionary of a mosque who leads in the daily prayers of the congregation" (*Dr. Badger, Omân*, App. A.)

The title has been perhaps most familiar to Anglo-Indians as that of the Princes of 'Omān, or "**Imaums** of Muscat" as they were commonly termed. This title they derived from being the heads of a sect (*Ibādhiya*) holding peculiar doctrine as to the Imamate, and rejecting the Caliphate of Ali or his successors. It has not been assumed by the Princes themselves since Sa'īd bin Ahmad who died in the early part of this century, but was always applied by the English to

* Probably read *Nakudari*; and see *Marco Polo*, Bk. I. ch. 18, note on *Nigudaris.*

* "*Hazârajât bâlâdest.* The upper districts in Badakhshán were called *Hazáras.*" Erskine's Note. He is using the *Tarikh Rashidi.* But is not the word Hazáras here, 'the clans,' used elliptically for the highland districts occupied by them?

hen there had been some
garding the in am lands
leged harshness of the
in dealing with such
d that
India
at his
nd of
their
In

Imaumbarra s This is apparently a hybrid word *Imam bara* in which the last part is the Hindi *bara* an

The Imambara of the Nawab Asaf ud daula at Lucknow is or was till the siege of 1858 prob most magnificent modern structure in India It unit

ings of an earlier age The central part of it forms a vaulted a of 162 feet long by 53½ wide

Impale, v It is startlin an injunction to impale given by an English govern sittart apparently) little mor century ago

Inaum, **Enaum** s Arab *inam* a gift (from a superior) a favour but especially in India a gift of rent free land also land so held. **In am dar** the holder of such lands A full detail of the different kinds of *in am* especially among the Mahrattas will be found in Wilson s v

am In am Sahib

India Indies n p A book might be written on this name We can only notice a few points in connexion with it

It is not easy if it be possible to a truly native (*i e* Hindu) name the whole country which we call ia but the *conception* certainly ted from an early date *Bharata varsha* is used apparently in the Puranas with something like this concep

south even now The e definitions of India in reek and Roman writers tence of the same con country that we have tion also obvious in the modes of speech of Hwen T sang

e Vira Chola lowed In a h century by f Kalyāna we om the Himā d *Ant q* i, 81)

i e the Bridge of Rama or Adam s Bridge as our maps have it And Mahommedan definitions as old and with the name will be found below Under the Hindu kings of Vijayana gara also (from 14th century) inscrip tions indicate all India by like ex pressions

The origin of the name is without

doubt (Sansk.) *Sindhu*, 'the sea,' and thence the Great River on the West, and the country on its banks, which we still call *Sindh*.* By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persia *Hindū*, and so passed to the Greeks and Latins, viz. Ἰνδοί for the people, Ἰνδός for the river, Ἰνδική and India for the country on its banks. Given this name for the western tract, and the conception of the country as a whole to which we have alluded, the name in the mouths of foreigners naturally but gradually spread to the whole.

Some have imagined that the name of the land of *Nod* ('wandering'), to which Cain is said to have migrated, and which has the same consonants, is but a form of this; which is worth noting, as this idea may have had to do with the curious statement in some medieval writers (*e.g.* John Marignolli) that certain eastern races were "the descendants of Cain." In the form *Hidhu*, India appears in the great cuneiform inscription on the tomb of Darius Hystaspes near Persepolis, coupled with *Gadāra* (*i.e.*, *Gandhāra*, or the Peshawur country), and no doubt still in some degree restricted in its application. In the Hebrew of Esther i. 1, and viii. 9, the form is *Hoddu* (see also *Peritsol* below). The first Greek writers to speak of India and the Indians were Hecataeus of Miletus, Herodotus, and Ctesias (B.C. c. 500, c. 440, c. 400). The last, though repeating more fables than Herodotus, shows a truer conception of what India was.

Before going further, we ought to point out that India itself is a Latin form, and does not appear in a Greek writer, we believe, before Lucian and Polyænus, both writers of the middle of the 2nd century. The Greek form is ἡ Ἰνδική, or else 'The Land of the Indians.'

The name of "India" spread not only from its original application, as denoting the country on the banks of the Indus, to the whole peninsula between (and including) the valleys of Indus and Ganges; but also in a vaguer way to all the regions beyond. The compromise between the vaguer and the more precise use of the term is seen in Ptolemy, where the boundaries of the true India are defined, on the whole with surprising exactness, as 'India within the Ganges;' whilst the darker regions beyond appear as 'India beyond the Ganges.' And this double conception of India, as 'India Proper' (as we may call it), and India in the vaguer sense, has descended to our own time.

So vague became the conception in the 'dark ages' that the name is sometimes found to be used as synonymous with Asia, 'Europe, Africa, and India' forming the three parts of the world. Earlier than this, however, we find a tendency to discriminate different Indias, in a form distinct from Ptolemy's *Intra et extra Gangem*; and the terms *India Major*, *India Minor* can be traced back to the 4th century. As was natural where there was so little knowledge, the application of these terms was various and oscillating, but they continued to hold their ground for 1000 years, and in the later centuries of that period we generally find a third India also, and a tendency (of which the roots go back, as far at least as Virgil's time) to place one of the three in Africa.

It is this conception of a twofold or threefold India that has given to us and other nations of Europe the vernacular expressions in plural form which hold their ground to this day: the *Indies*, les *Indes*, (It.) le *Indie*, &c.

We may add further, that China is called by Friar Odoric Upper India (*India Superior*), whilst Marignolli calls it *India Magna* and *Maxima*, and calls Malabar *India Parva*, and *India Inferior*.

There was yet another, and an oriental application of the term India to the country at the mouth of the Euphrates and Tigris, which the people of Basra still call *Hind*; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obillah in that region with the *Havila* of Genesis.*

In the work of the Chinese traveller

* In most of the important Asiatic languages the same word indicates the Sea or a River of the first class; *e.g. Sindhu* as here; in Western Tibet *Gyamtso* and *Samandrang* (corr. of Skt. *samundra*) 'the Sea,' which are applied to the Indus and Sutlej (see *J. R. Geog. Soc.* xxiii. 34–35); Hebrew *yam*, applied both to the sea and to the Nile; Ar. *bahr*; Pers. *darya*; Mongol. *dalai*, &c. Compare the Homeric Ὠκεανός.

* See *Cathay*, &c. 55, note.

Hwen T
hu al o

they adopted that name in the *Sind* and thenceforward Hind Sind were habitually distingui though generally coupled and con

India to which we have referred survives in another form besides that in the use of *'Indies India* to each European nation which has possessions in the East may be said without

the Gaul are not *les Indes* Pondicherry Chandernagore and Reunion?
As re W I
expressi
ception
who in
seeking and
new route to
west instead
were to Spa
gradually bec
were not identical with the ancient lands of the east and then they became the *West Indies*

Indian is a name which has been

ever speaks of a man of that country

Among the Greeks an Indian' (Ἰνδός) acquired a notable specific application viz to an elephant driver or mahout (q v)

rising of the Sun. *Herodotus* ii c 98 (*Rawlinson*)

(From Muller's *Frag Hist. Graec* ii 40?)

A D c 140 Τα δ απο του Ι δου προς εω τουτο μο στα η των Ι δων γη κα Ινδο ουτοι εστωσαν —*Arrian Ind ca* ch ii

c 650 The name of *T' en chu* (India) has gone through various and confused

* On this and on the medieval plurality of *Indias* reference may be made to two notes on *Marco Polo* 2nd ed vol. ii pp 419 and 425

Hope'—*Hajji Baba*, Introd Epistle, ed 1835, p. ix

India of the Portuguese

1598. "At the ende of the countrey of *Cambaia* beginneth **India** and the lands of Decam and Cuncam from the island

See also quotation from the same under **Abada**

c 1567 "Di qui (Colan) a Cao Comeri si fanno settanta due miglia e qui si finisse la costa dell' **India**."—*Ces Federici* in *Ramusio* iii. 390

India."—*Fryer* 137

India

1876.
out all In
denboel, 1

Indies applied to America

the converse error to that supposed to have been made in the printing of Othello's death-speech—

of one whose hand
Like the base *Judean* threw a pearl away

xi 37

B C c 150 "Of Beasts (i e elephants) taken with their **Indians** there were ten and of all the rest, which had thrown their **Indians** he got possession after the battle by driving them together —*Polybius* Bk i ch 40

Athenaeus xiii ch 8

Indian, for *Anglo-Indian*

c. 70. "After this . . . . **Indico** (*Indicum*) is a colour most esteemed; out of India it commeth; whereupon it tooke the name; and it is nothing els but a slimie mud cleaving to the foame that gathereth about canes and reeds; which it is punned or ground, it looketh blacke; but being dissolved it yeeldeth a woonderfull lovely mixture of purple and azur . . . **Indico** is valued at 20 denarii the pound. In physicke there is use of this **Indico**: for it doth asswage swellings that doe stretch the skin."—*Pliny*, by Ph. Holland, ii. 531.

c. 80-90. "This river (*Sinthus*, or Indus) has 7 mouths . . . and it has none of them navigable except the middle one only, on which there is a coast mart called Barbaricon . . . The articles imported into this mart are . . . On the other hand there are exported *Costus*, *Bdellium* . . . and *Indian Black* (Ἰνδικὸν μέλαν, i.e. **Indigo**)."—*Periplus*, 38, 39.

1298. (At Coilum) "They have also abundance of very fine **indigo** (*ynde*). This is made of a certain herb which is gathered and [after the roots have been removed] is put into great vessels upon which they pour water, and then leave it till the whole of the plant is decomposed. . . ."—*Marco Polo*, Bk. iii. ch. 22.

1584. "**Indico** from Zindi and Cambaia."—*Barrett* in *Hakluyt*, ii. 413.

1610. "In the country thereabouts is made some **Indico**."—*Sir H. Middleton* in *Purchas*, i. 259.

c. 1670. Tavernier gives a detailed account of the manufacture as it was in his time. "They that sift this **Indigo** must be careful to keep a Linnen-cloath before their faces, and that their nostrils be well stopt. . . . Yet . . . they that have sifted **Indigo** for 9 or 10 days shall spit nothing but blew for a good while together. Once I laid an egg in the morning among the sifters, and when I came to break it in the evening it was all blew within."—*E. T.*, ii. 128-9.

We have no conception what is meant by the following singular (apparently sarcastic) entry in the "Indian Vocabulary":—

1788. "**Indergo**—a drug of no estimation that grows wild in the woods."

1881. "Découvertes et Inventions.—Décidement le cabinet Gladstone est poursuivi par la malechance. Voici un savant chimiste de Munich qui vient de trouver le moyen de préparer artificiellement et à très bon marché le bleu **indigo**. Cette découverte peut amener la ruine du gouvernement des Indes anglaises, qui est déjà menacé de la banqueroute. L'**indigo**, en effet, est le principal article de commerce des Indes (!); dans l'Allemagne, seulement, on en importe par an pour plus de cent cinquante millions de francs."—*Havre Commercial Paper*, quoted in *Pioneer Mail*, Feb. 3rd.

Inglees, s. Hind. *Inglīs* and *Inglis*. Wilson gives us the explanation of this: "Invalid soldiers and *sipahis*, to whom allotments of land were assigned as pensions; the lands so granted." But the word is now used as the equivalent of (sepoy's) *pension* simply.

Mr. Carnegie says the word is "probably a corruption of *English*, as pensions were unknown among native Governments, whose rewards invariably took the shape of land assignments." This, however is quite unsatisfactory; and Sir H. Elliott's suggestion (mentioned by Wilson) that the word was a corruption of *invalid* (which the sepoys may have confounded in some way with *English*) is most probable.

Interloper, s. One in former days who traded without the licence, or outside of the service, of a company (such as the E. I. C.) which had a charter of monopoly. The etymology of the word remains obscure. It *looks* like Dutch, but intelligent Dutch friends have sought in vain for a Dutch original. *Onderloopen*, the nearest word we can find, means 'to be inundated." The hybrid etymology given by Bailey, though allowed by Skeat, seems hardly possible. Perhaps it is an English corruption from *ontloopen*, 'to evade, escape, run away from.'

1627. "**Interlopers** *in trade*, ✝. Attur Acad. pa. 31."—*Minsheu*.

(What is the meaning of the reference?)

1681. "The Shippe EXPECTATION, Capt. Ally Comand^r, an **Interloper**, arrived in ye Downes from Porto Novo."—*Hedges*, *Journall (MS.)*.

1682. "The Spirit of Commerce, which sees its drifts with eagle's eyes, formed associations at the risque of trying the consequence at law . . . since the statutes did not authorize the Company to seize or stop the ships of these adventurers, whom they called **Interlopers**."—*Orme's Fragments*, 127.

1683. "If God gives me life to get this *Phirmaund* into my possession, ye Honble. Compy. shall never more be much troubled with **Interlopers**."—*Hedges*, Jan. 6.

1719. ". . . their business in the *South Seas* was to sweep those coasts clear of the *French* **interlopers**, which they did very effectually."—*Shelvocke's Voyage*, 29.

" "I wish you would explain yourself; I cannot imagine what reason I have to be afraid of any of the Company's ships, or Dutch ships, I am no **interloper**."—*Robinson Crusoe*, Pt. ii.

1730 To Interlope [of ı ter L be tween and loopt ı Dt to run q d to

1700 Enterlooper Terme le Commerce le Mer f rt en usage parmi les C mpagnies des Pays du Nord comme

ıntrer et entreprendre, et de Looper Courreur"—Savary des Bru.lo s Dct U ı de Commerce Nouv ed Copenhagu s v

I say The Chinese mob used to call the English soldiers *A tys* or *Isays* from the frequency of this apostrophe in their mouths (The French gamins, it is said do the same at Boulogne) At Amoy the Chinese used to call out after foreigners **Akee! Akee!** a tradition from the Portuguese *Aqui!* Here! In Java the French are called by the natives *Orang* **deedong** ı e the *d tes donc* ?
l

u 175)

Ipecacuanha (Wild), s The garden name of a plant (*Asclepias curassa ıca*

Benth

Iskat s Ratlines A term from Port *escada* (*Roebuck*

Istoop s Oal um A term from *estopa* (*Roebuck*)

Istubbul, s This usual Hin for stable may naturally be imagined to be a corruption of the English word But it is really Arab

ıstabl though that no doubt came in old times from the Latin *stabulum* through some Byzantine Greek form

Itzeboo, s A Japanese coin the smallest silver denomination. *Itsi bu*= 'one drachm Present value about 1s See Cocks s Diary ı 176 u 77

J

s Short for **Jack Sepoy** in days a familiar style for the soldier kindly, rather than otherwise

1853 . he should be leading the Jacks *Oakfi ld* u 66

Jack s The tree called by botanists *Artocarpus integrifolia* L fil and its fruit

The name says Drury is a c r ruption of the Sansk word *Tcl ıckka* which means the fruit of the tree (*Useful Pla ıts* p 55) There ı how ever no such Sanskrit word the Sanskrit names are *Kantaka Phala Panasa* and *Phalasa* Rheede rightly gives *Tsjaka* (*chakka*) as the Malayalam name and from this no doubt the Portuguese took *jaca* and handed it on to us They call it says Garcia Orta in Malavar *ja as* in Canarese and Guzerati *panas* (f 111) The Tamil form is *sakkeı* the meaning of which as may be deduced from the various uses to which the wo l is put

greater yet than the former bearing a fruit much fairer bigger, and sweeter than the figs aforesaid and whereof

the Indian Sages and Philosophers do ordinarily live. The leaf resembleth birds' wings, carrying three cubits in length, and two in breadth. The fruit it putteth forth at the bark, having within it a wonderfull pleasant juice: insomuch as one of them is sufficient to give four men a competent and full refection. The tree's name is *Pala*, and the fruit is called *Ariena*. Great plenty of them is in the country of the Sydraci, the utmost limit of *Alexander* the Great his expeditions and voyages. And yet there is another tree much like to this, and beareth a fruit more delectable than this *Ariena*, albeit the guts in a man's belly it wringeth and breeds the blondie flix" (i. 361).

Strange to say, the fruit thus described has been generally identified with the plantain: so generally that (we presume) the Linnean name of the plantain, *Musa sapientum*, was founded upon the interpretation of this passage. Lassen, at first hesitatingly (i. 262), and then more positively (ii. 678), adopts this interpretation, and seeks *Ariena* in the Sansk. *Vārana*. The shrewder Gildemeister does the like, for he, *sans phrase*, uses *arienae* as Latin for 'plantains.' Ritter, too, accepts it, and is not staggered even by the *uno quaternos satiet*. Humboldt, quoth he, often saw Indians make their meal with a very little *manioc and three bananas of the big* kind (*Platano-arton*). Still less sufficed the Indian Brahmins (*sapientes*), when one fruit was enough for four of them (v. 876, 877). Bless the venerable Prince of Geographers! Would one *Kartoffel*, even "of the big kind," make a dinner for four German Professors? Just as little would one plantain suffice four Indian Sages!

The words that we have italicised in the passage from Pliny are quite enough to show that the *Jack* is intended; the fruit growing *e cortice* (*i.e.* piercing the bark of the stem, not pendent from twigs like other fruit), the sweetness, the monstrous size, are in combination infallible. And as regards its being the food of sages, we may observe that the jack fruit is at this day in Travancore one of the staples of life. But that Pliny, after his manner, has jumbled things, is also manifest. The first two clauses of his description (*Major alia*, &c.; *Folium alas*, &c.) are found in Theophrastus, but apply to *two different trees*. Hence we get rid of the puzzle about the big leaves, which led scholars astray after plantains, and originated *Musa sapientum*. And it is clear from Theophrastus that the fruit which caused dysentery in the Macedonian army was yet another. So Pliny has rolled three plants into one! Here are the passages of Theophrastus:—

"(1) And there is another tree which is both itself a tree of great size, and produces a fruit that is wonderfully big and sweet. This is used for food by the Indian Sages, who wear no clothes. (2) And there is yet another which has the leaf of a very long shape, and resembling the wings of birds, and this they set upon helmets; the length is about two cubits. . . . (3) There is another tree the fruit of which is long, and not straight but crooked, and sweet to the taste. But this gives rise to colic and dysentery ("Ἄλλο τί ἐστιν οὗ ὁ καρπὸς μακρὸς καὶ οὐκ εὐθὺς ἀλλὰ σκολιὸς, ἐσθιόμενος δὲ γλυκύς. Οὗτος ἐν τῇ κοιλίᾳ δηγμὸν ποιεῖ καὶ δυσεντερίαν...") wherefore Alexander published a general order against eating it" (*Hist. Plant.* iv. 4-5).

It is plain that Pliny and Theophrastus were using the same authority, but neither copying the whole of what he found in it.

The second tree, whose leaves were like birds' wings and were used to fix upon helmets, is hard to identify. The first was, when we combine the additional characters quoted by Pliny but omitted by Theophrastus, certainly the *Jack*: the third was, we suspect, the **mango** (q.v.). The terms long and crooked would, perhaps, answer better to the plantain, but hardly the unwholesome effect. As regards the *uno quaternos satiet*, compare Friar Jordanus below on the *Jack*: "Sufficiet circiter pro quinque personis." Indeed the whole of the Friar's account is worth comparing with Pliny's. Pliny says it took four men *to eat* a jack, Jordanus says five. But an Englishman who had a plantation in Central Java told one of the present writers that he once cut a jack on his ground which took three men—not to *eat*—but to carry!

As regards the names given by Pliny it is hard to say anything to the purpose, because we do not know to which of the three trees jumbled together the names really applied. If *pala* really applied to the jack, possibly it may be the Sansk. *phalasa*, or *panasa*. Or it may be merely *p'hala*, 'a fruit,'

and the passage would then be comical illustration of the persistence of Indian habits of mind I or stranger in India on asking the question What on earth is that? as he well might on his first s ght of a jack tree with its fruit would at the present

∞8

c. 13.0 There s aga n anotl r von derful tree called Chake *Baruke* as b g as an oak. Its fru t is produced from the

I sang who met with it in Bengal

&c 363

—*Jul en*, m ɔ

them they w ll explode and jump out The

seat —*L yd and E k ne's Bab r*

Iere *ladl l* represents the H nd name *lut al* The pract ce of o ling

of the s em of the ree The fruits borne

the lips on account of the "adhesive quality" (or as modern mortals would call it, 'stickiness') of the jack, is still usual among natives, and is the theme of a proverb on premature precautions:

Gāch'h meṅ Kathal, honth meṅ tel! "You have oiled your lips whilst the jack still hangs on the tree!"

We may observe that the call of the Indian cuckoo is in some of the Gangetic districts rendered by the natives as "*Kathal-pakkā! Kathal-pakkā!*" *i.e.* "Jack's ripe," the bird appearing at that season.

c. 1590. "In Sircar Hajypoor there are plenty of the fruits called *Kathul* and *Budhul*;* some of the first are so large as to be too heavy for one man to carry."—*Gladwin's Ayeen*, ii. 25.

1563. "*R.* What fruit is that which is as big as the largest (coco) nuts?

"*O.* You just now ate the *chestnuts* from inside of it, and you said that roasted they were like real chestnuts. Now you shall eat the envelopes of these . . .

"*R.* They taste like a melon; but not so good as the better melons.

"*O.* True. And owing to their viscous nature they are ill to digest; or say rather they are not digested at all, and often issue from the body quite unchanged. I don't much use them. They are called in Malavar jacas; in Canarin and Guzerati *panás*. . . The tree is a great and tall one; and the fruits grow from the wood of the stem, right up it, and not on the branches like other fruits."—*Garcia*, f. 111.

1673. "Without the town (Madras) grows their Rice . . . **Jawks**, a Coat of Armour over it, like an Hedg-hog's, guards its weighty Fruit."—*Fryer*, 40.

1810. "The **jack**-wood . . . . at first yellow, becomes on exposure to the air of the colour of mahogany, and is of as fine a grain."—*Maria Graham*, 101.

1878. "The monstrous **jack** that in its eccentric bulk contains a whole magazine of tastes and smells."—*Ph. Robinson, In My Indian Garden*, 49-50.

It will be observed that the older authorities mention two varieties of the fruit by the names of *shakī* and *barkī* or modifications of these, different kinds according to Jordanus, only from different parts of the tree according to Ibn Batuta. P. Vincenzo Maria (1672) also distinguishes two kinds, one of which he calls **Giacha** *Barca*, the other **Giacha** *papa* or *girasole*. And Rheede, the great authority on Malabar plants, says (iii. 19):

"Of this tree, however, they reckon more than 30 varieties, distinguished by the quality of their fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by *plump and succulent pulp* of delicious honey flavour, being the *varaka*; that of the other, filled with softer and more flabby pulp of inferior flavour, being the *Tsjakapa*."

More modern writers seem to have less perception in such matters than the old travellers, who entered more fully and sympathetically into native tastes. Drury says, however, "There are several varieties, but what is called the Honey-jack is by far the sweetest and best."

"He that desireth to see more hereof let him reade Ludovicus Romanus, in his fifth Booke and fifteene Chapter of his Navigaciouns, and Christopherus a Costa in his cap. of **Iaca**, and Gracia ab Horto, in the Second Booke and fourth Chapter," saith the learned Paludanus . . . And if there be anybody so unreasonable, so say we too,—by all means let him do so! *

Jackal, s. The *Canis aureus*, L., seldom seen in the daytime, unless it be fighting with the vultures for carrion, but in shrieking multitudes, or rather what seem multitudes from the noise they make, entering the precincts of villages, towns, of Calcutta itself, after dark, and startling the new comer with their hideous yells. Our word is not apparently Anglo-Indian, being taken from the Turkish *chakāl*. But the Pers. *shaghāl* is close, and Sansk. *srigāla*, 'the howler,' is probably the first form. The common Hind. word is *gīdar*. The jackal takes the place of the fox as the object of hunting "meets" in India; the indigenous fox being too small for sport.

1554. "Non procul inde audio magnum clamorem et velut hominum irridentium insultantiumque voces. Interrogo quid sit; . . . narrant mihi ululatum esse bestiarum, quas Turcae **Ciacales** vocant. . ."—*Busbeq. Epist.* i. p. 78.

1615. "The inhabitants do nightly house their goates and sheepe for feare of **Iaccals** (in my opinion no other than Foxes), whereof an infinite number do lurke in the obscure vaults."—*Sandys, Relation, &c.*, 205.

1616. ". . . those **jackalls** seem to be *wild Doggs, who in great companies run*

* This is in Blochmann's ed. of the Persian *barhal*, which is a Hind. name for the *Artocarpus Lakoocha*, of Roxb.

* A part of this article is derived from the notes to Jordanus by one of the present writers. We may add, in aid of such further investigation, that Paludanus is the Latinized name of v.d. Broecke, the commentator on Linschoten. "Lodovicus Romanus" is our old friend Varthema, and "Gracia ab Horto" is Garcia De Orta.

up and down in the silent night, much disquieting the peace thereof, by their most hideous noyse "—Terry, ed 1665, p 371

1653. "Le schekal est vn espèce de chien

Lockyer, 382

1810 Colebrooke (Essays, ii

shakal. But Jackal was already

c. 1816

"The jackal s troop, in gathe
Bayed from afar, complainingly "
Siege of Corinth, xxxiii

Jack-snipe of English

is Gallinago gallinula, Linn

than the common snipe, G. scolopacinus, Bonap

There are three qualities of copal in the Zanzibar market 1 Sandarusi

chakazi, dug from t

ing of recent origin,

par with No 1 3

darusi, or true Copal (the Anime of

made of copal and oil is used in Kutch, and that the cheaper copal would naturally be used for such a purpose, we may suggest as probable that the

of jahâzi, and = 'ship-

where stands the temple of Dwarka

he Portu-

See quo-

der Diul-

map that

as we are

ith's great

h Dwarka

Juggut

I ix 1

1553 "Whilst the tide was at its greatest

ed at the gulf of Chakad,

ied signs of fine weather,

ses, great snakes, turtles,

—Sidi Ali, p. 77

1727 "The next sea port town to Bact,

is Jigat It stands on a Point of low

formerly called Jigat Uort, but now by the Hindoos Dorccur (i e Dwarka, q v)

At a distance the pagoda has very much

versy. We were at one time inclined to connect it with the *yada-tāsh*, the *yada* stone used by the nomads of Central Asia in conjuring for rain. The stone so used was however, according to P. Hyakinth, quoted in a note with which we were favoured by the lamented Prof. Anton Schiefner, a **bezoar** (q.v.).

Major Raverty, in his translation of the *Tabaḳât-i-Nāṣirī*, in a passage referring to the regions of Tukhāristān and Bāmiān, has the following:

"That tract of country has also been famed and celebrated, to the uttermost parts of the countries of the world, for its mines of gold, silver, rubies, and crystal, bejādah [jade], and other [precious] things" (p. 421). On *bejādah* his note runs: "The name of a gem, by some said to be a species of ruby, and by others a species of sapphire; but **jade** is no doubt meant." This interpretation seems however chiefly, if not altogether, suggested by the name; whilst the epithets compounded of *bejāda*, as given in dictionaries, suggest a red mineral, which jade rarely is. And Prof. Max Müller, in an interesting letter to the *Times*, dated Jan. 10th, 1880, states that the name *jade* was not known in Europe till after the discovery of America, and that the jade brought from America was called by the Spaniards *piedra de* **ijada**, because it was supposed to cure pain in the groin (Sp. *ijada*); for like reasons to which it was also called *lapis nephriticus*, whence *nephrite* (see *Bailey*, below). Skeat, s.v. says: "It is of unknown origin; but probably Oriental. Prof. Cowell finds *yedá* a material out of which ornaments are made, in the *Divyávadána*; but it does not seem to be Sanskrit." Prof. Müller's etymology seems incontrovertible; but the present work has afforded various examples of curious etymological coincidences of this kind.

1730. "**Jade**, a greenish Stone, bordering on the colour of Olive, esteemed for its Hardness and Virtues by the *Turks* and *Poles*, who adorn their fine Sabres with it; and said to be a preservative against the nephritick Colick."—*Bailey's Eng. Dict.* s. v.

Jadoo, s. Hind. from Pers. *jadū*; conjuring, magic, hocus-pocus.

Jadoogur, s. Properly Hind. *jadū-ghar*, 'conjuring-house.' The term commonly applied by natives to a Freemason's Lodge, when there is one, at an English station. On the Bombay side it is also called *Shaitān khāna* (see Burton's *Sind Revisited*), a name consonant to the ideas of an Italian priest who intimated to one of the present writers that he had heard the raising of the devil was practised at Masonic meetings, and asked his friend's opinion as to the fact. In S. India the Lodge is called *Talai-vĕṭṭa-Kovil*, 'Cut-head Temple,' because part of the rite of initiation is supposed to consist in the candidate's head being cut off and put on again.

Jafna, Jafnapatám, n.p. The very ancient Tamil settlement, and capital of the Tamil kings on the singular peninsula which forms the northernmost part of Ceylon. The real name is, according to Emerson Tennent, *Yalpannan*, and it is on the whole probable that this name is identical with the *Galiba* (Prom.) of Ptolemy.

1553. "... the Kingdom Triquinamalé, which at the upper end of its coast adjoins another called **Jafanapatam**, which stands at the northern point of the island."—*Barros*, III. ii. cap. 1.

c. 1566. In Cesare de' Federici it is written **Gianifanpatan**.—*Ramusio*, iii. 390*v*.

Jaggery, s. Coarse brown (or almost black) sugar, made from the sap of various palms. The wild date tree (*Phoenix sylvestris*, Roxb.), Hind. *khajūr*, is that which chiefly supplies palm-sugar in Guzerat and Coromandel, and almost alone in Bengal. But the palmyra, the caryota, and the coco-palm all give it; the first as the staple of Tinnevelly and northern Ceylon; the second chiefly in southern Ceylon, where it is known to Europeans as the **Jaggery** *Palm* (*kitūl* of natives); the third is much drawn for **toddy** (q.v.) in the coast districts of Western India, and this is occasionally boiled for sugar. Jaggery is usually made in the form of small round cakes. Great quantities are produced in Tinnevelly, where the cakes used to pass as a kind of currency (as cakes of salt used to pass in parts of Africa, and in Western China), and do even yet to some small extent.

The word *jaggery* is only another form of **sugar** (q.v.), being like it a

corruption of the Sansk *sarkara*, Konkani, *sakkara*

1516. "Sugar of palms, xagara. —*Barbosa*, 59

1553 Exports from the Maldives also of fish oil coco nuts and jagara which is made from these after the manner of sugar —*Barros*, Dec III liv iii cap. 7

1561 'Jagre which is sugar of palm trees'—*Correa Lendas*, i. 2, 532.

A Hart, i 306

c. 1750–60 "Arrack, a coarse sort of sugar called Jagree, and vinegar are also extracted from it (coco palm) —*Grose*, i 47

1807
and the
Palmira t
esteemed
is contrar
—*F Buch*

1860 In this state it is sold as jaggery in the bazaars, at about three farthings per pound "—*Tennent's Ceylon*, ii 524

Jagheer, Jaghire, s Pers *jagir* (lit place-holding') An assign-

... —*Bern*...

1673 "It (Surat) has for its Maintenance the Income of six Villages, over which the Governor sometimes presides sometimes not being in the Jaggea, or diocese of another —*Fryer*, 120

"Jageah, an Annuity —*Id Index*, vi

the want of them —Mr Lofty, in *The Good Natured Man* Act II

1778 "Should it be more agreeable to the parties, Sir Matthew will settle upon Sir John and his Lady, for their joint lives, a jagghire

Jagheerdar, s Pers Hind *jagir*-..., the holder of a jagheer

1826 'The Resident, many officers, men of rank jagheerdars Brahmins and Pundits were present, assembled round my father —*Pandurang Hari* 389

1883 "The Sikhs administered the

generally merchants and some have been men of enormous wealth (see *Colebrooke's Essays*, i 378 *seqq*) The name is Sansk *jaina* meaning a follower of *jina* The latter word is a

title applied to certain saints worshipped by the sect in the place of gods; it is also a name of the Buddhas.

An older name for the followers of this sect appears to have been *Nirgrantha*,* properly the title of Jain *ascetics* only (otherwise *Yatis*).

Jail-khana, s. A hybrid word for 'a gaol,' commonly used in the Bengal Presidency.

Jaleebote, s. *Jālībōt*. A marine corruption of jolly-boat (Roebuck). See **Gallivat**.

Jam, s. *Jām*; a title borne by certain chiefs in Kutch, in Kattywar, and on the lower Indus. The derivation is very obscure (see *Elliot*, i. 495). For an example of use see Sir C. Napier, s.v. **dawk**.

Jamboo or Jumboo, s. The Rose-apple, *Eugenia jambos*, L., *Jambosa vulgaris*, Decand.; Sansk. *jambū*, Hind. *jam*, *jambū*, *jamrūl*, &c. This is the use in Bengal, but there is great confusion in application, both colloquially and in books. The name *jambū* is applied in some parts of India to the exotic **guava** (q. v.), as well as to other species of *Eugenia*; including the *jāmun*, with which the rose-apple is often confounded in books. They are very different fruits, though they have been both classed by Linnaeus under the genus *Eugenia* (see further remarks under **Jamoon**).

Garcia de Orta mentions the rose-apple under the name *Iambos*, and says (1563) it had been recently introduced into Goa from Malacca. This may have been the *Eugenia Malaccensis*, L., which is stated in Forbes Watson's Catalogue of nomenclature to be called in Bengal *Malāka Jamrūl*, and in Tamil *Malākā maram*, *i.e.*, 'Malacca tree.' The Sanskrit name *jambū* is, in the Malay language, applied with distinguishing adjectives, to all the species.

1672. P. Vincenzo Maria describes the **Giambo d'India**, with great precision, and also the **Giambo di China**,—no doubt *J. malaccensis*,—but at too great length for extract, pp. 351-352.

1673. "In the South a Wood of **Jamboes**, Mangoes, Cocoes."—*Fryer*, 46.

* See Burnell, *S. Indian Palaeography*, p. 47, note.

1727. "Their **Jambo** *Malacca* (at Goa) is very beautiful and pleasant."—*A. Ham.* i. 255.

1810. "The **jumboo**, a species of rose-apple, with its flowers like crimson tassels covering every part of the stem."—*Maria Graham*, 22.

James and Mary, n.p. The name of a famous sand-bank in the Hoogly R. below Calcutta, which has been fatal to many a ship. It is mentioned under 1748, in the record of a survey of the river quoted in *Long*, p. 10. It is a common allegation that this name is a corruption of the Hind. words *jal mari*, with the supposed meaning of 'dead water.' But the real origin of the name dates, as Sir George Birdwood has shown, out of India Office records, from the wreck of a vessel called the "*Royal James and Mary*," in September, 1694, on that sand-bank (*Letter to the Court, from Chuttanuttee*, Dec. 19th, 1694).

Jamoon, s. Hind. *jāmun*, *jāman*, *jāmli*, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the *Eugenia jambolana*, Lamk. (*Calyptranthes jambolana* of Willdenow, *Syzygium jambolanum* of Decand.) This seems to be confounded with the *Eugenia jambos*, or Rose-apple (see **Jamboo**, above) by the author of a note on Leyden's Baber, which Mr. Erskine justly corrects (Baber's own account is very accurate), by the translators of Ibn Batuta, and apparently, as regards the botanical name, by Capt. Burton. The latter gives *jamli* as the Indian, and *zam* as the Arabic name. The name *jambū* appears to be applied to this fruit at Bombay, which of course promotes the confusion spoken of. In native practice the stones of this fruit have been alleged to be a cure for diabetes, but European trials do not seem to have confirmed this.

c. 13** "The inhabitants (of Mombasa) gather also a fruit which they call **jamūn**, and which resembles an olive; it has a stone like the olive, but has a very sweet taste."—*Ibn Batuta*, ii. 191. Elsewhere the translators write *tchoumoûn* (iii. 128, iv. 114, 229), a spelling indicated in the original, but surely by some error.

c. 1530. "Another is the **jaman**. . . . It is on the whole a fine looking tree. Its fruit resembles the black grape, but has a more acid taste, and is not very good."—*Baber*, 325.

The note on this runs: "This, Dr. Hunter

says, is the *Eugenia Jambolana* the rose apple (*Eugenia jambolana* but not the

lives but of all those there came but two men safe to shore'—*Linschoten*, p. 147

olives
'O They are called *jambolones* and

wholesome'—*Garcia*, f 111 *v*

Jangomay Zangomay, Jamahey,
vn and state of
by the Burmese
iese *Xieng-mai* or
Kiang mai &c is so called in narra-

xxix 50

Jangar, *s* A raft
This word, chiefly coll
Tamil-Malayalam *shang*
word of particular int
one of the few Dravidi
served in the remain

Periplus, in *Muller's Geog Gr Min*, i

c. 1504 "He held in readiness many jangadas of timber —*Correa*, *Lendas*, I i 476

c 1540 " and to that purpose had already commanded two great Rafts (jagadas), covered with dry wood barrels of pitch and other combustible stuff to be placed at the entering into the Port —*Pinto* (orig cap xlvi) in *Cogan* p. 56

store of Muske Gold Silver and many things of *China* worke —*R Fitch*, in *Hakluyt*, ii

c 1606 " But the people, or most part of them, fled to the territories of the King

word is from ... , the Dutch ...

thography of the Japanese *Ni-pon*." What the Dutch have to do with the matter is hard to see.

A form closely resembling *Japan*, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it *Chipan*-gu or *Jipan*-ku, a name representing the Chinese *Zhi-pün-Kue* ('Sun-origin-Kingdom'), the Kingdom of the Sun-rise or Extreme Orient, of which the word *Nipon* or *Niphon*, used in Japan, is said to be a dialectic variation.

But as there was a distinct gap in Western tradition between the 14th century and the 16th, when Japan again became known, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawfurd gives as *Jāpung* and *Jāpang*.

1298. "**Chipangu** is an Island towards the east in the high seas 1,500 miles distant from the Continent; and a very great Island it is. The people are white, civilized, and well-favoured. They are Idolaters, and dependent on nobody. . . ."—*Marco Polo*, bk. iii. ch. 2.

1505. ". . . . and not far off they took a ship belonging to the King of Calichut; out of which they have brought me certain jewels of good value; including Mecca pearls worth 8,000 ducats; also three astrological instruments of silver, such as are not used by our astrologers, large and well-wrought, which I hold in the highest estimation. They say that the King of Calichut had sent the said ship to an island called **Saponin** to obtain the said instruments. . ."—*Letter from the K. of Portugal* (Dom Manuel) *to the K. of Castille* (Ferdinand). Reprint by *A. Burnell*, 1881, p. 8.

1521. "In going by this course we passed near two very rich islands; one is in twenty degrees latitude in the antarctic pole, and is called **Cipanghu**."—*Pigafetta, Magellan's Voyage*, Hak. Soc., 67.

Here the name appears to be taken from the chart or Mappe-Monde which was carried on the voyage. **Cipanghu** appears by that name on the globe of Martin Behaim (1492), but 20 degrees *north*, not south, of the equator.

1545. "Now as for us three *Portugals*, having nothing to sell, we employed our time either in fishing, hunting, or seeing the Temples of these *Gentiles*, which were very sumptuous and rich, whereinto the *Bonzes*, who are their priests, received us very courteously, for indeed it is the custome of those of **Jappon** (*do Japao*) to be exceeding kind and courteous."—*Pinto*, orig. cap. cxxxii. (*Cogan's* E. T., p. 173).

1553. "After leaving to the eastward the isles of the Lequios (see **Loo Choo**) and of the **Japons** (*dos Japões*), and the great province of Mexico, which for its great size we know not whether to call it Island or Continent, the coast of China still runs on, and those parts pass beyond the antipodes of the meridian of Lisbon."—*Barros*, I., ix. 1.

1572.
"Esta meia escondida, que responde
De longe a China, donde vem buscar-se,
He **Japão**, onde nasce a prata fina,
Que illustrada será co' a Lei divina."
Camões, x. 131.

By Burton:
"This Realm half-shadowed, China's empery
afar reflecting, whither ships are bound,
is the **Japan**, whose virgin silver mine
shall shine still sheenier with the Law Divine."

1727. "**Japon**, with the neighbouring Islands under its Dominions, is about the magnitude of Great Britain."—*A. Ham.*, ii. 306.

Jargon, Jarcoon, s. Or *Zircon*; the name of a precious stone often mentioned by writers of the 16th century, but respecting the identity of which there seems to be a little obscurity. The English Cyclopaedia, and the *Times* Reviewer of Emanuel's book *On Precious Stones* (1866) identify it with the hyacinth or jacinth; but Lord Stanley of Alderley, in his translation of Barbosa (who mentions the stone several times under the form *giagonza* and *jagonza*), on the authority of a practical jeweller identifies it with corundum. This is probably an error. *Jagonza* looks like a corruption of *jacinthus*. And Hauy's Mineralogy identifies *jargon* and *hyacinth* under the common name of *zircon*. Dana's Mineralogy states that the term *hyacinth* is applied to those stones, consisting of *silicate of zirconia*, "which present bright colours, considerable transparency, and smooth shining surfaces. . . . The variety from Ceylon, which is colourless, or has a smoky tinge, and is therefore sold for inferior diamonds, is sometimes called *jargon*" (*Syst. of Mineral.*, 3rd ed., 1850, 379—380).

The word probably comes into European languages through the Span. *azarcon*, a word of which there is a curious history in *Dozy and Engelmann*. Two Spanish words and their distinct Arabic originals have been confounded in the Span. Dict. of Cobarruvias (1611) and others following him. Sp. *zarca* is 'a woman

with *blue* eyes,' and this comes from Ar. *zarka*, fem of *azrak*, 'blue' This has led the lexicographers above referred to astray, and *a.arcon* has been by them defined as a 'blue earth, made of burnt lead' But *a.arcon* really applies to ' milion, as does *azarcão*, and its p the Dict of the (after repeating explanation and etymology of Cobarruvias), "an intense orange-colour, Lat. *color aureus*" This is from the Arab *zarkun*, which in Ibn Baithar is

And the word, as in Pliny under th quotations below),

The eventual etymology is almost certainly Persian, either *.argun*, 'gold colour,' as Marcel Devic suggests or *azargun* (perhaps more properly *a argun*, from *a.ar*, 'fire'), 'flame-colour,' as Dozy thinks

A D c. 70 "Hoc ergo adulteratur minium in officinis sociorum, et ubivis Syrico Quonam modo Syricum fiat suo loco docebimus, sublini autem Syrico minium compendi ratio demonstrat — *Plin N H*, XXXIII vii

,, "Inter facticios est et Syricum, quo minium sublini diximus Fit autem Sinopide et sandyce mixtis —*Id* XXXV vi

1796 "The artists of Ceylon prepare

stones, as it is applied to a mixture of languages)

1813 The colour of **Jargons** is grey with tinges of green blue, red and yellow

Jarool, s The *Lagerstroemia reginae*, Roxb, Beng *jarul* A tree very extensively diffused in the forests of Eastern and Western India and Pegu It furnishes excellent boat-timber, and is a splendid flowering tree

"An exceeding glorious tree of the Concan jungles, in the month of May robed as in imperial purple with

1850 'Their forests are frequented by timber cutters who fell jarool a magnificent tree with red wood, which, though soft, is durable under water, and there universal use for boat building' *H n. Journals*, ed 1855, ii

a noble figure —*Blackwood's Mag*, May, 1856, 538

Jask, Jasques, Cape-, n p Ar *Ras Jashak* a point on the eastern side of the Gulf of Oman, near the entrance to the Persian Gulf and 6 miles south of a port of the same name. The latter was frequented by the vessels of the English Company whilst the Portuguese held Ormus After the Portuguese were driven out of Ormus (1622) the English trade was moved to **Gombroon** (q v) The peninsula of which Cape Jask is the point, is now the terminus of the submarine cable from Bushire, and a company of native infantry is guar-

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ind
res-
bly
to

... Cape Jasques seems to have been Englished as *Cape James* (see *Dunn's Or Navigator*, 1780, p 94)

Ca noes, x 105

of the "Five Rivers" that give name to the **Punjab**, q.v. (among which the Indus itself is not usually included). Properly *Jailam*, or *Jīlam*, now apparently written *Jhilam*, and taking this name from a town on the right bank. The Jhilam is the Ὑδάσπης of Alexander's historians, a name corrupted from the Skt. *Vitastā*, which is more nearly represented by Ptolemy's Βιδάσπης. A still further (Prakritic) corruption of the same is **Behat** (see **Behut**).

1037. "Here he (Mahmūd) fell ill, and remained sick for 14 days, and got no better. So in a fit of repentance he forswore wine, and ordered his servants to throw all his supply . . . into the **Jailam** . . . ."—*Baihaķi*, in *Elliot*, ii. 139.

c. 1204. ". . . in the height of the conflict, Shams-ud-Dīn, *in all his panoply*, rode right into the water of the river **Jīlam** . . . and his warlike feats whilst in that water reached such a pitch that he was despatching those infidels from the height of the waters to the lowest depths of Hell. . . ."—*Ṭabaķāt, by Raverty*, 604-5.

1856.
"Hydaspes! often have thy waves run tuned
To battle music, since the soldier King,
The Macedonian, dipped his golden casque
And swam thy swollen flood, until the time
When Night the peace-maker, with pious hand,
Unclasping her dark mantle, smoothed it soft
O'er the pale faces of the brave who slept
Cold in their clay, on Chillian's bloody field."
The Banyan Tree.

Jemadars, Jemautdar, &c. Hind. from Arab.-Pers. *jama'dār*. *Jama'* meaning 'an aggregate,' the word indicates generally, a leader of a body of individuals. Technically, in the Indian army, it is the title of the second rank of native officer in a company of Sepoys, the **subadār** (q.v.) being the first. In this sense the word dates from the reorganisation of the army in 1768.

It is also applied to certain officers of police (under the darogha), of the customs, and of other civil departments. And in larger domestic establishments there is often a *jemadar*, who is over the servants generally, or over the stables and camp service. It is also an honorific title often used by the other household servants in addressing the *bihishtī* (see **bheesty**).

1752. "The English battalion no sooner quitted Tritchinopoly than the regent set about accomplishing his scheme of surprising the City, and . . . endeavoured to gain 500 of the Nabob's best peons with firelocks. The **jemautdars**, or captains of these troops, received his bribes, and promised to join."—*Orme*, i. 257 (ed. 1803).

1817. ". . . . Calliaud had commenced an intrigue with some of the **jematdars**, or captains of the enemy's troops, when he received intelligence that the French had arrived at Trichinopoly."—*Mill*, iii. 175.

1824. "'Abdullah' was a Mussulman convert of Mr. Corrie's, who had travelled in Persia with Sir Gore Ouseley, and accompanied him to England, from whence he was returning . . . when the Bishop took him into his service as a '**jemautdar**,' or head officer of the peons."—Editor's Note to *Heber*, i. 65 (ed. 1844).

Jennye, n.p. H. *Janaī*. The name of a great river in Bengal, which is in fact a portion of the course of the Brahmaputra (see **Burrampooter**), and the conditions of which are explained in the following passage, written by one of the authors of this Glossary many years ago:—

"In Rennell's time, the Burrampooter, after issuing westward from the Assam valley, swept south-eastward, and forming with the Ganges a fluvial peninsula, entered the sea abreast of that river below Dacca. And so almost all English maps persist in representing *it*, though this eastern channel is now, unless in the rainy season, shallow and insignificant; the vast body of the Burrampooter cutting across the neck of the peninsula under the name of **Jenai**, and uniting with the Ganges near Pubna (about 150 miles N.E. of Calcutta), from which point the two rivers, under the name of Pudda (*Padda*) flow on in mighty union to the sea." (*Blackwood's Magazine*, March, 1852, p. 338.)

The river is indicated as an offshoot of the Burrampooter in Rennell's Bengal Atlas (Map No. 6) under the name of **Jenni**, but it is not mentioned in his *Memoir of the Map of Hindostan.* The great change of the river's course was palpably imminent at the beginning of this century; for Buchanan (c. 1809) says: "The river threatens to carry away all the vicinity of Dewangunj, and perhaps to force its way into the heart of Nator" (*Eastern India*, iii. 394; see also 377). Nator or Nattore was the territory now called Rajshāhī District.

The real direction of the change has been further south

The Janai is also called *Jamu a*

Jhaump, s A hurdle of matting and bamboo used as a shutter or door Hind *jha p* Mahr *jlanpa* in con- with which there are verbs *u p na* *jlapna* *dhanpna* to See *jhopra* s v ak

m s *Jl m* This is a word

n Italy *gers ut* ord is not clear *ilmila* seems to nd to have been of gauze Pos sibly this may have been used for blinds, and thence transferred to the been an of such orrupted *sjanella* ture

B G ll P ter of Golden Sand i 10 See also p 163

I house) is generally long exhibiting a pillared veran dah or a row of French casements and jill milled vindo vs —*Calc Review* No cxvii 207

Jezya s Ar *ji ja* The poll tax which the Musulman law imposes on subjects who are not Moslem.

Jocole, s We know not what this rd is perhaps toys ?

"03 ent from the Patriarch to Govern r with a small present of jocoles o l and wines —In *Wheeler* ii 32

'Death or Islam —*Z a-ud d i Barn Elliot* iii 184

1683 Understand what custome ye

Jogee, s Hind *jogi* A Hindu c and sometimes a 'conjuror'

July 18.

which has of late been propagated in rtain persons under the theosophy and esoteric s essentially the doctrine

H storical Events i 37

1298 There is another class of people

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1809.

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1826 " He said
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on) " by these
r or as it is here
s supported on the
—*Forster's Journ ey*

1836 The jargon that th
speak to the natives is most
call it **John Company's** Engli
rather affronts Mrs Staunt n
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1852. **John Company** whatever may be his faults is infinitely better than Downing Street If India were made over to the Colonial Office I should not think it worth three years purchase —*Mem Col Mountai n*, 293

said, to express doubt if there were any such person as **John Company**, but of such it was observed that something bad so n happened to them —*Sat Review* Feb 14th p 220

Jompon s Hind *Janpan Japan* A kind of sedan, or portable chair

(1876) gives *Djempânâ*—dragstoel

paun (?)

It seems just possible that the name may indicate the thing to have been borrowed from *Japan* that *dpy ta* means han may indicate another or

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Jool, Jhool s Hind. *jhûl* supposed by Shakespear (no doubt correctly) to be a corrupt form of the Arab *jull* having much the same

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Jompon s. Hind *Jampan Japan*

Jampannies i.e. *ja pani* or *japa ni*) each pair bearing on their shoulders a short bar from which the shafts of the chair

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1716 The roads are nowhere practi

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1880 Horse **Jhools** &c at shortest notice —Advt in *Madras Mail* Feb 13th

ordinary swing cifically bridges

Joss, s An idol T ruption of the Portuguese first taken up in the guage of the Chinese Portuguese and that jargon by Ei had got hold of a

1659. "But the Devil (whom the Chinese commonly call **Joosjo**) is a mighty and powerful Prince of the World."—*Walter Schulz*, 17.

" "In a four-cornered cabinet in their dwelling-rooms, they have, as it were, an altar, and thereon an image . . . this they call **Josin**."—*Saar*, ed. 1672, p. 27.

1677. "All the Sinese keep a hunning of the Devil in their houses. . . . They paint him with two horns on his head, and commonly call him **Josie** (*Joosje*)."—*Gerret Vermeulen, Oost Indische Voyagie*, 33.

1711. "I know but little of their Religion, more than that every Man has a small **Joss** or God in his own House."—*Lockyer*, 181.

1727. "Their **Josses** or Demi-gods some of human shape, some of monstrous Figure." —*A. Ham.*, ii. 266.

c. 1790.
"Down with dukes, earls, and lords,
those pagan **Josses**,
False gods! away with stars and strings
and crosses."
Peter Pindar, Ode to Kien Long.

Joss-house, s. An idol temple in China or Japan. From *Joss*, as just explained.

1840. "Every town, every village, it is true, abounds with **Joss-houses**, upon which large sums of money have been spent."—*Mem. Col. Mountain*, 186.

1876. ". . . the fantastic gables and tawdry ornaments of a large **joss-house**, or temple." *Fortnightly Review*, No. clii. 222.

1876.
"One Tim Wang he makee-tlavel,
Makee stop *one* night in **Joss-house**."
Leland, Pidgin-English Sing-Song, p. 12.

Thus also in "pidgin," **Joss-house**-*man* or **Joss**-*pidgin-man* is a priest, or a missionary.

1750-52. "The sailors, and even some books of voyages . . . . call the pagodas **Yoss-houses**, for on enquiring of a Chinese for the name of the idol, he answers *Grande* **Yoss**, instead of *Gran Dios*."—*Olof Toreen*, 232.

1760-1810. "On the 8th, 18th, and 28th day of the Moon these foreign barbarians may visit the Flower Gardens, and the Honam **Joss-House**, but not in *droves* of over ten at a time."—'8 Regulations' at Canton, from *The Fankwae at Canton* (1882), p. 29.

Jostick or **Joss-stick**, s. A stick of fragrant tinder (powdered *costus*, sandalwood, &c.) used by the Chinese as incense in their temples, and formerly exported for use as cigar-lights. The name appears to be from the temple use. See **Putchock**.

1876. "Burnee **joss-stick**, talkee plitty."—*Leland*, p. 43.

1879. "There is a recess outside each shop, and at dusk the **joss-sticks** burning in these fill the city with the fragrance of incense."—*Bird, Golden Chersonese*, 49.

Jow, s. Hind. *jhau*. The name is applied to various species of shrubby tamarisk which abound on the low alluvials of Indian rivers, and are useful in many ways, for rough basket making and the like. It is a usual material for gabions and fascines in Indian siege-operations.

Jowaulla mookhee, n.p. (Skt. and) Hind. *Jwālā-mukhī*, 'flame-mouthed;' a generic name for quasi-volcanic phenomena, but particularly applied to a place in the Kangra district of the Punjab mountain country, near the Biās River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devī, and it is a place of pilgrimage famous all over the Himālaya as well as in the plains of India. The famous fire-jets at Baku are sometimes visited by more adventurous Indian pilgrims, and known as the *Great* **Jwālā-mukhī**. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

c. 1360. Sultán Fíroz . . . . marched with his army towards Nagarkot (see **Nuggercote**) . . . . the idol **Jwala-mukhí**, much worshipped by the infidels, was situated on the road to Nagarkot. . . . Some of the infidels have reported that Sultán Fíroz went specially to see this idol, and held a golden umbrella over its head. But . . . the infidels slandered the Sultán. . . . Other infidels have said that Sultán Muhammad Sháh bin Tughlik Sháh held an umbrella over this same idol, but this also is a lie. . . ."—*Shams-i-Siraj Afif*, in *Elliot*, iii. 318.

1783. "At **Taullah Mhokee** (*sic*) a small volcanic fire issues from the side of a mountain, on which the Hindoos have raised a temple that has long been of celebrity, and favourite resort among the people of the Punjab."—*G. Forster's Journey*, ed. 1798, i. 308.

1799. "Prason Poory afterwards travelled . . . to the Maha or Buree (*i.e.* larger) **Jowalla Mookhi** or Juâla Mûchi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Bakee (*Baku*) on the west side of the (Caspian) Sea . . . whence fire issues; a circumstance that has rendered it of great veneration with the Hindus."—*Jonathan Duncan*, in *As. Res* v. 41.

Jowaur, Jowarree, s. Hind. *jauār*,

Sorgh ... *lja e* Pers (*H lcus ghi n* I) One of the best most frequently grown of the millets of southern countr es It is grown nearly all over India ... unfloode l tracts it is sown July and reaped in November reedy stems are 8 to 12 feet high is the *cl l* ... of the Tan l regions.

Lit Soc Bo ... 287

Joy s This seems from the quotation to have been used on the west

Jubtee **Juptee** &c s Guz *jaiti* &c Corrupt forms of *zabti*

capital of Siam from the 14th century down to about 1 6 when it was destroyed by the Burmese and the Siamese royal residence was transferred to Bangkok

156.

to some foure hundred thousand fires

had gone more than 8 leagues *Couto* VI ... 9

1617 The merchants of the country of **Lan John** a place join ng to the country of Jangama (see **Jangomai** arri ed at the city of **Judea** before Eaton s coming away from thence and brought great store of merchandize. —*Sainsbury* i ... 90

jack block (*Roebuck*)

Juggurnaut n p A corruption of

forth in procession on a monstrous car and as masses of excited pilgrims crowded round to drag or accompany it accidents occurred Occasionally also persons sometimes sufferers from

painful disease, cast themselves before the advancing wheels. The testimony of Mr. Stirling, who was for some years Collector of Orissa in the second decade of this century, and that of Dr. W. W. Hunter, who states that he has gone through the MS. archives of the province since it became British, show that the popular impression in regard to the continued frequency of immolations on these occasions,—a belief which has made *Juggurnaut* a standing metaphor,—was greatly exaggerated. The belief indeed in the custom of such immolation had existed for centuries, and the rehearsal of these or other cognate religious suicides at one or other of the great temples of the Peninsula, founded partly on fact, and partly on popular report, finds a place in almost every old narrative relating to India.

The really great mortality from hardship, exhaustion, and epidemic disease which frequently ravaged the crowds of pilgrims on such occasions, doubtless aided in keeping up the popular impressions in connexion with the Juggurnaut festival.

c. 1321. "Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people, join together and draw it forth from the church with loud singing of songs, and all kinds of music . . . . and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot."—*Friar Odoric*, in *Cathay*, &c. i. 83.

c. 1430. "In Bizenegalia (see **Bisnagar**) also, at a certain time of the year, this idol is carried through the city, placed between two chariots . . . accompanied by a great concourse of people. Many, carried away by the fervour of their faith, cast themselves on the ground before the wheels, in order that they may be crushed to death,—a mode of death which they say is very acceptable to their god."—*N. Conti, in India in XVth Cent.*, 28.

c. 1581. "All for devotion attach themselves to the trace of the car, which is drawn in this manner by a vast number of people . . . and on the annual feast day of the Pagod this car is dragged by crowds of people through certain parts of the city (Negapatam) some of whom from devotion, or the desire to be thought to make a devoted end, cast themselves down under the wheels of the cars, and so perish, remaining all ground and crushed by the said cars."—*Gasparo Balbi*, f. 84.

The preceding passages refer to scenes in the south of the Peninsula.

c. 1590. "In the town of Pursotem on the banks of the sea stands the temple of **Jagnaut**, near to which are the images of Kishen, his brother, and their sister, made of Sandal-wood, which are said to be 4,000 years old. . . . The Brahmins . . . at certain times carry the image in procession upon a carriage of sixteen wheels, which in the Hindoostee language is called *Rehth*; and they believe that whoever assists in drawing it along obtains remission of all his sins."—*Gladwin's Ayeen*, ii. 13-15.

1632. "Vnto this Pagod or house of Sathen . . . . doe belong 9,000 Brammines or Priests, which doe dayly offer sacrifice vnto their great God **Iaggarnat**, from which Idoll the City is so called . . . . And when it (the chariot of *Iaggarnat*) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheeles may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this meanes they thinke to merit Heauen."—*W. Bruton*, in *Hakluyt*, v. 57.

1667. "In the Town of **Jagannat**, which is seated upon the Gulf of *Bengala*, and where is that famous Temple of the Idol of the same name, there is yearly celebrated a certain Feast. . . . The first day that they shew this Idol with Ceremony in the Temple, the Crowd is usually so great to see it, that there is not a year, but some of those poor Pilgrims, that come afar off, tired and harassed, are suffocated there; all the people blessing them for having been so happy . . . And when this Hellish Triumphant Chariot marcheth, there are found (which is no Fable) persons so foolishly credulous and superstitious as to throw themselves with their bellies under those large and heavy wheels, which bruise them to death . . ."—*Bernier, a Letter to Mr. Chapelain*, in Eng. ed. 1684, 97.

1682. ". . . We lay by all last night till 10 o'clock this morning, ye Captain being desirous to see ye **Jagernot** Pagodas for his better satisfaction . . . ."—*Hedges, Journall*, July 16.

1727. "His (**Jagarynat's**) Effigy is often carried abroad in Procession, mounted on a Coach four stories high . . . . they fasten small Ropes to the Cable, two or three Fathoms long, so that upwards of 2,000 People have room enough to draw the Coach, and some old Zealots, as it passes through the Street, fall flat on the Ground, to have the Honour to be crushed to Pieces by the Coach Wheels."—*A. Ham*. i. 387.

1809.

"A thousand pilgrims strain
Arm, shoulder, breast, and thigh, with might and main,

all,
Through flesh and bones it ploughs
dreadful path
Groans rise unheard the dying cry
And death and agony
Are trodden under foot by yon m...
throng,
Who follow close and thrust
wheels along
Curse of Kehama

xv 324

in *Revue des Deux Mondes*, 3e Serie xviii
p. 504

Julibdar s Pers *jalabdar* lit a

also the superinten-
s &c in a cafila
in puzzling distor
Journal of William
ty it must have been
Bengal, but it is

In the heart of this Square is

mbiya probably
a kind of dag-
le so as to be
It is usually
I Capt Burton
413) identifies
nd *gomio* of the
id refers to a
n his *Pilgrimage* but this we
find though the *jambiyah*
al times mentioned *e g* 1
72 The term occurs re-
in Mr Egerton s catalogue
of arms in the India Museum

1498 The Moors had erected palisades
of great thickness with thick planking
and fastened so that we could not see them
within And their people paraded the

shore with targets, azagays, **agomias**, and bows and slings from which they slung stones at us."—*Roteiro de Vasco da Gama*, 32.

1516. "They go to fight one another bare from the waist upwards, and from the waist downwards wrapped in cotton cloths drawn tightly round, and with many folds, and with their arms, which are swords, bucklers, and daggers (**gomios**)."—*Barbosa*, p. 80.

Jumdud, s. H. *jamdad*, and *jamdhar*. A kind of dagger; broad at base and slightly curved, the hilt formed with a cross-grip like that of the *Katār* (see **Kuttaur**).

F. Johnson's Dictionary gives *jamdar* as a Persian word with the suggested etymology of *janb-dar*, 'flank-render.' But in the *Āīn* the word is spelt *jamdhar*, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Bardāī (see *Indian Antiquary*, i. 281) corroborates this. Mr. Beames there suggests the etymology *Yama-dant*, 'Death's Tooth.' The drawings of the *jamdhad* or *jamdhar* in the *Āīn* illustrations show several specimens with double and triple toothed points, which perhaps favours this view; but *Yama-dhāra*, 'death-wielder,' appears in the Sanskrit dictionaries as the name of a weapon.

See passage from Baber quoted under **Kuttaur**.

Jumma, s. Hind. from Arab. *jama'*. The total assessment (for land revenue) from any particular estate, or division of country. The Arab. word signifies 'total,' or 'aggregate.'

1781. "An increase of more than 26 *lacks* of rupees (was) effected on the former **jumma**."—*Fifth Report*, p. 8.

Jummabundee, s. Hind. from Pers. Arab. *jama'bandī*. A **settlement** (q.v.), *i.e.* the determination of the amount of land revenue due for a year, or period of years, from a village, estate, or parcel of land.

Jumna, n.p. The name of a famous river in India which runs by Dehli and Agra. Skt. *Yamunā*, Hind. *Jamunā* and *Jamnā*, the Διαμοῦνα of Ptolemy, the Ἰωβάρης of Arrian, the *Jomanes* of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form *Jamunā*.

The name *Jamunā* is also applied to what was in the last century an unimportant branch of the Brahmaputra R. which connected it with the Ganges, but which has now for many years been the main channel of the former great river. See **Jennye**.

Jamunā is the name of several other rivers of less note.

Jungeera, n.p., *i.e. Janjīrā*. The name of a native state on the coast, south of Bombay, from which the Fort and chief place is 44 m. distant. This place is on a small island, rising in the entrance to the Rājpūrī inlet, to which the name Janjīrā properly pertains, believed to be a local corruption of the Arab. *Jazīra*, 'Island.' The state is also called *Habsān*, meaning '**Hubshee's** land,' from the fact that for 3 or 4 centuries its chief has been of that race. This was not at first continuous, nor have the chiefs, even when of African blood, been always of one family; but they have apparently been so for the last 200 years. 'The *Sīdī*,' and 'The *Habshī*,' are titles popularly applied to this chief.

The old Portuguese writers call this harbour *Danda* (or as they write it *Damda*), e.g. Joao de Castro in *Primeiro Roteiro*, p. 48. His rude chart shows the island-fort.

Jungle, s. Hind. and Mahr. *jangal*, from Sansk. *jangala* (a word which occurs chiefly in medical treatises). The native word means in strictness only waste, uncultivated ground; then, such ground covered with shrubs, trees, or long grass; and thence again the Anglo-Indian application is to the forest, or other wild growth, rather than to the fact that it is not cultivated. A forest; a thicket; a tangled wilderness.

The word seems to have passed at a rather early date into Persian, and also into use in Turkestan. From Anglo-Indian it has been adopted in French as well as in English. The word does not seem to occur in *Fryer*, which rather indicates that its use was not so extremely common among foreigners as it now is.

c. 1200. ". . . Now the land is humid, **jungle** (*jangalah*), or of the ordinary kind."—*Susruta*, i. ch. 35.

c. 1370. "Elephants were numerous as sheep in the **jangal** round the Rái's dwelling."—*Tárikh-i-Firoz-Sháhí*, in *Elliot*, iii. 314.

c. 1450. "The Kings of India hunt the

elephant. They will stay a whole month or more in the wilderness, and in the jungle (*jangal*)—*Abdurra ..ak*, in *Not et Ext* xiv 51

1474 " Bicheneger The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful **Jungel** '—*Ath Nikitin*, in *India in XVth Cent* 29

1776 "Land waste for five years is called **Jungle**"—*Halhed's Gentoo Code*, 190

1809 "The air of Calcutta is much affected by the closeness of the jungle around it '—*Ld. Valentia*, i. 207

"

"They built them here a bower of jointed cane,
Strong for the needful use, and light and long
Was the slight framework rear'd, with little pain,
Lithe creepers then the wicker sides supply,
And the tall **jungle** grass fit roofing gave
Beneath the genial sky"
C of Kehama, xiii 7

c. 1830 "C'est là que je rencontrai les **jungles** j'avoue que je fus très désappointé.'—*Jacquemont, Correspond* i 134

c 1833 38

plates, ed 1876, i. 325

1848. "But he was as lonely here as in his **jungle** at Boggleywala.'—*Thackeray, Vanity Fair*, ch iii

1867 " here are no cobwe and counterplea, no **jungles** of and brakes of analysis —*Swinbur and Studies*, 133

1873 "**Jungle**, derived to u the living language of India, from the Sanskrit, may now be regarded as good English"—*Fitz-Edward Hall, Modern*

Jungle-fever, s A dangerous remittent fever arising from the malaria of forest or jungle tracts

1808. "I was one day sent to a great distance, to take charge of an officer who had been seized by **jungle fever** —Letter in *Morton's Life of Leyden*, 43

Jungle-fowl, s The popular name of more than one species of those birds from which our domestic poultry are supposed to be descended especially *Gallus Sonneratii* Temminck, the Grey *Jungle fowl*, and *Gallus ferrugineus* Gmelin, the Red *Jungle-fowl* The former belongs only to Southern India the latter from the Himalaya, south to the N Circars on the east, and to the Rajpipla Hills south of the Nerbudda on the west

1800 " the thickets bordered on the village and I was told abounded in **jungle-fowl** —*Symes, Embassy to Ava*, ii 96

1868 "The common **jungle cock** . was also obtained here It is almost exactly like a common game cock, but the voice is different. —*Wallace, Malay Archip* , 108

The word *jungle* is habitually used adjectively, as in this instance, to denote wild species, *e g* **jungle**-*cat*, **jungle**-*dog*, **jungle**-*fruit*, &c

Jungle-Mahals n p H *Jangal-Mahal* This originally a vague name of sundry tracts and chieftainships lying between the settled districts of Bengal and the hill country of Chutia Nag

to Rennell's map about 30 m S E. of Bhagalpūr town and the Cleveland inscription shows that the term

pour, &c., comprehending the countries situated between Moorshedabad and Bahar." But the map itself does not show the name *Jungle Terry* anywhere.

1781. "Early in February we set out on a tour through a part of the country called the **Jungle-Terry**, to the westward of Baugleporo . . . . after leaving the village of Barkope, which is nearly in the centre of the Jungle Terry, we entered the Hills . . . . In the great famine which raged through Indostan in the year 1770 . . . . the Jungle Terry is said to have suffered greatly."—*Hodges*, pp. 90-95.

c. 1788.

"To the Memory of
AUGUSTUS CLEVELAND, Esq.,
Late Collector of the Districts of Bhaugulpore and Rajamahall,
Who without Bloodshed or the Terror of Authority,
Employing only the Means of Conciliation, Confidence, and Benevolence,
Attempted and Accomplished
The entire Subjection of the Lawless and Savage Inhabitants of the
Jungleterry of Rajamahall . . . ." (etc).
Inscription on the Monument *erected* by Government to Cleveland, *who died in* 1784.

1824. "This part, I find, (he is writing at Monghyr,) is not reckoned either in Bengal or Bahar, having been, under the name of the **Jungleterry** district, always regarded, till its pacification and settlement, as a sort of border or debateable land."—*Heber*, i. 131.

Junglo, s. Guz. *janglo*. This term, we are told by R. Drummond, was used in his time (the beginning of this century) by the less polite, to distinguish Europeans; "wild men of the woods," that is, who did not understand Guzerati!

1808. "Joseph Maria, a well-known scribe of the order of Topeewallas . . . was actually mobbed, on the first circuit of 1806, in the town of Pitlaud, by parties of curious old women and young, some of whom gazing upon him put the question, *Aré* **Jungla**, *too munne pirrneesh?* 'O wild one, wilt thou marry me?' He knew not what they asked, and made no answer, whereupon they declared that he was indeed a very *Jungla*, and it required all the address of Kripram (the worthy Brahmin who related this anecdote to the writer, uncontradicted in presence of the said Senhor) to draw off the dames and damsels from the astonished Joseph."—*R. Drummond, Illus.* s. v.

Junk, s. A large Eastern ship; especially (and in later use exclusively) a Chinese ship. This indeed is the earliest application also; any more general application belongs to an intermediate period.

This is one of the oldest words in the Europeo-Indian vocabulary. It occurs in the travels of Friar Odorico, written down in 1331, and a few years later in the rambling reminiscences of John de' Marignolli. The great Catalan World-map of 1375 gives a sketch of one of those ships with their sails of bamboo matting, and calls them **Inchi**, no doubt a clerical error for **Iūchi**. Dobner, the original editor of Marignolli, in the last century, says of the word (*junkos*): "This word I cannot find in any medieval glossary. Most probably we are to understand vessels of platted reeds (*a juncis texta*) which several authors relate to be used in India." It is notable that the same erroneous suggestion is made by Amerigo Vespucci in his curious letter to one of the Medici, giving an account of the voyage of Da Gama, whose squadron he had met at C. Verde on its way home.

The French translators of Ibn Batuta derive the word from the Chinese *tchouen* (*chwen*), and Littré gives the same etymology (s.v. *jonque*). It is possible that the word may be eventually traced to a Chinese original, but not very probable. The old Arab traders must have learned the word from Malay pilots, for it is certainly the Javanese and Malay *jong* and *ajong*, 'a ship or large vessel.' In Javanese the Great Bear is called *Lintang jong*, 'The Constellation *Junk*.'

c. 1300. "Large ships called in the language of China '**Junks**' bring various sorts of choice merchandize and cloths from *Chin* and *Máchín*, and the countries of Hind and Sind."—*Rashíduddín* in *Elliot*, i. 69.

1331. "And when we were there in harbour at Polumbum, we embarked in another ship called a **Junk** (*aliam navim nomine* **Zuncum**) . . . Now on board that ship there were good 700 souls, what with sailors and with merchants . . . ."—*Friar Odoric*, in *Cathay*, &c., 73.

c. 1343. "They make no voyages on the China Sea except with Chinese vessels . . . of these there are three kinds; the big ones which are called **junk**, in the plural *junūk*. . . . . Each of these big ships carries from three up to twelve sails. The sails are made of bamboo slips, woven like mats; they are never hauled down, but are shifted round as the wind blows from one quarter or another."—*Ibn Batuta*, iv. 91.

The French translators write the words as *gonk* (and *gonoūk*). Ibn Batuta really indi-

cates *chunk* (and *chunuk*); but both must have been quite wrong.

c 1348 "Wishing then to visit the

Venice

of Seaven **Iuncks**, to convey them and theirs as Merchantmen bound for the Shoares of India."—*Lord, Religion of the Persees*, 3

tional

this work, I transcribe the words of his communicatio

"Working at

to v. Linschoten,

cleared up the me

asked me about long ago, but which I was then obliged to give up—'Jonkamir.' It='a collector of customs.'"

does

t have

, 1882.

1592 "We departed thence to a Baie in the Kingdom of **Iunsalaom**, which is betweene Malacca and Pegu, 8 degrees to the Northward."—*Barker*, in *Hakluyt*, ii 591

727 "The North End of **Jonk Ceyloan** within a Mile of the Continent."—*A.* ii 69

This word occurs as no doubt some form of *ugam*, mentioned under Wilson gives Telugu h might be used in Bruton was.

alsa. H. from Ar. *khālṣa* (pro-*khāliṣa*) 'pure, genuine.' It has ıs technical meanings, but, as we luce the word, it is applied by the to their community and church call it) collectively.

. "The *Sicques* salute each other by pression *Wah Gooroo*, without any in-on of the body, or motion of the The Government at large, and rmies, are denominated **Khalsa**, and ıjee."—*Forster's Journey*, ed. 1808,

all the Punjab knows me, for my
her's name was known
days of the conquering **Khalsa**,
ıen I was a boy half grown."
Attar Singh loquitur, by *Sowar*, in an Indian paper, name and date lost.

ın, s. a. Turki through Pers. Originally this was a title, ılent to Lord or Prince, used the Mongol and Turk nomade . Besides this sense, and an ap-on to various other chiefs or , it has since become in Persia, ill more in Afghanistan, a sort of title like "Esq.," whilst in India become a common affix to, or in ırt of, the name of Hindustanis every rank, properly, however, se claiming a Pathān descent. endency of swelling titles is thus to degenerate, and when lue of *Khān* had sunk, a new *Khān-khānān* (*Khān* of *Khāns*) vised at the Court of Dehli, and to one of the high officers of

'ers. *khān*. A public building accommodation of travellers, a aserai.

nna, **Connah**, &c., s. This Pers. *khāna*, 'a house, a com-nt, apartment, department, cle,' etc.) is used almost *ad* in India in composition, some-with most incongruous words, as (for *bāwarchī*) **connah**, 'cook-**buggy-connah**, 'buggy, or ıouse,' **bottle-khanna**, **tosha-** (q.v.), &c., &c.

"The house, cook-room, **bottle-**godown &c., are all pucka built."—*-Karr*, i. 41.

ısama; see **Consumah**.

ıum, s. Turki, through Pers. *khānum* and *khānim*, a lady of rank; the feminine of the title **khān**, q.v.

1404. ". . . la mayor delles avia nōbre **Cañon**, que quiere dezir Reyna, o Señora grande."—*Clavijo*, f. 52 *v*.

1505. "The greatest of the Begs of the Sagharichi was then Shīr Haji *Beg*, whose daughter, Ais-doulet *Begum*, Yunis Khan married. . . . The *Khan* had three daughters by Ais-doulet Begum. . . . The second daughter, Kullûk Nigar **Khânum**, was my mother. . . . Five months after the taking of Kâbul she departed to God's mercy, in the year 911" (1505).—*Baber*, p. 12.

1619. "The King's ladies, when they are not married to him . . . and not near relations of his house, but only concubines or girls of the Palace, are not called *begum*, which is a title of queens and princesses, but only **canum**, a title given in Persia to all noble ladies."—*P. della Valle*, ii. 13.

Khass, Kauss, &c., adj. Hind. from Arab. *khāṣṣ*, 'special, particular, Royal.' It has many particular applications, one of the most common being to estates retained in the hands of government, which are said to be held *khāṣṣ*. The *khāṣṣ-mahal* again, in a native house, is the women's apartment.

Many years ago, a white-bearded *khānsamān* (see **Consuma**), in the service of one of the present writers, indulging in reminiscences of the days when he had been attached to Lord Lake's camp, in the beginning of this century, extolled the *sahibs* of those times above their successors, observing (in his native Hindustani): "In those days I think the Sahibs all came from London *khāṣṣ*; now a great lot of *Liverpoolwālās* come to the country!"

There were in the Palaces of the Great Mogul and other Mahommedan Princes of India always two Halls of Audience, or Durbar, the *Dewān-i-'Ām*, or Hall of the Public, and the *Dewān-i-Khāṣṣ*, the Special or Royal Hall, for those who had the *entrée*, as we say.

In the *Indian Vocabulary*, 1788, the word is written *Coss*.

Khāsya, n.p. A name applied to the oldest existing race in the cis-Tibetan Himālaya, between Nepal and the Ganges, *i.e.*, in the British Districts of Kumāun and Garhwāl, and the native state of Garhwāl. The Khāsyas are Hindu in religion and customs, and probably are substantially Hindu also in blood; though in

their aspect there is some slight suggestion of that of their Tibetan neighbours There can be no ground

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State itself The Ar kala a fort The terminal t o (written kal at) k turies been prono inced only when the word is the first half of a name meaning Castle of loubt th s was the ca o wit Inch cap tal though in it second part has been entu y u out of u e Kh l t (Kal at) i Gh lz is an example where the second part rema ns though sometimes dropt

I

Arab c) la kh raj treated as one word lakhir j rent free

1 84 136 bee abs 18 of wh ch are Lackherage land or land pay ng no rent —In Selon-Karr i. 49

Khoa s Beng Kho a a kind of concrete of broken brick lime &c used for floors and terrace roofs

Khoti s The holder of a peculiar tenure in the Bombay Presidency see *Suppt*

Khubber s Ar Pers Hind *Khabar* news and especially as a sport ng term news of game e g (q v) khubber of

o o Khabar of innumerable bla k partrid es had been rece ed *L fe n the*

khab *Fa r*

ppar laya s de i the ed to Hind.

The word

F r t Imp ss ons

h ef is s l o se so which sud s h nd hoofs) —*T mes*

Khutput s Th is a nat ve slang term in Western India for a prevalent system of intr ue and corruption of *Khatpat* in r wrangling in the former came famous ience of Sir les with the ure of the Re s dency of Baroda

Khuttry Khettry s H *Khatri* Sansk *Kshatr ya* The second or m l t r aste h or es ... bably *Kshatr yas*

1638 Les hab tans sont la p us pa t *Benyans* et *Ketteris* tisserans te ntur e s et aut es ouur ers en coton —*Ma d ls o* ed. 1659 130

1726. "The second generation in rank amongst the heathen is that of the **Sottre'as**."—*Valentijn, Choros.*, 87.

1782. "The **Chittery** occasionally betakes himself to traffic, and the Sooder has become the inheritor of principalities."—*G. Forster's Journey*, ed. 1808, i. 64.

1846. "The Banians are the mercantile caste of the original Hindoos . . . . They call themselves **Shudderies**, which signifies innocent or harmless." (?)—*Sir R. Phillips, Million of Facts*, 322.

Kil, s. Pitch or bitumen. Tam. and Mal. *kīl*, Ar. *kīr*, Pers. *kīr* and *kīl*.

c. 1330. "In Persia are some springs, from which flows a kind of pitch which is called *kie* (read **kir**) (*qui dicitur pece*), with which they smear the skins in which wine is carried and stored."—*Friar Jordanus*, p. 19.

c. 1590. "These are pitched with a bitumen which they call **quil**, which is like pitch."—*Correa*, Hak. Soc. 240.

Killadar, s. Pers.-Hind. *kil'adār*, from Ar. *kal'a*, 'a fort.' The commandant of a fort, castle, or garrison. The Arab. *kal'a* is always in India pronounced *kil'a*. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Persian *kilīd*, 'a key.'

c. 1340. ". . . . Kādhi Khān, Sadr-al-Jihān, who became the chief of the Amirs, and had the title of **Kalīt-dār**, i.e. Keeper of the keys of the Palace. This officer was accustomed to pass every night at the Sultan's door, with the body-guard."—*Ibn Bat.* iii. 186.

1757. "The fugitive garrison . . . . returned with 700 more, sent by the **Kellidar** of Vandiwash."—*Orme* (ed. 1803), ii. 217.

1817. "The following were the terms . . . that Arni should be restored to its former governor or **Killedar**."—*Mill*, iii. 340.

1829. "Among the prisoners captured in the Fort of Hattrass, search was made by us for the **Keeledar**."—*Mem. of John Shipp*, ii. 210.

Killa-kote, s.pl. A combination of Arabo-Persian and Hindi words for a fort (*kil'a* for *kal'a*, and *kōt*) used in Western India to imply the whole of the fortifications of a territory. (*R. Drummond.*)

Killut, Killaut, &c., s. Ar.-Hind. *khil'at*. A dress of honour presented by a superior on ceremonial occasions; but the meaning is often extended to the whole of a ceremonial present of that nature, of whatever it may consist. The word has in Russian been degraded to mean the long loose gown which forms the most common dress in Turkestan, called generally by Schuyler 'a dressing-gown' (Germ. *Schlafrock*). See *Fraehn, Wolga Bulgaren*, p. 43.

1411. "Several days passed in sumptuous feasts. **Khil'ats** and girdles of royal magnificence were distributed."—*Abdurrazāk*, in *Not. et Ext.*, xiv. 209.

1673. "Sir George Oxenden held it . . . He defended himself and the Merchants so bravely, that he had a **Collat** or **Seerpaw** (q.v.), a Robe of Honour from Head to Foot, offered him from the *Great Mogul*."—*Fryer*, 87.

1676. "This is the Wardrobe, where the Royal Garments are kept; and from whence the King sends for the **Calaat**, or a whole Habit for a Man, when he would honour any Stranger . . ."—*Tavernier*, E. T., ii. 95.

1774. "A flowered satin gown was brought me, and I was dressed in it as a **khilat**."—*Bogle* in *Markham's Tibet*, 25.

1786. "And he the said Warren Hastings did send **kellauts**, or robes of honour (the most public and distinguished mode of acknowledging merit known in India) to the said ministers in testimony of his approbation of their services."—*Articles of Charge against Hastings*, in *Burke's Works*, vii. 25.

1809. "On paying a visit to any Asiatic Prince, an inferior receives from him a complete dress of honour, consisting of a **khelaut**, a robe, a turban, a shield and sword, with a string of jewels to go round the neck."—*Ld. Valentia*, i. 99.

1813. "On examining the **khelauts** . . . from the great Maharajah Madajee Sindia, the **serpeych** (q.v.) . . . presented to Sir Charles Malet, was found to be composed of false stones."—*Forbes, Or. Mem.*, iii. 50.

Kincob, s. Gold brocade. Pers.-Hind. *kimkhwāb*. The English is perhaps from the Gujarātī, as in that language the last syllable is short.

This word has been twice imported from the East. For it is only another form of the medieval name of an Eastern damask or brocade, **cammocca**. This was taken from the medieval Persian and Arabic forms *kamkhā* or *kīmkhwā*, 'damasked silk,' and seems to have come to Europe in the 13th century. F. Johnson's Dict. distinguishes between *kamkhā*, 'damask silk of one colour,' and *kimkhā*, 'damask silk of different colours.' And this again, according to Dozy, quoting Hoffmann, is originally a Chinese word *kin-kha*; in which doubtless *kin*, 'gold,' is the first element. *Kim* is the Fuhkien

form of this word, qu. *kim hoa*, flower'?

We have seen *kimkhuab* d from Pers *kam-khuab*, 'less sleep, because such cloth is rough and pre vents sleep!' "Th... etymologies

Ducange survived in *moquette*), b the term must have degenerat England (See in Draper's *mock ado*, the form of which ha gested a sham stuff)

c. 1300. Παιδος γαρ ευδα μονουντος και τον πατερα δει συνενδαιμονε ν κατα την υμνουμενην αντιπελαργωσιν Σαθητα πηνουφη πεπομφως ην καμχαν η Περσων φησι γλωττα δρασωνεν σθ ου διπλακα μεν ουδὲ μαρμαρεην ο αν Ελενη εξυφα ιεν αλλ ηερε δη και πο κιλην —Letter of *Theodorus the Hyrtacenian to Lucites* Protonotary and Protovestiary of the Trapezuntians In *Notices et Extraits*, vi 38

(?) "In kirtle of Cammaka am I cla *Covent. / M stery* p 72 *Planché's Dict of Costum*

c 1375 'Thei setten this Ydole upon a Chare with gret reverence, wel arrayed with Clothes of Gold, of riche Clothes of Tartarye of Camacaa, and other precious Clothes —*Sir Joh Maundevill*, ed 1866 p 175

women and useing certain wor praiseng the King, threwe it l ef mynstrells —*Josafa Barbaro Tra Persia*, E T, *Hak. Soc*, p 62

1688. "Καμουχας Χαμουχας, sericis, sive ex bom byce confectus et more

tations from Medieval Greek MSS —*Du Cange Gloss Med et Inf Graecitat* s v

137 138.

1786 " but not until the nabob s mother aforesaid had engaged to pay for the said change of pris n, a sum of £10 000 and that she would ransack the *zenanah* for **Kincobs** muslins, cloths, &c &c, &c *Articles of Charge against Hastings* in *Burke s Works* 1852, vii 23

1809 ' Twenty trays of shawls **kheenkaubs** were tendered to me —*Ld* i 117

lot f n l all over In l ... "It ...

wire, frequently also on low bushes, hedges, walks, or ant-hills." (*Jerdon.*)

1883 " the King-crow leaves the whole bird and beast tribe far behind in originality and force of character ... the tele-...hed on it ... drops, the Kite a goodly ...rees it to ... *Tribes on*

...rks and ...Pers. *kushk* or *kush k*, a pavilion, a villa, &c This word is not Anglo-Indian, nor is it now a word, we think, at all common in modern native use

1623. "There is (in the garden) ...

water which issues from the entrance of a great **kiosck**, or covered place, where one may stay to take the air, which is built at the end of the garden over a great pond which adjoins the outside of the garden, so that, like the one at Surat, it serves also for the public use of the city."—*P. della Valle*, i. 535.

Kirbee, s. Hind. (*karbī* or *kirbī*). The stalks of jawār (see **Jowaur**), used as food for cattle.

Kishm, n.p. The largest of the islands in the Persian Gulf, called by the Portuguese *Queixome* and the like, and sometimes by our old travellers, *Kishmish*. It is now more popularly called *Jazīrat-ăl-ṭawīla*, in Pers. *Jaz. darāz*, 'the Long Island' (like the Lewes), and the name of Kishm is confined to the chief town, at the eastern extremity, where still remains the old Portuguese fort taken in 1622, before which William Baffin the Navigator fell. But the oldest name is the still not quite extinct *Brokht*, which closely preserves the Greek *Oaracta*.

B.C. 325. "And setting sail (from Harmozeia), in a run of 300 *stadia* they passed a desert and bushy island, and moored beside another island which was large and inhabited. The small desert island was called Organa *; and the one at which they anchored Ὀάρακτα, planted with vines and date-palms, and with plenty of corn."—*Arrian, Voyage of Nearchus*, ch. xxxvii.

1538. ". . . . so I hasted with him in the company of divers merchants for to go from Babylon (orig. *Babylonia*) to **Caixem**, whence he carried me to Ormuz. . ."—*F. M. Pinto*, chap. vi. (*Cogan*, p. 9).

1553. "Finally, like a timorous and despairing man . . . . he determined to leave the city (Ormuz) deserted, and to pass over to the Isle of **Queixome**. That island is close to the mainland of Persia, and is within sight of Ormuz at 3 leagues distance."—*Barros*, III. vii. 4.

1554. "Then we departed to the Isle of Kais or Old Hormuz, and then to the island of **Brakhta**, and some others of the Green Sea, *i.e.* in the Sea of Hormuz, without being able to get any intelligence."—*Sidi 'Ali*, 67.

1673. "The next morning we had brought *Loft* on the left hand of the Island of **Kismash**, leaving a woody Island uninhabited between **Kismash** and the Main.—*Fryer*, 320.

1817.
". . . Vases filled with **Kishmee's** golden wine
And the red weepings of the Shiraz vine."—*Mokanna*.

* No doubt *Gerun*, afterwards the site of N. Hormuz.

1821. "We are to keep a small force at **Kishmi**, to make descents and destroy boats and other means of maritime war, whenever any symptoms of piracy reappear."—*Elphinstone* in *Life*, ii. 121.

See also **Bassadore**, supra, *and* Suppt.

Kishmish, s. Pers. Small stoneless raisins imported from Persia. Perhaps so called from the island just spoken of. Its vines are mentioned by Arrian, and by T. Moore! (see under **Kishm**).

1673. "We refreshed ourselves an entire Day at *Gerom*, where a small White Grape, without any Stone, was an excellent Cordial . . . they are called **Kismas** Grapes, and the Wine is known by the same Name farther than where they grow."—*Fryer*, 242.

1711. "I could never meet with any of the **Kishmishes** before they were turned. These are Raisins, a size less than our Malagas, of the same Colour, and without Stones."—*Lockyer*, 233.

1883. "**Kishmish**, a delicious grape, of white elongated shape, also small and very sweet, both eaten and used for wine-making. When dried this is the Sultana raisin. . . ."—*Wills, Modern Persia*, 171.

Kissmiss, s. Native servant's word for Christmas. But that festival is usually styled *Barā din*, 'the great day.'

Kist, s. Arab. *ḳist*. The yearly land revenue in India is paid by instalments which fall due at different periods in different parts of the country; each such instalment is called a *ḳist*, or quota.

1809. "Force was always requisite to make him pay his **Kists** or tribute."—*Ld. Valentia*, i. 347.

1810. "The heavy **Kists** or collections of Bengal are from August to September."—*Williamson, V. M.*, ii. 498.

1817. "'So desperate a malady,' said the President, 'requires a remedy that shall reach its source. And I have no hesitation in stating my opinion that there is no mode of eradicating the disease, but by removing the original cause; and placing these districts, which are pledged for the security of the **Kists**, beyond the reach of his Highness's management.'"—*Mill*, vi. 55.

Kitmutgar, s. Hind. *Khidmatgār*, from Ar. Pers. *khidmat*, 'service,' therefore 'one rendering service.' The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Musulman servant, whose duties are connected with serving meals and waiting at

table, under the *Khansaman* if there is one

Arabic has long been dropt though retained in the form in which these

1784 "The Bearer perceiving a quantity of blood called to the Hookaburdar and a Kistmutgar —In Seton-Karr, i 13.

1810 "The Khedmutgar or as he is often termed the *Kismutgar*, is with very few exceptions a Mussulman his business is to wait at table —*Williamson V M*, i. 212

c 18 attende work very la white people 283

The phrase in italics stands for *ta.* *zati* (see Bilayut) "fresh or green peans —griffins (q v)

1813 "We saw nothing r able on the way but a Khidmutg Chimnagie Appa who was rollin Poona to Punderpoor in performan vow which he made for a child

two coss a day —*Elphinstone*, in *Life*,

—*Life in the Mofuss l* i 32

Kittysol, Kitsol s This word survived till lately in the Indian Tariff, but it is otherwise long obsolete It was formerly in common use for 'an umbrella,' and especially for the kind made of bamboo and paper imported from China such as the English fashion of to day (1878) has adopted to screen fire places in summer The word is Portuguese, *quita-sol*, 'bar-

sun' Also *tirasole* occurs in *Scot s Discourse of Java*, quoted below from

ll of Voyages,

is fortie peeces of and guilt and *Parkes s Mendoza*,

ii 105

1605 " Before the shewes came

Of Kittasoles of State for to m there bee twentie (in the Akbar) —*Hawkins* in *Purchas*,

1615 "The China Capt Andrea Dittis, retorned from Langasaque and brought me a present from his brother viz 1 faire Kitesoll —*Cocks* i 28

1648 above his head was borne two Kippe soles or Sun skreens made of Paper "—*Van Twist* 51

1673 "Little but rich Kitsolls (which are the names of several Countries for Umbrelloes)" *Fryer* 160

y (the Aldermen of Madras) ed to have Kettysols over of *Court of Directors*, in

315

1761 A chart of Chittagong by Barth Plaisted marks on S side of Chittagong R an umbrella like tree called "Kittysoll Tree

1813 In the table of exports from Macao, we find —

"Kittisolls, large 2 000 to 3 000,
do small, 8 000 to 10,000"
Milburn, ii. 464

1875 "Umbrellas Chinese, of paper, or Kettysolls. —*Indian Tariff*

In an other table of same year "Chinese paper Kettisols, valued in Rs. 50 for a

box of 110, duty 5 per cent."—See **Chatta**, **Roundel**, **Umbrella**.

Kittysol-Boy, s. A servant who carried an umbrella over his master. See *Milburn*, ii. 62, and s.v. **Roundel-Boy**.

Kling, n.p. This is the name (*Kăling*) applied in the Malay countries, including our Straits Settlements, *to the people of* Continental India who trade thither, or are settled in those regions, and to the descendants of such settlers.

The name is a form of **Kalinga**, a very ancient name for the region known as the "**Northern Circars**" (q.v.), *i.e.* the Telugu coast of the Bay of Bengal, or, to express it otherwise in general terms, *for that coast* which extends from the Kistna to the Mahānadī. "The *Kalingas*" also appear frequently, after the Pauranic fashion, as an ethnic name in the old Sanskrit lists of races. *Kalinga* appears in the earliest of Indian inscriptions, viz. in the edicts of Aśoka, and specifically in that famous edict (XIII.) remaining in fragments at Girnār and at Kapurdi-giri, and more completely at Khālsī, which preserves the link, almost unique from the Indian side, connecting the histories of India and of the Greeks, by recording the names of Antiochus, Ptolemy, Antigonus, Magas, and Alexander.

Kalinga is a kingdom constantly mentioned in the Buddhist and historical legends of Ceylon; and in various copper grants we find commemoration of the Kingdom of **Kalinga** and of the capital city of **Kalinga***nagara* (*e.g.* in *Indian Antiq.* iii. 152; x. 243). It was from the daughter of a King of Kalinga that sprang, according to the Mahawanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

Kalinga*patam*, a port of the Ganjam district, still preserves the ancient name of Kalinga, though its identity with the Kalinganagara of the inscriptions is not to be assumed.

The name in later, but still ancient, inscriptions appears occasionally as *Tri-Kalinga*, "the Three Kalingas"; and this probably, in a Telugu version *Mūdu-Kalinga*, having that meaning, is the original of the *Modogalinga* of Pliny in one of the passages quoted from him. (The possible connection which obviously suggests itself of this name *Trikalinga* with the names **Tilinga** and *Tilingāna*, applied, at least since the middle ages, to the same region, will be noticed under **Telinga**).

The coast of Kalinga appears to be that part of the continent whence commerce with the Archipelago at an early date, and emigration thither, was most rife; and the name appears to have been in great measure adopted in the Archipelago as the designation of India in general, or of the whole of the Peninsular part of it. Throughout the book of Malay historical legends called the *Sijara Malayu* the word *Kaling* or *Kling* is used for India in general, but more particularly for the southern parts (see *Journ. Ind. Archip.*, v. 133). And the statement of Forrest* that in Macassar "Indostan" was called "*Neegree Telinga*" (*i.e.* Nagara Telinga) illustrates the same thing and also the substantial identity of the names Telinga, Kalinga.

The name *Kling*, applied to settlers of Indian origin, makes its appearance in the Portuguese narratives immediately after the conquest of Malacca (1511).

At the present day most, if not all of the Klings of Singapore come, not from the "Northern Circars," but *from Tanjore, a purely Tamil district.* And thus it is that so good an authority as Roorda van Eijsinga translates *Kalīng* by 'Coromandel people.' They are either Hindūs or Labbais (see **Lubbye**). The latter class in British India never take domestic service with Europeans, whilst they seem to succeed well in that capacity at Singapore.† The Hindu Klings appear to be chiefly drivers of hackney carriages and keepers of eating-houses. There is a Śiva temple in Singapore, which is served by **Pandārāms** (q. v.). The only Brahmans there in 1876 were certain convicts.

B.C. c. 250. "Great is **Kaliñga** conquered by the King Piyadasi, beloved of the Devas. There have been hundreds of thousands of creatures carried off. . . . . On learning it the King . . . has immediately after the acquisition of **Kaliñga**,

* *Voyage to the Mergui Archipelago*, &c. London, 1792, p. 82.

† "In 1876," writes Burnell, "the head-servant at Bekker's great hotel there was a very good specimen of the Nagūr Labbais; and to my surprise he recollected me as the head assistant-collector of Tanjore, which I had been some ten years before."

turned to religion, he has occupied himself with religion he has conceived a zeal for religion, he applies himself to the spread of religion —Edict XIII of Piyadasi (i e, Asoka) after M Senart, in *Ind Antiq* x 271

A D 60 70 " multarumque gentium cognomen Bragmanae, quorum *Macco* (or *Macto*) Calingae gentes Calingae mari ...

mil. passuum —*Pliny, Hist Nat* vi. 18

J R As Soc, Kalinga appears as name of a country in iv 82 86 231 " the Kalingas" as an ethnic name in 461, 468 v 65 239

(*Trikalinga*)

A.D c 150 " Τρ γλυπτον το και Τρ λ γγον Βασιλε ον εν ταυτῃ αλεκτρυονες λεγο τα ...

... χωρα φερουσα ελεφαντα τον λεγομενον Βωσαρη

summary is given in which the ancestors of the Donors are Vijaya Krishna and Siva Gupta Deva, monarch of the Three Kalingas —*Proc As Soc Bengal* 1872 p 171

A D 876. " a god amongst principal and inferior kings—the chief of the devotees of Siva—Lord of Trikalinga—lord of the three principalities of the Gajapati Aswapati and Narapati * '—*Comier*

p r in *J A S B*, xlvi Pt. i p 177

... the burnt suburb (of Malacca) called *Campo Clin* —Agreement between the King of Johore and the Dutch, in *Valentyn* v 332

* See under Cospetir

are Clyn men I rue, there were no living for a Christian amongst them . . . ."—Ib. i. 175.

1605. "The fifteenth of June here arrived Nakhoda Ingall, a Cling-man from Banda . . . ."—Capt. Saris, in Purchas, i. 385.

1610. "His Majesty should order that all the Portuguese and Quelins merchants of San Thomé, who buy goods in Malacca and export them to India, San Thomé, and Bengala shall pay the export duties, as the [illegible] bring them in pay the import duties."—Livro das Monções, 418.

1613. See remarks under Cheling, and in the quotation from Eredia do Godinho, "Campon Chelim" and "Chelis of Coromandel."

1868. "The Klings of Western India are a numerous body of Mahometans, and . . . are petty merchants and shopkeepers."—Wallace, Malay Archip., ed. 1880, p. 20.

Kobang, s. The name (lit. 'greater division') of a Japanese gold coin, of the same form and class as the **obang** (q.v.). The coin was issued occasionally from 1580 to 1860, and its most usual weight was 222 grs. troy. The shape was oblong, of an average length of 2½ inches and width of 1½.

1616. "Aug. 22. About 10 a clock we departed from Shrongo, and paid our host for the howse 1 bar of **Coban** gould, valued at 5 tais [illegible] . . . ."—Cocks, i. 165.

" Sept. 17.—"I received two bars **Coban** gould with two ichebos (see **Itchebo**) of 4 to a **coban**, all gould, of Mr. Eaton to be sent, for as I should have occasion to use them."—Ib. 176.

1705. "Outre ces roupies il y a encore des pièces d'or qu'on appelle **coupans**, qui valent dix-neuf roupies . . . . Ces pièces s'appellent coupans parce qu'elles sont longues, et si plates qu'on en pourroit couper, et c'est par allusion à notre langue qu'on les appellent ainsi."—Luillier, 256-7.

1727. "My friend took my advice and complimented the Doctor with five Japon **Cupangs**, or fifty Dutch Dollars."—A. Ham. ii. 86.

1726. "1 gold **Koobang** (which is no more seen now) used to make 10 ryx dollars. 1 Itzebo making 2½ ryxdollars."—Valentyn, iv. 356.

1880. "Never give a **Kobang** to a cat."—Jap. Proverb, in Miss Bird, i. 367.

Koel, s. This is the common name in northern India of *Eudynamys orientalis*, L. (Fam. of *Cuckoos*), also called *Kokilā* and *Koklā*. The name *Koīl* is taken from its cry during the breeding season, "*ku-il, ku-il*, increasing in vigour and intensity as it goes on. The male bird has also another note, which Blyth syllables as *Ho-whee-ho*, or *Ho-a-o*, or *Ho-y-o*. When it takes flight it has yet another somewhat melodious and rich liquid call; all thoroughly cuculine" (*Jerdon*).

c. 1526. "Another is the **Koel**, which in length may be equal to the crow, but is much thinner. It has a kind of song, and is the nightingale of Hindustan. It is respected by the natives of Hindustan as much as the nightingale is by us. It inhabits gardens where the trees are close planted."—*Baber*, p. 324.

c. 1590. "The **Koyil** resembles the myneh, but is blacker, and has red eyes and a long tail. It is fabled to be enamoured of the rose, in the same manner as the nightingale."—*Ayeen*, ii. 381.

1810. "The **Kokeela** and a few other birds of song."—*Maria Graham*, 22.

1883. "This same crow-pheasant has a second or third cousin called the **Koel**, which deposits its eggs in the nest of the crow, and has its young brought up by that discreditable foster-parent. Now this bird supposes that it has a musical voice, and devotes the best part of the night to vocal exercise, after the manner of the nightingale. You may call it the Indian *nightingale* if you like. There is a difference however in its song * * * when it gets to the very top of its pitch, its voice cracks and there is an end of it, or rather there is not, for the persevering musician begins again * * * Does not the Maratha novelist, dwelling on the delights of a spring morning in an Indian village, tell how the air was filled with the dulcet melody of the **Koel**, the green parrot, and the peacock?"—*Tribes on My Frontier*, 156.

Kohinor, n.p. Pers. *Koh-i-nūr*, 'Mountain of Light'; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Alāuddīn Khiljī (dd. 1316), and was surrendered to Baber (or more precisely to his son Humāyūn) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nādir extorted it at Dehli from the conquered Mahommed Shāh (1739). After Nādir's death it came into the hands of Ahmed Shāh, the founder of the Afghān Monarchy. Shāh Shujā', Ahmed's grandson, had in turn to give it up to Ranjīt Singh when a fugitive in his dominions. On the annexation of the Punjab in 1849 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as may be read in a most diverting story

told by Bosworth Smith in his Li
of Lord Lawrence (i 3?7 8)

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Koomky, s See under **Coomky**

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Mahratta (*Drummond*)

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Koot s Hind *kut* from
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Roman writers See under **Puttuck**

the mil tary code and altered the

body was called a Sipahdar. . . ."—*Hist. of Tipú Sultán*, p. 31.

Kowtow, Kotow, s. From the Chinese *K'o-t'ou*, lit. 'knock-head'; the salutation used in China before the Emperor, his representatives, or his symbols, made by prostrations repeated a fixed number of times, the forehead touching the ground at each prostration. It is also used as the most respectful form of salutation from children to parents, and from servants to masters on formal occasions, &c.

This mode of homage belongs to old Pan-Asiatic practice. It was not, however, according to M. Pauthier,* of indigenous antiquity at the Court of China, for it is *not found in the* ancient Book of Rites of the Chou Dynasty, and he supposes it to have been introduced by the great destroyer and reorganiser, Tsin shi Hwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Harūn-al-Rashīd (A.D. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Shāh Rukh (see below). It was also the established ceremonial in the presence of the Mongol Khans, and is described by Baber under the name of *kornish*. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hulākū, and it continued to be in use in the time of Shāh 'Abbās. The custom indeed in Persia may possibly have come down from time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst's refusal to perform it at Peking in 1816, is frequently used for servile acquiescence or adulation.

K'o-tou, k'o-tou! is often colloquially used for 'Thank you' (*E. C. Baber*).

c. B.C. 481. "And afterwards, when they were come to Susa in the king's presence, and the guards ordered them to fall down and do obeisance, and went so far as to use force to compel them, they refused, and said they would never do any such thing, even were their heads thrust down to the ground, for it was not their custom to worship men, and they had not come to Persia for that purpose. So they fought off the ceremony; and having done so addressed the king."—*Herodotus* (by *Rawlinson*), vii. 136.

c. B.C. 464. "Themistocles . . . . first meets with Artabanus the Chiliarch, and tells him that he was a Greek, and wished to have an interview with the king. . . . But quoth he; 'Stranger, the laws of men are various. . . . *You Greeks*, 'tis said, most admire liberty and equality, but to us of our many and good laws the best is to honour the king, and adore him by prostration, as the Image of God, the Preserver of all things' . . . . Themistocles, on hearing these things, says to him: 'But I, O Artabanus, ... will myself obey your laws' . . . ."—*Plutarch, Themistocles*, xxvii.

c. B.C. 390. "Conon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, first presented himself to the Chiliarch Tithraustes who held the second rank in the empire, and stated that he desired an interview with the king; for no one is admitted without this. The officer replied: 'It can be at once; but consider whether you think it best to have an interview, or to write the business on which you come. For if you come into the presence *you must needs worship* the king (what they call προσκυνεῖν). If this is disagreeable to you, you may commit your wishes to me, without doubt of their being as well accomplished.' Then Conon says: 'Indeed it is not disagreeable to me to pay the king any honour whatever. But *I fear lest I bring discredit on my city, if* belonging to a state which is wont to rule *over other nations I adopt manners* which are not her own but those of foreigners.' Hence he delivered his wishes in writing to the officer."—*Corn. Nepos, Conon*, c. iv.

B.C. 324. "But he (Alexander) was now downhearted, and beginning to be despairing *towards the* divinity, and suspicious towards his friends. Especially he dreaded Antipater and *his sons*. Of *these* Iolas was the Chief Cupbearer, whilst Kasander was come but lately. So the latter, seeing certain Barbarians prostrating themselves (προσκυνοῦντας), a sort of thing which he, having been brought up in Greek fashion, had never witnessed before, broke into fits of laughter. But Alexander in a rage gript him fast by the hair with both hands, and knocked his head against the wall."—*Plutarch, Alexander*, lxxiv.

A.D. 798. "In the 14th year of Tchin-yuan, the Khalif Galun (*Hārūn*) sent three ambassadors to the Emperor; they performed the ceremony of kneeling and beating the forehead on the ground, to salute the Emperor. The earlier ambassadors from the Khalifs who came to China had at first made difficulties about performing this

* *Hist. des Relations Politiques de la Chine*, 1859. We derive from M. Pauthier the indication of several interesting quotations, for which we have gone to the sources.

the ambassadors. First prostrate your-

self under it. The younger Khan ad vanced . and when he came to the distance at which the *Kornish* is to be per formed, he knelt nine times "—*Baber*, 106

tion of Ambassadors, ed 1824, in *Pauthier*, 192

Some Seiks, and a private in the ing remained behind with the fell into the hands f the

1876. "Nebba more **kowtow** big people." —*Leland*, 46.

1879. "We know that John Bull adores a lord, but a man of Major L'Estrange's social standing would scarcely **kowtow** to every shabby little title to be found in stuffy little rooms in Mayfair." — *Sat. Review*, April 19, 1879, p. 505.

Kubberdaur. An interjectional exclamation, "Take care!" Pers. *Khabar-dār!* take heed! It is the usual cry of chokidārs to show that they are awake.

c. 1664. "Each *omrah* causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry **Kaber-dar**, have a care."—*Bernier*, E. T., 119.

c. 1665. "Les archers crient ensuite a pleine tête, **Caberdar**, c'est-à-dire, prends garde."—*Thevenot*, v. 58.

Kuhár, s. Hind. *Kahār*. The name of a Śūdra caste of cultivators, numerous in Bahār and the N.-W. Provinces, whose specialty is to carry palankins. The name is, therefore, in many parts of India synonymous with 'palankin-bearer,' and the Hindu body-servants called '**bearers**' (q.v.) in the Bengal Presidency are generally of this caste.

c. 1350. "It is the custom for every traveller in India . . . . also to hire **kahârs**, who carry the kitchen furniture, whilst others carry himself in the palankin, of which we have spoken, and carry the latter when it is not in use."—*Ibn Batuta*, iii. 415.

c. 1550. "So saying he began to make ready a present, and sent for bulbs, roots, and fruit, birds and beasts, with the finest of fish . . . . which were brought by **kahārs** in basketsful."—*Ramāyana of Tulsi Dās*, by *Growse*, 1878, ii. 101.

1673. "He (the President of Bombay) goes sometimes in his Coach, drawn by large Milk-white Oxen, sometimes on Horseback, other times in Palenkeens, carried by **Cohors**, *Musslemen* Porters."—*Fryer*, 68.

1810. "The **Cahar**, or palanquin-bearer, is a servant of peculiar utility in a country where, for four months, the intense heat precludes Europeans from taking much exercise."—*Williamson*, *V.M.*, i. 299.

1873. "*Bhui* **Kahâr**. A widely spread caste of rather inferior rank, whose occupation is to carry *palkis*, *dolis*, water-skins, &c.; to act as porters . . . . they eat flesh and drink spirits: they are an ignorant but industrious class. Buchanan describes them as of Telinga descent. . . ."—Dr. H. V. Carter's Notices of Castes in Bombay Pry., quoted in *Ind. Antiq.*, ii. 154.

Kulá, or **Klá**, n.p. Burmese name of a native of Continental India; and hence misapplied also to the English and other Westerns who have come to Burma from India; in fact used generally for a Western foreigner.

The origin of this term has been much debated. Some have supposed it to be connected with the name of the Indian race, the *Kōls*; another suggestion has connected it with *Kalinga* (see **Kling**); and a third with the Skt. *kula*, 'a caste or tribe'; whilst the Burmese popular etymology renders it from *kū*, 'to cross over,' and *la*, 'to come,' therefore 'the people that come across (the sea).' But the true history of the word has for the first time been traced by Professor Forchhammer, to **Gola**, the name applied in old Pegu inscriptions to the Indian Buddhist immigrants, a name which he identifies with the Skt. *Gauḍa*, the ancient name of northern Bengal, whence the famous city of Gauṛ (v. **Gour**).

14th cent. "The Heroes Sona and Uttara were sent to Rāmañña, which forms a part of Suvannabhūmi, to propagate the holy faith . . . This town is called to this day **Gola***mattikanagara*, because of the many houses it contained made of earth in the fashion of the houses of the **Gola** people."—*Inscr. at Kalyāni near Pegu*, in *Forchhammer*, ii. 5.

1795. "They were still anxious to know why a person consulting his own amusement, and master of his own time, should walk so fast; but on being informed that I was a '**Colar**,' or stranger, and that it was the custom of my country, they were reconciled to this . . . ."—*Symes, Embassy*, p. 290.

1855. "His private dwelling was a small place on one side of the court, from which the women peeped out at the **Kalás**; . . ." —*Mission to the Court of Ava* (*Phayre's*) p. 5.

" "By a curious self-delusion, the Burmans would seem to claim that in theory at least they are white people. And what is still more curious, the Bengalees appear indirectly to admit the claim; for our servants in speaking of themselves and their countrymen, as distinguished from the Burmans, constantly made use of the term *kálá admi*—'black-man,' as the representative of the Burmese **kālā**, a foreigner."—*Ib.* p. 37.

Kumpáss, s. Hind. *Kampass*, corruption of English *compass*, and hence applied not only to a marine or a surveying compass, but also to theodolites, levelling instruments, and other elaborate instruments of observation. Thus the sextant used to be called

tikunta Lampass, 'the 3-cornered ... pass'

Kunkur, Conker, &c s

a Sansk ... kind of ... g a solid ... handle of ... bars with

and as it binds when wetted rammed into a compact, hard, and even surface, it is an admirable material for the ...

exaggerates the size, at least of the weapon of the last three centuries

179 ... tion ... *Acton*

1810 " ... obtained b ... kunkur w ... for small ... soil —*Williamson, V M*, ii 13

enamelled kitarehs two daggers (*jamdher*—see jumdhur) set with precious stones'—*Baber*, 338

Kureef, Khurreef, s Hind adopted from Arab *Kharif* ('autumn ... crop sown just before, or a ... ginning of, the rainy season, June, and reaped after the ... November—December This includes rice maize, the tall millets, &c See **Rubbee**

game sont d or —*Mandelslo*, Paris 1659, 223

1673 'They go rich in Attire with a P niard or **Catarre**, at their girdle"—*Fr* ... 93

... says that the name K... *nool*, *Kunnool*, ... forms seem to ... the place) sign... that country 'fi... and according t... its name from its beautiful cotton fabrics But we presume the town must have existed before it made cotton

stone, in evidence of his death in the sacred duty of Traga (q v)—*Ras Malá*, ed 1878, i p 559 560

Kuzzilbash, n.p. From Turki *ḳizil-bāsh*, 'red-head.' This title has been since the days of the Safavi dynasty (see **Sophy**) in Persia, applied to the Persianized Turks who form the ruling class in that country, from the red caps which they wore. The class is also settled extensively over Afghanistan. Many of them used to take service with the Delhi emperors; and not a few do so now in our frontier cavalry regiments.

1559. "Beyond the desert above Corassam, as far as Samarkand and the idolatrous cities, the *Yeshilbas* (*Iescilbas*) or 'Green-caps,' are predominant. These Green-caps are certain Musulman Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies the Soffians, who are predominant in Persia, who are indeed also Musulmans, but who wear **red caps**."—*Hajji Mahomed*, in *Ramusio*, ii. f. 16 *v.*

1574. "These Persians are also called *Red Turks*, which I believe is because they have behind on their Turbants, Red Marks, as Cotton Ribbands &c. with Red Brims, whereby they are soon discerned from other Nations."—*Rauwolff*, 173.

1606. "**Cocelbaxas**, who are the soldiers whom they esteem most highly."—*Gouvea*, f. 143.

1653. "Ie visité le **keselbache** qui y commande vne petite forteresse, duquel ie receu beaucoup de civilitez."—*De la Boullaye-le-Gouz*, ed. 1657, pp. 284-5.

1673. "Those who compose the Main Body of the Cavalry, are the **Cusle-Bashees**, or with us the Chevaliers."—*Fryer*, 356.

Fryer also writes **Cusselbash** (Index).

1815. "The seven Turkish Tribes, who had been the chief promoters of his (Ismail's) glory and success, were distinguished by a particular dress; they wore a red cap, from which they received the Turkish name of **Kuzelbash**, or 'golden-heads,' which has descended to their posterity."—*Malcolm, H. of Persia*, ii. 502-3.

1828. "The **Kuzzilbash**, a Tale of Khorasan. By James Baillie Fraser."

1883. "For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between Ghilzais, Kuki Kheyls, Logar Maliks, Shigwals, Ghazis, Jezailchis, Hazaras, Logaris, Wardaks, Mandozais, Lepel-Griffin, and **Kizilbashes**, as to master the division of the great race of rats."—*Tribes on My Frontier*, 15.

Kyfe, n. One often meets with this word (Ar. *kaif*) in books about the Levant, to indicate the absolute enjoyment of the *dolce far niente*. Though it is in the Hindustānī dictionaries we never remember to have heard it used in India; but the quotation below shows that it is or has been in use in Western India, in something like the Turkish sense. The proper meaning of the Arabic word is 'how? in what manner?' the secondary is 'partial intoxication.' This looks almost like a parallel to the English vulgar slang of 'how comed you so?' But in fact a man's *kaif* is his 'howness,' *i.e.* what pleases him, his humour; and this passes into the sense of gaiety caused by *ḥashīsh*, &c.

1808. ". . . . a kind of *confectio Japonica* loaded with opium, *Gānja* or *Bang*, and causing keif, or the first degree of intoxication, lulling the senses and disposing to sleep."—*R. Drummond.*

Kythee, s. Hind. *Kaithī.* A form of cursive Nagari character, used by bunyas, &c., in Gangetic India. It is from *Kāyath* (Skt. *Kāyastha*), a member of the writer-caste.

L.

Lac, s. Hind. *lākh*, from Skt. *lākshā* for *rakshā*. The resinous incrustation produced on certain trees (of which the *dhāk* is one,—see **dhawk**, but chiefly **peepul** (q.v.), and *khossum i.e. Schleichera bijuga*) by the puncture of the Lac insect (*Coccus Lacca*, L.). See *Roxburgh*, in Vol. III. of Asiatic Researches, 384, *seqq.* The incrustation contains 60 to 70 per cent. of resinous *lac*, and 10 per cent. of dark red colouring matter from which is manufactured *lac-dye*. The material in its original crude form is called *stick-lac*; when boiled in water it loses its red colour, and is then termed *seed-lac*; the melted clarified substance after the extraction of the dye is turned out in thin irregular laminæ called *shell-lac*. This is used to make sealing-wax, and in the fabrication of varnishes, &c.

Though *lāk* bears the same sense in Persian, and *lak* or *luk* are used in modern Arabic for sealing-wax, it would appear from Dozy (*Glos.*, pp. 295-6, and *Oosterlingen*, 57), that identical or approximate forms are used in various Arabic-speaking regions for a variety of substances giving a red dye, including the *coccus*

It is not nearly so absurd as De Monfart's account below.

The English word *lake* for a certain red colour is from this. So also are **lacquer** and **lackered** ware, because *lac* is used in some of the varnishes with which such ware is prepared.

c. A.D. 80-90. These articles are imported (to the ports of *Barbaricē*, on the W. of the Red Sea) from the interior parts of Ariakē:—

Σίδηρος Ἰνδικὸς καὶ στόμωμα
(Indian iron and steel)
* * * *

c. 1343. The notice of *lacca* in Pegolotti is in parts very difficult to translate, and we do not feel absolutely certain that it refers to the Indian product, though we believe it to be so. Thus, after explaining that there are two classes of *lacca*, the *ma-*

365.

1510. "There also grows a very large quantity of **lacca** (or *lacra*) for making red colour, and the tree of this is formed like our trees which produce walnuts."—*Varthema*, 238.

* Garcia says that the Arabs called it *loc-sumutri*, 'lac of Sumatra,' probably because the Pegu lac was brought to the ports of Sumatra, and purchased there.

coast. . . ."—*Correa*, ii. 567.

1563. "Now it is time to speak of the **lacre**, of which so much is consumed in this country in closing letters, and for other seals, in the place of wax."—*Garcia*, f. 112 v.

1582. "**Laker** is a kinde of gum that procedeth of the ant."—*Castaneda*, tr. by N. L., f. 33.

c. 1590. (Recipe for *Lac* varnish). "**Lac** used for *chighs* (see **chik**). If red, 4 *ser* of lac, and 1 *s.* of vermilion; if yellow, 4 *s.* of lac, and 1 *s. zarnikh*."—*Ain*, i. 226.

1615. "In this Iland (Goa) is the hard Waxe made (which we call Spanish Waxe)

1627. "**Lac** is a strange drugge, made by certaine winged Pismires of the gumme of Trees."—*Purchas, Pilgrimage*, 569.

1727. "Their **lackt** or *japon'd* Ware is without any Doubt the best in the World."—*A. Ham.* ii. 305.

the Maldives *Palandiva*. Several of the individual islands are mentioned in the *Tuhfat-al-Mujahidin* (E.T. by Rowlandson, pp. 150-152), the group itself being called "the islands of Malabar."

Lack, s. One hundred thousand; and especially in the Anglo-Indian

colloquial 100,000 Rupees, in the days of better exchange the equivalent of £10,000. Hind. *lākh*, *lak*, &c., from Sansk. *laksha*, used (see below) in the same sense, but which appears to have originally meant "a mark."

The word has also been adopted in the Malay and Javanese, and other languages of the Archipelago. But it is remarkable that in all of this class of languages which have adopted the word it is used in the sense of 10,000 instead of 100,000, with the sole exception of the language of the Lampungs of Sumatra, who use it correctly (*Crawfurd*). See **Crore**.

It is necessary to explain that the term does not occur in the earlier Sanskrit works. Thus in the *Tehaut-kāra Brahmaṇā*, a complete series of the higher numeral terms is given. After *śata* (100), *sahasra* (1000), comes *ayuta* (10,000), *prayuta* (now a million), *niyuta* (now also a million), *arbuda* (100 millions), *nyarbuda* (not now used), *samudra* (do.) and *parārdha* (now 10,000 millions). *Laksha* is therefore a modern substitute for *prayuta*, and the series has been expanded. This was probably done by the Indian astronomers between the Vth and Xth centuries A.D.

We should observe that though a *lack*, used absolutely for a sum of money, in modern times always implies *rupees*, this has not always been the case. Thus in the time of Akbar and his immediate successors the revenue was settled and reckoned in laks of **dams** (q. v.). Thus:

c. 1594. "In the 40th year of his majesty's reign (Akbar's), his dominions consisted of 105 *Sircars*, subdivided into 2737 *Kusbahs* (see **Casba**), the revenue of which he settled for ten years, at the annual rent of 3 *Arribs*, 62 *Crore*, 97 **Lacks**, 55,246 *Dams*. . . ."—*Ayeen*, by Gladwin, ii. 1.

At Ormuz again we find another **lack** in vogue, of which the unit was apparently the *dīnār*, not the old gold coin, but a degenerate dīnār of small value. Thus:

1554. "(*Money of Ormuz*).—A **leque** is equivalent to 50 pardaos of *cadis*, which is called 'bad money,' (and this *leque* is not a coin but a number by which they reckon at Ormuz); and each of these pardaos is equal to 2 *azares*, and each *azar* to 10 *cadis*, each *cadi* to 100 *dinars*, and after this fashion they calculate in the books of the Custom-house. . . ."—*Nunez, Lyvro dos Pesos*, &c., in *Subsidios*, 25.

Here the *azar* is the Persian *hazār* or 1000 (dīnārs); the *cadi* Pers. *kad* or 100 (dinars); the **leque** or **lak**, 100,000 (dinars); and the *tomān*, which does not appear here, is 10,000 (dinars).

c. 1340. "They went to the *Kāfir's* tent, killed him, and came back into the town, whence they carried off money belonging to the Sultan amounting to 12 **laks**. The **lak** is a sum of 100,000 (silver) *dīnārs*, equivalent to 10,000 Indian *gold dīnārs*."—*Ibn Batuta*, iii. 106.

c. 1340. "The Sultan distributes daily two **laks** in alms, never less; a sum of which the equivalent in money of Egypt and Syria would be 100,000 pieces of silver."—*Shihābuddin Dimishki*, in N. & E., xiii. 192.

In these examples from Pinto the word is used apart from money, in the Malay form, but not in the Malay sense of 10,000:

c. 1540. "The old man desiring to satisfie *Antonio de Faria's demand, Sir, said he . . . . the chronicles of those times affirm, that in all there were and an half sixteen* **Lacasaas** (*laczaas*) *of men were slain, every* **Lacasaa** *containing an hundred thousand*."—*Pinto*, (orig. cap. xl.) in *Cogan*, p. 53.

c. 1546. ". . . . he ruined in 4 months space all the enemies countries, with such a destruction of people as, if credit may be given to our histories . . . . there died fifty **Laquesaas** of persons."—*Ibid.* p. 221.

1615. "And the whole present was worth ten of their **Leakes**, as they call them; a **Leake** being 10,000 pounds sterling; the whole 100,000 pounds sterling."—*Coryat's Letters from India* (*Crudities*, iii. f. 25 v.).

1616. "He received twenty **lecks** of roupies towards his charge (two hundred thousand pounds sterling)."—*Sir T. Roe*, reprint, p. 55.

1651. "Yeder **Lac** is hondert duysend."—*Rogerius*, 77.

c. 1665. "Il faut cent mille roupies pour faire un **lek**, cent mille **leks** pour fair un *courou*, cent mille *courous* pour faire un *padan*, et cent mille *padan* pour faire un *nil*."—*Thevenot*, v. 54.

1673. "In these great solemnities, it is usual for them to set it around with Lamps to the number of two or three **Leaques**, which is so many hundred thousand in our account."—*Fryer*.

1684. "They have by information of the servants dug in severall places of the house, where they have found great summes of money. Under his bed were found **Lacks** 4½. In the House of Office two **Lacks**. They in all found Ten **Lacks** already, and make no doubt but to find more."—*Hedges*, Jan. 2.

1692. ". . . . a lack of Pagodas. . . ."—In *Wheeler*, i. 262.

1778. "Sir Matthew Mite will make up the money already advanced in another

name, by way of future mortgage upon his estate, for the entire purchase, 5 **lacks** of roupees —*Foote, The Nabob*, Act i Sc. i.

Nabob of Arcot in Burke's Speech on his Debts, *Works*, iv 18

Hind *lal-sharab*, 'red wine' universal name of claret in India

or as he would be called in India, 'child's bearer' In N India it is usually applied to a native writing the vernacular

clared to them that now he was passing into the Body of a little child lately born —*Bernier*, E. T 135

1716 "Les Thibetaines ont des Religieux nommés **Lamas** —In *Lettres Edif* xii 438

1774 " ma questo primo figlio rinunziò la corona al secondo e lui difatti si fece religioso o **lama** del paese. —*Della Thomba*, 61

c 1818.
"The Parliament of Thibet met—
The little **Lama**, called before it,
ing get,

it"
l Lama

touches on

which is a

—*Patt s Dream*,
he *Academy* May

Lamballie. Lomballie Lombar

kind of small
d in the Portu-
16th and 17th
tion is probably
k, nimble"

c. 1535. "In questo paese di Cambaia (read Camboja) vi sono molti fiumi, nelli quali vi sono li nauili detti **Lancharas**, cō li quali vanno nauigando la costa di Siam. . . ."—*Sommario de' Regni*, etc., in *Ramusio*, i. f. 336.

c. 1539. "This King (of the Batas) understanding that I had brought him a letter and a Present from the Captain of Malaca, caused me to be entertained by the *Xabandar*. . . . This General, accompanied with five **Lanchares** and twelve Ballons, came to me to the Port where I rode at anchor."—*Pinto*, E. T., p. 81.

Landwind, s. Used in the south of India. A wind which blows seaward during the night and early morning. In Port. **Terrenho**.

1561. ". . . . Correndo a costa com **terrenhos**."—*Correa*, *Lendas*, I. i. 115.

1644. "And as it is between monsoon and monsoon (*mongāo*) the wind is quite uncertain only at the beginning of summer. The N.W. prevails more than any other wind . . . . and at the end of it begin the **land winds** (*terrenhos*) from midnight to about noon, and these are E. winds."—*Bocarro*, *MS.*

1673. ". . . . we made for the Land, to gain the **Land Breezes**. They begin about Midnight, and hold till Noon, and are by the Portugals named **Terrhenoes**."—*Fryer*, 23.

1838. "We have had some very bad weather for the last week; furious **landwind**, very fatiguing and weakening. . . . Everything was so dried up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—*Letters from Madras*, 199-200.

Langasaque, n.p. The most usual old form for the Japanese city which we now call *Nagasaki* (see *Sainsbury*, *passim*).

1611. "After two or three dayes space a Iesuite came vnto vs from a place called **Langesacke**, to which place the Carake of *Macao* is yeerely wont to come."—*W. Adams*, in *Purchas*, i. 126.

1613. The Journal of Capt. John Saris has both **Nangasaque** and **Langasaque**.—*Id.* 366.

1614. "Geve hym counsell to take heed of one Pedro Guzano, a papist Christian, whoe is his hoste at Miaco; for a lyinge fryre (or Jesuist) tould Mr. Peacock at **Langasaque** that Capt. Adams was dead in the howse of the said Guzano, which now I know is a lye per letters I received . . ."—*Cocks to Wickham* in *Diary*, &c. ii. 264.

1618. "It has now com to passe, which before I feared, that a company of rich usurers have gotten this sentence against us, and com doune together every yeare to **Langasaque** and this place, and have allwais byn accustomed to buy by the *pancado* (as they call it), or whole sale, all the goodes which came in the carick from Amacau, the Portingales having no prevelegeso as we have."—The same to the E. I. Co., ii. 297-8.

Two years later Cocks changes his spelling and adopts **Nangasaque** (*Ib.* 300 and to the end).

Lan John, **Langianne**, &c., n.p. Such names are applied in the early part of the 17th century to the Shan or Laos state of *Luang Praban* on the Mekong. *Lan-chan* is one of its names, signifying in Siamese, it is said, 'a million of elephants.' It is known to the Burmese by the same name (*Len-Shen*). It was near this place that the estimable French traveller Henri Mouhot died, in 1861.

1587. "I went from Pegu to *Iamahey* (see **Jangomay**), which is the countrey of the **Langeiannes**; it is fiue and twentie dayes iourney North-east from Pegu."—*Fitch* in *Hakluyt*, ii.

c. 1598. "Thus we arrived at **Lanchan**, the capital of the Kingdom (Lao) where the King resides. It is a Kingdom of great extent, but thinly inhabited, because it has been frequently devastated by Pegu."—*De Morga*, 98.

1613. "There reigned in Pegu in the year 1590 a King called Ximindo ginico, Lord reigning from the confines and roots of Great Tartary, to the very last territories bordering on our fortress of Malaca. He kept at his court the principal sons of the Kings of Ová, Tangu, Porão, Lanjão (*i.e.* Ava, Taungu, Prome, **Lanjang**), Jangomá, Siam, Camboja, and many other realms, making two and thirty of the white umbrella."—*Bocarro*, 117.

1617. "The merchants of the country of **Lan John**, a place joining to the country of **Jangoma**, arrived at the city of **Judea** . . . and brought great store of merchandize."—*Sainsbury*, ii. p. 90.

1663. "Entre tant et de si puissans Royaumes du dernier Orient, desquels on n'a presque iamais entendu parler en Europe, il y en a vn qui se nomme **Lao**, et plus proprement le Royaume des **Langiens** . . . le Royaume n'a pris son nom que du grand nombre d'Elephants qui s'y rencontrent: de vray ce mot de **Langiens** signifie proprement, miliers d'Elephants."—*Marini*, *H. Nouvelle et Curieuse des Royaumes de Tunquin et de Lao* (Fr. Tr., Paris, 1666), 329 and 337.

1668. **Lanchang** appears in the Map of Siam in De la Loubère's work, but we do not find it in the book itself.

c. 1692. "**Laos** est situé sous le même Climat que Tonquin; c'est un royaume grand et puissant, separé des Etats voisins par des forets et par des deserts. . . . Les principales villes sont **Landjam** et *Tsiamaja*."—*Kaempfer*, *H. du Japon*, i. 22-23.

c 1540 that they set sail from *L in poo* for *Malaca* and that being to the north of those two kingdoms. —*Barros* II vi 6

Laos n p

predomin
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Sakotai w
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of the Burme
(q v) of some o
In later days

Lower Mekong *i e*, of those two states used to designate themselves Muang Prabun is still quasi independent Vien shan was annexed by Siam with great cruelties c. 1828

1573 Of silver of 11 dinheiros alloy he

les regardons comme de barbares Toute l Asie convient que nous dansons beaucoup mieux qu eux —*Voltaire* *Dialogue XVI*, *André des Couches à Siam*

Lar n p This name has had several applications

(a). To the region which we now call Guzerat, in its most general application. In this sense the name is now quite obsolete; but it is that used by most of the early Arab geographers. It is the Λαρική of Ptolemy, and appears to represent an old Sanskrit name *Lāṭa*, adj. *Lāṭika*, or *Lāṭi*.

c. A.D. 150. [illegible] *Ptol.*, VII. i. 62.

c. 940. "On the coast [illegible] Lār; [illegible] of Lār (Lārwī) [illegible] [illegible] i. 254.

c. 1020. "A curious tract [illegible] of Guzerat [illegible] the western part [illegible] Malwa [illegible] whilst the sea [illegible] is the [illegible] of Lār [illegible] *Gildemeister*, p. 188.

c. 1330. [illegible] Kanbāyat [illegible] Gilliman [illegible] *Lar* [illegible] There [illegible] of Lāras [illegible] Chaul [illegible]

(b). To the Delta region of the Indus, and especially to its western part. Sir H. Elliot supposes the name in this sense, which lasted till recently, to be identical with the preceding, and that the name had originally extended continuously over the coast, from the western part of the Delta to beyond Bombay (see his *Historians*, i. 378). We have no means of deciding this question (see **Larry-Bunder.**)

c. 1820. "Dewal . . . . was reduced to ruins by a Muhammedan invasion, and another site chosen to the eastward. The new town still went by the same name . . . and was succeeded by *Lari Bunder* or the port of **Lar**, which is the name of the country forming the modern *delta*, particularly the western part." *M'Murdo* in *J. R. As. Soc.*, i. 23.

(c). To a Province on the north of the Persian Gulf, with its capital.

c. 1220. **Lar** is *erroneously described by* Yakut as a great island between Siraf and Kish. *But there is no such island.* It is an* extensive province of the continent. See *Barbier de Meynard, Dict. de la Perse*, p. 501.

* It is possible that the island called Shaikh Shu'aib, which is off the coast of Lar, and not far from Siraf, may be meant. Barbosa also mentions Lar among the islands in the Gulf subject to the K. of Ormuz (p. 37).

c. 1340. "We [illegible] the city of **Lar**, [illegible] and fine [illegible] We [illegible] the Shaikh Abu Dulaf Muhammad . . ." *Ibn Batuta*, ii. 240.

c. 1487. "Being [illegible] called **Lar**, [illegible] [illegible] P. C. III. [illegible]

1553. "[illegible] King of [illegible] **Cambaia** [illegible] the city of **Lara**, [illegible] *Barros*, II. ii. 2.

1602. "[illegible] of the Kingdom of **Lara** [illegible] of the Kingdom of **Lara** [illegible] **Larym.**" [illegible] IV.

1622. "**Lar**, [illegible] capital of [illegible] Shah [illegible] King of Persia, and [illegible] . . . Now **Lar** is [illegible] a Sultan dependent on the King of [illegible] . . . —*P. della Valle*, ii. 322.

1627. "And [illegible] journey within Land is the City of **Lar**, which according to their [illegible] tradition is the Burying-place of [illegible] . . ."—*A. Hamilton*, i. 92.

Larāi, s. This Hind. word, meaning 'fighting,' is by a curious idiom applied to the biting and annoyance of flies and the like. There is a similar idiom (*jang kardan*) in Persian.

Larek, n.p. *Lārak*; an island in the Persian Gulf, not far from the island of Jerun or **Ormus.**

1685. "We came up with the islands of Ormus and **Arack** . . ." (called **Lareck** afterwards).—*Hedges*, May 23.

Larin, s. Pers. *lārī*. A peculiar kind of money formerly in use on the Persian Gulf, on the W. Coast of India, and in the Maldive Islands, in which last it survived to the present century. The name is there retained still, though *coins of the ordinary form are used*. It is sufficiently described in the quotations, and representations are given by De Bry and Tavernier. The name appears to have been derived from the territory of **Lar** on the Persian Gulf, (see under that word).

1525 "As tamgas larys valem cada hua sesémta reis —*Lembranca das Cousas da India*, 38

c. 1563 "I have seen the men of Country that were Gentiles ta[illegible]

—f 35

ton, in *Purchas*, i 484

of the name On the one hand its form suggests an *eponymus* among the old servants of the Company, such as

Robert *Larkin*, whom we find to have been engaged for the service in 1610, and to have died chief of the Factory

to pledge, or invite to drink entertainment,' and (Malay), *arahan*, 'mutual pledging to It will be observed that della assigns the drink especially to Java

hern regions as well as in Hormuz here, where also eat, they should use both food and spirits in their as sundry other hot be is larkin —*P della Valle*,

same name in our first quotation is adverse to McMurdo's suggestion

c 1030 "This stream (the Indus) after

passing (Alor) . . . . divides into two streams; one empties itself into the sea in the neighbourhood of the city of Lūharānī, and the other branches off to the East, to the borders of Kach, and is known by the name of *Sind Sāgar*, *i.e.* Sea of Sind"—*Al-Birūnī* in *Elliot*, i. 49

c. 1333. "I travelled five days in his company with Alā-ul-Mulk, and we arrived at the seat of his Government, *i.e* the town of Lāhari, a fine city situated on the shore of the great Sea, and near which the River Sind enters the sea. Thus two great waters join near it; it possesses a grand haven, frequented by the people of Yemen, of Fārs (etc). . . . The Amir Alā-ul Mulk . . . told me that the revenue of this place amounted to 60 *laks* a year."—*Ibn Batuta*, iii. 112.

1565. "Blood had not yet been spilled, when suddenly, news came from Thatta, that the Firingis had passed Lāhori Bandar, and attacked the city."—*Tarīkh i-Tahiri*, in *Elliot*, i. 277.

1613. "In November 1613 the Expedition arrived at Laurebunder, the port of Sinde, with Sir Robert Shirley and his company."—*Sainsbury*, i. 321.

c. 1665 "Il se fait aussi beaucoup de trafic au Loure-bender, qui est à trois jours de Tatta sur la mer, où la rade est plus excellente pour Vaisseaux, qu'en quelque autre lieu que ce soit des Indes."—*Thevenot*, v. 159.

1727. "It was my Fortune . . . . to come to Larribunder, with a Cargo from *Mallebar*, worth above £10,000."—*A. Ham.* i. 116.

1780 "The first place of any note, after passing the bar, is Laribunda, about 5 or 6 leagues from the sea."—*Dunn's Oriental Navigator*, 5th ed., p. 96.

1813. "Larib ... commonly
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i. 22.

Lascar, ...
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been corrup
use of *lashk*
lascari, etc.

themselves, or by the Dutch and English who took up the word from them, and from these *laskār* has passed back again into native use in this corrupt shape.

The early Portuguese writers have the forms we have just named in the sense of 'soldier;' but *lascar* is never so used now. It is in general the equivalent of *khalāṣī*, in the various senses of that word (v. **Classy**), viz. (1) an inferior class of artilleryman ('*gun-lascar*'); (2) a tent-pitcher, doing other work which the class are accustomed to do; (3) a sailor. The last is the most common Anglo-Indian use, and has passed into the English language.

The use of *lascar* in the modern sense by Pyrard de Laval shows that this use was already general on the west coast at the beginning of the 17th century, whilst the curious distinction which Pyrard makes between Lascar and Lascari, and Dr. Fryer makes between *Luscar* and *Lascar* (accenting probably *Lúscar* and *Lascár*) shows that *lashkarī* for a soldier was still also in use.

In Ceylon the use of the word *lascareen* for a kind of local or civil soldier long survived; perhaps is not extinct.

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... das naos são Mouros que chamão Laschāres . "—*Lucena, Life of S Franc Xav* liv iv, p 223.

c. 1610 "Mesmes tous les mariniers et les pilotes sont Indiens, tant Gentils que ...

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1673 "The Seamen and Soldiers differ only in a Vowel, the one being pronounced with an *u*, the other with an *a*, as Luscar a soldier, Lascar, a seaman "—*Fryer*, 107

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1872 "The lascars on board the steamers were insignificant looking people "—*The Dilemma*, ch ii

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Lāt Sāhib and the *Jangī* **Lāt Sāhib** ('territorial' and 'military'), the Bishop as the **Lāt Pādre Sahib**, and the Chief ...

—*Letter from the late*
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rare but most valu
ay s Observations on

India,' 1825, pp. 254–8), in which the author reports, with much quiet humour, an aged native's account of the awful consequences of contempt of an order of the (as he called the Supreme Court) '*Shubreem Koorut*,' the order of Impey being '**Lord Justey Sahib-ka-hookm**,' the instruments of whose will were '*abidabis*' or affidavits."—Letter from *Sir J. F. Stephen* in *Times*, May 31.

Lat. s. Hind. *lāt*, used as a corruption of the English *lot*, in reference to an auction (*Carnegie*).

Laterite. s. A term, first used by Dr. Francis Buchanan, to indicate a reddish brick-like argillaceous formation much impregnated with iron peroxide, and hardening on exposure to the atmosphere, which is found in places all over South India from one coast to the other, and the origin of which geologists find very obscure. It is found of two distinct types: viz. (1). *High-level Laterite*, capping especially the trap-rocks of the Deccan, with a bed from 30 or 40 to 200 feet in thickness, which perhaps extended at one time over the greater part of Peninsular India. This is found as far north as the Rajmahl and Monghyr hills. (2). *Low-level Laterite*, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see *Newbold*, in J. R. A. S., vol. viii.; and *Manual of the Geol. of India*, pp. xlv. seqq., 348 seqq.). Mr. King and others have found flint weapons in the low-level formation. Laterite is the usual material for road-metal in S. India, as **kunkur** (q.v.) is in the north. In Ceylon it is called **Cabook** (q.v.).

1800. "It is diffused in immense masses, without any appearance of stratification, and is placed over the granite that forms the basis of *Malayala*. . . . It very soon becomes as hard as brick, and resists the air and water much better than any brick I have seen in India. . . . As it is usually cut into the form of bricks for building, in several of the native dialects it is called the brick-stone (*Iticacullee*). . . . The most proper English name would be **Laterite**, from *Lateritis*, the appellation that may be given it in science."—*Buchanan, Mysore*, &c. ii. 440-441.

1860. "Natives resident in these localities (Galle and Colombo) are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence along the western coast of **laterite**, or, as the Singhalese call it, **cabook**, a product of disintegrated gneiss, which being subjected to detrition communicates its hue to the soil."—*Tennent's Ceylon*, i. 17.

Lattee, s. A stick; a bludgeon, often made of the male bamboo (*Dendrocalamus strictus*), and sometimes bound at short intervals with iron rings, forming a formidable weapon. The word is Hind. *lāṭhī* and *laṭhī*, Mahr. *laṭhṭha*. This is from Prakrit *laṭṭhī* for Sansk. *yashṭi*, 'a stick,' according to the Prakrit grammar of Vavaruchi (ed. Cowell, ii. 32); see also *Lassen, Institutiones, Ling. Prakrit*, 195.

Jiski lāṭhī, us kī bhaiṇs, is a Hind. proverb (*cujus baculum ejus bubalus*), equivalent to the "good old rule, the simple plan."

1830. "The natives use a very dangerous weapon, which they have been forbidden by Government to carry. I took one as a curiosity, which had been seized on a man in a fight in a village. It is a very heavy **lāthi**, a solid male bamboo, 5 feet 5 inches long, headed with iron in a most formidable manner. There are 6 jagged semicircular irons at the top, each 2 inches in length, 1 in height, and it is shod with iron bands 16 inches deep from the top."—*Wanderings of a Pilgrim*, vol. i., p. 133.

1878. "After driving some 6 miles, we came upon about 100 men seated in rows on the road-side, all with **latties**."—*Life in the Mofussil*, i. 114.

Latteeal, s. Hind. *lāṭhīyāl*, or, more cumbrously, *lāṭhīwālā*, 'a clubman,' a hired ruffian. Such gentry were not many years ago entertained in scores by planters in some parts of Bengal, to maintain by force their claims to lands for sowing indigo on.

1878. "Doubtless there were hired **lattials** . . . on both sides."—*Life in the Mofussil*, ii. 6.

Lecque, s. We do not know what the word used by the Abbé Raynal in the following extract is meant for. It is perhaps a mistake for *last*, a Dutch weight.

1770. "They (Dutch at the Cape) receive a still smaller profit from 60 **lecques** of red wine, and 80 or 90 of white, which they carry to Europe every year. The **lecque** weighs about 1,200 pounds."—*Raynal* (E. T., 1777) i. 231.

Lee, s. Chin. *lī*. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret

tho modern li as of a league which gives about 3 li to the mile more exactly according to Mr Gile ... li — 10 miles but it evidently varies a good deal in different parts of China and has also varied in the course of ages Thus in the 5th century data quoted by M Vivien de St Martin

stand for a day's march

are of an exceed ng gallant tast a d ne er hurteth anybody althou h they should eate a great number of them *Pa les Mendo a* 14

1598 There s a k nd of fru t called **Lechyas** which are like Plums but of another taste and are very good and much e teemed hereof I ha e eaten —*L n s ho n* 38

d nos præterea fructus **Laices**) vocatus qu cresc t —*Jac Bont*

Ch nese Chestnuts " a) 1

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lu manchy *
A l ombre des bois noirs touffus et d **Letchi**,
Aux fru ts moins pourpres que ta bouche
Leconte de Lisle

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dred and *M Stokes*

I d an Fa r Tales Calc e 51

from China into Bengal with success The dried fruit usually t cketed as *ly hee* is now common in London shops

Hehn of Indian origin In Hind we have both *l mu* and *l imb* which last at least seems to be an indigenous form The Sansk dictionaries give n mb k In Eng d

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Also they have a k nde of pl mmes that they doo call **lechias** that

* See Muncheel.

case among the Hindi-speaking people of the Himālaya also (see *Jerdon*).

It is not clear what the etymology of the name is, *lakar*, *lakrā* meaning, in their everyday sense, a stick or piece of timber. But both in Hindi and Mahratti, in an adjective form, the word is used for 'stiff, gaunt, emaciated,' and this may be the sense in which it is applied to the hyena. Another name is *harvāgh*, or (apparently) 'bone-tiger,' from its habit of gnawing bones.

c. 1809. "It was said not to be uncommon in the southern parts of the district (Bhāgalpūr) . . . . . but though I have offered ample rewards, I have not been able to procure a specimen, dead or alive; and the *leopard* is called at Mungger **Lakravagh.**"

"The hyaena or **Lakravagh** in this district has acquired an uncommon degree of ferocity."—*Eastern India,* (F. Buchanan), iii. 142–143.

Luddoo, s. H. *laḍḍū*. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and gram flour, and with cocoanut kernel rasped.

Lumberdar, s. Hind. *lambardār*, a word formed from the English word 'number' with the Pers. termination *-dār*, and meaning properly 'the man who is registered by a number.' "The registered representative of a coparcenary community, who is responsible for Government revenue" (*Carnegy*). "The cultivator who, either on his own account or as the representative of other members of the village, pays the Government dues and is registered in the Collector's Roll according to his number; as the representative of the rest he may hold the office by descent or by election" (*Wilson*).

Lungoor, s. Hind. *langūr*, from Sansk. *lañgūlī*, 'caudatus.' The great white-bearded ape, much patronized by Hindus, and identified with the monkey-god Hunimān. The genus is *Presbytes*, Illiger, of which several species are now discriminated, but the differences are small. The animal is well described by Aelian in the following quotation, which will recall to many what they have witnessed in the suburbs of Benares and other great Hindu cities. The *Langūr* of the *Prasii* is *P. Entellus*.

c. 250. "Among the Prasii of India they say that there exists a kind of ape with human intelligence. These animals seem to be about the size of Hyrcanian dogs. Their front hair looks all grown together, and any one ignorant of the truth would say that it was dressed artificially. The beard is like that of a satyr, and the tail strong like that of a lion. All the rest of the body is white, but the head and the tail are red. These creatures are tame and gentle in character, but by race and manner of life they are wild. They go about in crowds in the suburbs of *Latagē* (now Latagē is a city of the Indians) and eat the boiled rice that is put out for them by the King's order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurt anybody that they meet by the way."—*Aelian, De Nat. Animal.* xvi. 10.

1825. "An alarm was given by one of the sentries in consequence of a baboon drawing near his post. The character of the intruder was, however, soon detected by one of the Suwarrs, who on the Sepoy's repeating his exclamation of the broken English 'Who goes 'ere? said with a laugh, 'Why do you challenge the **lungoor**? he cannot answer you!'—*Heber*, ii. 85.

1884. "Less interesting personally than the gibbon, but an animal of very developed social instincts, is *Semnopithecus entellus*, otherwise the Bengal **langur**. (He) fights for his wives according to a custom not unheard of in other cases; but what is peculiar to him is that the vanquished males 'receive the charge of all the young ones of their own sex, with whom they retire to some neighbouring jungle.' Schoolmasters and private tutors will read this with interest, as shewing the origin and early disabilities of their profession."—*Saturday Review*, May 31, on *Sterndale's Nat. Hist. of Mammalia of India*, &c.

Lungooty, s. Hind. *langoṭī*. The original application of this word seems to be the scantiest modicum of covering worn for decency by some of the lower castes when at work, and tied before and behind by a string round the waist; but it is sometimes applied to the more ample *dhotī* (see **dhoty**). According to R. Drummond, in Guzerat the "**Langoth** or **Lungota**" (as he writes) is "a pretty broad piece of cotton cloth, tied round the breech by men and boys bathing. . . . The diminutive is **Langotee**, a long slip of cloth, stitched to a loin band of the same stuff, and forming exactly the T bandage of English Surgeons. . . ." This distinction is probably originally correct, and the use of *langūta* by Abdurrazzāk would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from Mocquet it is applied

in peaking of an American Indian near the R Amazon But the writer had been in India

Baber 333

c. 1600
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Also an island in general

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* *Ib* i p 401

| Natı e Bengal Infantry and As ıstant
D

Resident of Macassar, during an attack on a fortified village, dependent on the dethroned Raja of Boni."—*As. Journal*, vol. i. 297.

Mace, s. **a.** The crimson net-like mantle, which envelopes the hard outer shell of the nutmeg, when separated and dried constitutes the *mace* of commerce. Hanbury and Flückiger are satisfied that the attempt to identify the *Macir*, *Macer*, &c., of Pliny and other ancients with mace is a mistake, as indeed the sagacious Garcia also pointed out, and Chr. Acosta still more precisely. The mace does not seem to be mentioned by Mas'ūdī; it is not in the list of aromatics, 25 in number, which he details (i. 367). It is mentioned by Edrisi, who wrote c. 1150, and whose information generally was of much older date, though we do not know what word he uses. The *fact* that nutmeg and mace are the product of one plant seems to have led to the *fiction* that clove and cinnamon also came from that same plant. It is, however, true that a kind of aromatic bark was known in the Arab pharmacopoeia of the middle ages under the name of *ḳirfat-al-ḳaranful* or 'bark of clove,' which may have been either a cause of the mistake or a part of it. The mistake in question, in one form or another, prevailed for centuries. One of the authors of this book was asked many years ago by a respectable Mahommedan at Dehli if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mistake in Europe is shown by the fact that it is contradicted in a work of the 16th century (*Bodaei*, *Comment. in Theophrastum*, 992); and by the quotation from Funnel.

The name *mace* may have come from the Ar. *basbāsa*, possibly in some confusion with the ancient *macir*.

c. 1150. "On its shores (*i.e.* of the sea of Sanf or **Champa**), are the dominions of a King called Mihrāj, who possesses a great number of populous and fertile islands, covered with fields and pastures, and producing ivory, camphor, nutmeg, **mace**, clove, aloeswood, cardamom, cubeb, &c."—*Edrisi*, i. 89; see also 51.

c. 1347. "The fruit of the clove is the nutmeg, which we know as the scented nut. The flower which grows upon it is the **mace** (*basbāsa*). And this is what I have seen with my own eyes."—*Ibn Batuta*, iv. 243.

c. 1370. "A gret Yle and a gret Contree, that men clepen Java . . . There growen alle manere of Spicerie more plentyfousliche than in any other contree, as of Gyngevere, Clowegylofres, Canelle, Zedewalle, Notemuges, and **Maces**. And wytethe wel, that the Notemuge bereth the **Maces**. For righte as the Note of the Haselle hath an Husk withouten, that the Note is closed in, til it be [illegible] out; righte so it is of the [illegible] **Maces.**"—*Sir John Maundeville*, ed. 1866, p. 187-188.

This is a remarkable passage for it is interpolated by Maundevile, from superior information, in what he is borrowing from Odoric. The comparison to the hazel-nut husk is just that used by Hanbury & Flückiger (*Pharmacographia*, 1st ed. 456).

c. 1430. "Has (insulas Java) ultra xv dierum cursu duae reperiuntur insulae, orientem versus. Altera Sandai appellata, in qua nuces muscatae et **maces**, altera Bandam nomine, in quâ solâ gariofali producuntur."—*Conti* in *Poggius*, *De Var. Fortunae.*

1514. "The tree that produces the nut (meg) and **macis** is all one. By this ship I send you a sample of them in the green state."—*Letter of Giov. da Empoli*, in *Archiv. Stor. Ital.* 81.

1563. "It is a very beautiful fruit, and pleasant to the taste; and you must know that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shews the **maça**, of a bright vermilion like fine grain (*i.e. coccus*); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits off, and that is why the nutmegs often come without the **mace**."—*Garcia*, f. 129 *v.*-130.

1705. "It is the commonly received opinion that Cloves, Nutmegs, **Mace**, and Cinnamon all grow upon one tree; but it is a great mistake."—*Funnel*, in *Dampier*, iv. 179.

Mace, s. **b.** Jav. and Malay, *mās*. A weight used in Sumatra, being according to Crawfurd 1-16th of a Malay **tael** (q.v.), or about 40 grains (but see below). *Mace* is also the name of a small gold coin of Achīn, weighing 9 grs. and worth about 1*s.* 1*d.* And *Mace* was adopted in the language of European traders in China to denominate the *tenth* part of the Chinese *liang* or *tael* of silver; the 100th part of the same value being denominated in like manner **candareen** (q.v.)

The word is originally Skt. *māsha*, 'a bean,' and then 'a particular weight of gold' (comp. **carat** and **ruttee**).

1539. ". . . . by intervention of this *thirdsman* whom the Moor employed as broker they agreed on my price with the merchant at seven **mazes** of gold, which in our money makes a 1400 reys, at the rate of a half cruzado the **maz**."—*Pinto*, cap. xxv.

Cogan has, "the fishermen sold me to the merchant for seven *mazes* of gold, which

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Klaproth J As

ven.. (at Malaca) gold musk seed pearl coral, calan buc consists of cat s which contain 20 tael each tael 16 mazes each maz 20 cu du s Also one paual 4 mazes one maz 4 c jocs (see kobang) one cup a o cumduryns —A Nunc 39

1598 Likewise a Tael of Malacca is 16 Mases —Linschoten 44

1599 Bezar sive Bazar (i e Bezoar q v) per Masas venditur —De Br

Ser ii tom i 115) distinguishes Chin and Machin as N and S China but this distinction never seems to have been entertained by the Hindus Ibn Batuta sometimes distinguishes Sin (e Chin) as South China from Khitai (see Cathay) as North China In times when intimacy with China had again

chas i. 117

ccasional new application of Ma- to Indo China as in Conti (fol

4	copangs	=	1 mace
	mace	—	1 mayam
16	mayam	=	1 tale
5	tales	=	1 bancal
20	bancals	—	1 catty
200	catties	—	1 bahar

Milburn ii 3?9

Macheen, Mahacheen, n p This name *Maha china* Great China

Maha i e Great Chin

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cxix)

In the days of the Mongol supremacy in China when Chinese affairs

lays journey from the sea —*Ayeen* by Gladwin ed 1800 ii 4

Applied to Southern China

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pear that this name was confounded with *Machin* and the latter thus ac

M ..ols (*Quatre ere*) xci—xc i

c 1348 It was the Kaan s order th a

we should proceed through Manzi, which was formerly known as *India Maxima*" (by which he indicates **Mahā-Chīnā**, see below, in last quotation).—*John Marignolli*, in *Cathay*, p. 354.

Applied to Indo-China:

c. 1430. "Ea provincia (Ava)—**Macinum** incolae dicunt— . . . referta est elephantis."—*Conti*, in *Poggius de Var. Fortunae*.

Chin and Machin:

c. 1320. "The curiosities of **Chīn and Machīn**, and the beautiful products of Hind and Sind."—*Wassāf*, in *Elliot*, iii. 32.

c. 1440. "Poi si retrova in quella istessa provincia di Zagatai Sammarcant città grandissima e ben popolata, per la qual vanno e vengono tutti quelli di **Cini** e **Macini** e del Cataio, o mercanti o viandanti che siano."—*Barbaro* in *Ramusio*, ii. f. 106*v*.

c. 1442. "The merchants of the 7 climates from Egypt . . . from the whole of the realms of **Chīn and Māchīn**, and from the city of Khānbālik, steer their course to this port."—*Abdurrazāk*, in *Notices et Extraits*, xiv. 429.

Mahāchīn or Chīn Kalān, for Canton:

c. 1030. In Sprenger's extracts from Al Bīrūnī we have "*Sharghūd*, in Chinese *Sanfū*. This is Great-China (Māhāṣīn)"—*Post und Reise-routen des Orients*, 90.

c. 1300. "This canal extends for a distance of 40 days' navigation from Khānbāligh to Khingsai and Zaitūn, the ports frequented by the ships that come from India, and from the city of **Māchīn**."—*Rashīduddīn*, in *Cathay*, &c., 259-260.

c. 1332. ". . . . after I had sailed eastward over the Ocean Sea for many days I came to that noble province Manzi . . . . The first city to which I came in this country was called **Cens-Kalan**, and 'tis a city as big as three Venices."—*Odoric*, in *Cathay*, &c., 103-105.

c. 1347. "In the evening we stopped at another village, and so on till we arrived at **Sīn-Kalān**, which is the city of Ṣīn-ul-Ṣīn . . . . one of the greatest of cities, and one of those that has the finest of bazaars. One of the largest of these is the porcelain bazaar, and from it china-ware is exported to the other cities of China, to India, and to Yemen."—*Ibn Batuta*, iv. 272.

c. 1349. "The first of these is called Manzi, the greatest and noblest province in the world, having no paragon in beauty, pleasantness, and extent. In it is that noble city of Campsay, besides Zayton, **Cynkalan**, and many other cities."—*John Marignolli*, in *Cathay*, &c., 373.

Māchis, s. This is recent Hind. for 'lucifer *matches*.' An older and purer phrase for sulphur-matches is *dīwā-salāī*.

Madapollam, s. This term, applying to a particular kind of cotton cloth, and which often occurs in prices current, is taken from the name of a place on the Southern Delta-branch of the Godavery, properly *Mādhava-palam*. This was till 1833 the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being Bunder Malunka and Injeram. *Madapollam* is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

1673. "The *English* for that cause (the unhealthiness of Masulipatam), only at the time of shipping, remove to **Medopollon**, where they have a wholesome Seat Forty Miles more *North*."—*Fryer*, 35.

c. 1840. "Pierrette eût de jolies chemises en **Madapolam**."—*Balzac*, *Pierrette*.

1879. ". . . . liveliness seems to be the unfailing characteristic of autographs, fans, Cremona fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pig-iron and **Madapollams** may be."—*Sat. Review*, Jan. 11, p. 45.

Madrafaxao, s. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing *Muzaffar-shāhī*. There were several kings of Guzerat of this name, The one in question was probably Muzaffar-Shah II. (1511—1525), of whose coinage Thomas mentions a gold piece of 185 grs. (*Pathān Kings*, 353).

1554. "There also come to this city **Madrafaxaos**, which are a money of Cambaya, which vary greatly in price; some are of 24 tangas of 60 reis the tanga, others of 23, 22, 21, and other prices according to time and value."—*A. Nunez*, 32.

Madras, n. p. This alternative name of the place, officially called by its founders Fort St. George, first appears about the middle of the 17th century. Its origin has been much debated, but with little result. One derivation, backed by a fictitious legend, derives the name from an imaginary Christian fisherman called *Madarasen*; but this may be pronounced philologically impossible, as well as otherwise unworthy of serious regard.* Lassen makes the name to be a corruption of *Manda-rājya*, 'Realm of the Stupid!' No one will suspect the illustrious author of the *Indische Alterthumskunde* to be guilty of a joke; but it

* It is given in No. II. of *Selections from the Records of S. Arcot District*, p. 107.

and the like always speak of the Southern Presidency as Mandraj In

been
patana
ment corresponding to the present Triplicane and Royapettah The word is therefore probably of Mahommedan origin and having got so far we need

1673 Let us now pass the Pale to the Heathen Town only parted by a wide h s used for a Bu ar r Maderas then d v des tself ong streets and they are

1726 The Town or Place anciently called Ch apat a n now called Madras patnam and Fort St George Letters Pate t in C arte s of E I Company 368-9

House as a building of Mahommedan

and much used by the negroes in W Indies as head dresses The is preserved in French but is obsolete in England

used apparently as a residenc young writers But it is not whether the name College wa given on this last account

167 follo ng upo Madras patan, otherw se called Cl n pata where

from which the name was adopted (v Muttra) but modified after Tamil pronunc at on * Mad ra was from a

I a l tter fro o A th r B rn on wh t is l Agrap s f u d le adds It s salt tt e t l st ne to (n t e Ge man s nse) n the La t ould ha e su h a nan

* Th s p ha s m s a a h s real of nort rn n e ce t a we a e ju t l a um

date at least as early as the Christian era the seat of the Pāndya sovereigns. These, according to Tamil tradition, as stated by Bp. Caldwell, had previously held their residence at *Kolkai* on the Tamraparni, the Κόλχοι of Ptolemy. (See *Caldwell*, pp. 16, 95, 101).

The name of *Madura*, probably as adopted from the holier northern *Muttra*, seems to have been a favourite among the Eastern settlements under Hindu influence. Thus we have *Matura* in Ceylon; the city and island of *Madura* adjoining Java; and a town of the same name (*Madura*) in Burma, not far north of Mandalé, *Madeya* of the maps.

A.D. c. 70-80. "Alius utilior portus gentis Neacyndon qui vocatur Becare. Ibi regnabat Pandion, longe ab emporio mediterraneo distante oppido quod vocatur **Modura.**"—*Pliny*, vi. 26.

c. 1347. "The Sultan stopped a month at Fattan, and then departed for his capital. I stayed 15 days after his departure, and then started for his residence, which was at **Mutra**, a great city with wide streets. . . . I found there a pest raging of which people died in brief space . . . . when I went out I saw only the dead and dying."—*Ibn Batuta*, iv. 200-201.

1311 ". . . . the royal canopy moved from Bīdhūl . . . and 5 days afterwards they arrived at the city of **Mathra** . . . the dwelling-place of the brother of the Ráí Sundar Pándya. They found the city empty, for the Ráí had fled with the Ránís, but had left two or three elephants in the temple of Jagnár (Jaganāth).'—*Amír Khusrú*, in *Elliot*, iii. 91.

Madura Foot. A fungoidal disease of the foot, apparently incurable except by amputation, which occurs in the Madura district, and especially in places where the 'Black soil' prevails. Medical authorities have not yet decided on the causes or precise nature of the disease. See *Nelson's Madura*, Pt. I. pp. 91-94.

Magadoxo, n.p. This is the Portuguese representation, which has past into general European use, of *Makdashau*, the name of a town and state on the Somālī Coast in E. Africa, now subject to Zanzibar.

It has been shown by one of the present writers that Marco Polo, in his chapter on Madagascar, has made some confusion between Magadoxo and that island, mixing up particulars relating to both. It is possible that the name of Madagascar was really given from Makdashau, as Capt. Burton supposes; but he does not give any authority for his statement that the name of Madagascar "came from Makdishú (Magadoxo) . . . . whose Sheikh invaded it."—*Comment. on Camões*, ii. 520.

c. 1330. "On departing from Zaila, we sailed on the sea for 15 days, and then arrived at **Makdashau**, a town of great size. The inhabitants possess a great number of camels, and of these they slaughter (for food) several hundreds every day."—*Ibn Batuta*, ii. 181.

1498. "And we found ourselves before a great city with houses of several stories, and in the midst of the city certain great palaces; and about it a wall with four towers; and this city stood close upon the sea, and the Moors call it **Magadoxó**. And when we were come well abreast of it, we discharged many bombards (at it), and kept on our way along the coast with a fine wind on the poop."—*Roteiro*, 102.

1514. ". . . The most of them are Moors such as inhabit the city of Zofalla . . . and these people continue to be found in Mazambic, Melinda, **Mogodecio**, Marachilue (read Brava Chilve, *i.e. Brava* and *Quiloa*), and Mombazza; which are all walled cities on the main land, with houses and streets like our own; except Mazambich."—*Letter of Giov. da Empoli*, in *Archiv. Stor. Ital.*

1516. "Further on towards the Red Sea there is another very large and beautiful town called **Magadoxo**, belonging to the Moors, and it has a King over it, and is a place of great trade and merchandise."—*Barbosa*, 16.

1532. ". . . and after they passed Cape Guardafu, Dom Estevão going along in such depression that he was like to die of grief, on arriving at **Magadoxo**, they stopped to water. And the King of the country, hearing that there had come a son of the Count Admiral, of whom all had ample knowledge as being the first to discover and navigate on that coast, came to the shore to see him, and made great offers of all that he could require."—*Couto*, IV., viii. 2.

1727. "**Magadoxa**, or as the Portugueze call it, **Magadocia**, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorn'd with many high Steeples and Mosques."—*A. Ham.* i. 12-13.

Magazine, s. This word is, of course, not Anglo-Indian, but may find a place here because of its origin from the Arab. *al-makhzan*, pl. *makhāzīn*, whence Sp. *almacen*, *almagacen*, *magacen*, Port. *almazem*, *armazem*, Ital. *magazzino*, Fr. *magazin*.

c. 1340. "The Sultan . . . . made him a grant of the whole city of Sīrī and all its houses with the gardens and fields of the

t eas ury (makhzan) adjacent to tl e city (of Delhi) —Ibn Bat ta in. 6

fet hes f lder a d a ts in capari oning the elepl ant —A a i 125

Mahájun, s Hind from Sansk *mahajan* Great person A banker and merchant I Western India the has various other are given in Wilson

c 1861 Down the e lives a Maha un my father

a mahouhut or elephant driver and will take up my adventures —*Pandu a g H* 91.

A C Lyall The Old P d ree

Mahannah s See **Miana** and **My anna**

Pûrva Phalguni to vendors of liquors women of the town damsels and the **Mahrattas** —*B hat Sa h ta* tr by *Kern* J I A. S 2nd Ser v 64

Mahe n p small settlement 4 m south of T French established a factory for the sake of the pepper trade in 1722 and which they still retain It is not now of any importance

l prit la direction du Nord une va te foret et il ime de *Mo ho la to* (Maha *P l Bouddh* i 20

c 1030 De Dhar en se dirigeant vers le midi jusqu à la ri ière de Nymyah on compte 7 parasanges de là à **Mahrat dessa** 18 paras *Alb runi* in *Reinaud s F ag ens* 109

extremity a great river called **Mais** —*Periplus* ch 42.

150

c 1328 In tl is Greater India are twelve idolatrous Kings and more is also the Kingd m of **Maratha** is very great. —*F iar Jordanus*

They tell their tale in **Moratty**, fes ion tl ey are Gentues *Fryer*

1760 tho e dangerous and powerful ne ghbors the **Morattoes** who being now masters of the contiguous island of Salsette *Grose* i 44

Book of Maccabees as 'the Indian See under that word

c. 1769. Under a mezzotint portrait: "*The Right Honble* George Lord Pigot, *Baron* Pigot *of* Patshul *in the Kingdom of* Ireland, *President and Governor of and for all the Affairs of the United Company of Merchants of* England *trading to the* East Indies, *on the Coast of* Choromandel, *and* Orixa, *and of the* Chingee *and* **Moratta** *Countries*, &c., &c., &c."

c. 1842.

"... Ah, for some retreat
Deep in yonder shining Orient, where my life began to beat;
Where in wild **Mahratta** battle fell my father evil starr'd."
Tennyson, Locksley Hall.

Mahratta Ditch, n.p. An excavation made in 1742, as described in the extract from Orme, on the landward sides of Calcutta, to protect the settlement from the Mahratta bands. Hence the term, or for shortness 'The *Ditch*' simply, as a disparaging name for Calcutta. See **Ditcher**. The line of the Ditch nearly corresponded with the outside of the existing Circular Road, except at the S.E. and S., where the work was never executed.

1742. "In the year 1742 the Indian inhabitants of the Colony requested and obtained permission to dig a ditch at their own expense, round the Company's bounds, from the northern parts of Sootanatty to the southern part of Govindpore. In six months three miles were finished: when the inhabitants . . . . . . discontinued the work, which from the occasion was called the **Morattoe Ditch**."—*Orme*, ii. 45, ed. 1803.

1872. "The Calcutta cockney, who glories in the **Mahratta Ditch**. . . ."—*Govinda Samanta*, i. 25.

Mahseer, Maseer. H. *Mahasaula*, **Masal**, &c. s. The name is applied perhaps to more than one of the larger species of *Barbus* (N. O. *Cyprinidae*), but especially to *B. Mosul* of Buchanan, *B. Tor*, Day, *B. megalepis*, McLelland, found in the larger Himālayan rivers, and also in the greater perennial rivers of Madras and Bombay. It grows at its largest, to about the size of the biggest salmon, and more. It affords also the highest sport to Indian anglers; and from these circumstances has sometimes been called, misleadingly, the 'Indian salmon.' The origin of the name *Mahseer*, and its proper spelling, are very doubtful. It *may* be Skt. *mahā-śiras*, 'big-head,' or *mahā-śalka* 'large-scaled.' The latter is most probable, for the scales are so large that Buchanan mentions that playing cards were made from them at Dacca.*

c. 1809. "The **Masal** of the Kosi is a very large fish, which many people think still better than the Rohu, and compare it to the salmon."—*Eastern India*, iii. 194.

1822. "**Mahasaula** and *Tora*, variously altered and corrupted, and with various additions may be considered as genuine appellations, among the natives for these fishes, all of which frequent large rivers."—*F. (Buchanan) Hamilton, Fishes of the Ganges*, 304.

1873. "In my own opinion and that of others whom I have met, the **Mahseer** shows more sport for its size than a salmon."—*H. S. Thomas, The Rod in India*, p. 9.

Maistry, Mistry, sometimes even **Mystery**, s. Hind. *mistrī*. This word, a corruption of the Portuguese *mestre*, has spread into the vernaculars all over India, and is in constant Anglo-Indian use.

Properly 'a foreman,' 'a master-workman;' but used also, at least in Upper India, for any artizan, as *rāj-mistri* (properly *rāz*, Pers.), 'a mason or bricklayer,' *lohār-mistrī*, 'a black-smith,' etc.

The proper use of the word, as noted above, corresponds precisely to the definition of the Portuguese word, as applied to artisans in Bluteau: "Artifice que sabe bem o seu officio. *Peritus artifex. . . . Opifex, alienorum operum inspector.*"

In W. and S. India **maistry**, as used in the household, generally means the cook, or the tailor (see **Caleefa**).

1554. "To the **mestrē** of the smith's shop (*ferraria*) 30,000 reis of salary and 600 reis for maintenance" (see **batta**).—*S. Botelho, Tombo*, 65.

1800. ". . . I have not yet been able to remedy the mischief done in my absence, as we have the advantage here of the assistance of some Madras dubashes and **maistries**" (ironical).—*Wellington*, i. 67.

1883. ". . . My mind goes back to my ancient Goanese cook. He was only a **maistry**, or more vulgarly a *bobberjee* (v. **Bobachee**), yet his sonorous name recalled the conquest of Mexico, or the doubling of the Cape."—*Tribes on My Frontier*, 35.

Mainato, s. Tamil, a washerman or **dhoby** (q.v.).

1516. "There is another sect of Gentiles which they call **Mainatos**, whose business it is to wash the clothes of the Kings, Bramins, and Naires; and by this they get their living; and neither they nor their

* Mr. H. S. Thomas suggests *mahā asya*, "great mouth."

sons can take up any other bu mess —*Barbosa*, Lisb n ed 334

c 1542 In remain all the **Maynates**, whic City (Pequin) above an hund Co,an) 1 133 *todos os* maina change l

1504 And the farm (*renda*) of **mainatos** which farm prol ibits any one from wa hing

maynatos three water *boys* (*bo s de agoa*) one *so ibrejro boy* and 4 torch bearers f r the said Captain at 1 xeiafim each a month comes in the year to 36,000 *rés* or x[ns] 00120 0 00 "—*Bocarro MS* f 191

Majoon, s Hind from the Arab *ma'jun* lit 'kneaded,' and thence

magljun

—*Carct* 1 *Zi*

m 203

1874 it (Bhang) is made up with flour and various additions into a s veetmeat or majum of a green colour —*Hanbury a id Fluckyer*, 493

ma 1 family is not in form in-

digenous but was applied apparently, first by the Arab or Arabo Persian

portion of the Western Ghauts and from which is taken the indigenous term *Malayalam* distinguishing that Dravidian language which in the tract which we call

called *Malai-nadu* (*nādu* = country) The affix *bar* appears attached to it re aware) in the (c 1150) This n *bar* whatever hether or no it be 1 the Arab *barr* e hand or with on on the other, was most assiduously applied by the navigators of the Gulf to other regions y visited besides Western us we have *Zangi bar* (mod the country of the *Kalah-bar* denoting appa rently the coast of the Malay Penin

a kingdom

n from the quotations he Middle Ages even shment of the use of the exact form of the by foreign travellers es considerably But from the time of the Portuguese discovery of the Cape route *Mala var*, or *Malabar* as we have it now, is the per sistent form

viz, Part *Maija tl Sal iet ra*

patana, and Pudopatana.'—Cosmas, Bk. xi. In Cathay, &c., p. clxxviii.

c. 645. "To the south this kingdom is near the sea. There rise the mountains called **Mo-la-yo** (*Malaya*), with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On these mountains grows the white sandalwood."—*Hwen Tsang* in *Julien*, iii. 122.

851. "From this place (Maskat) ships sail for India, and run for Kaulam-**Malai**; the distance from Maskat to Kaulam-**Malai** is a month's sail with a moderate wind."—*Relation*, &c., tr. by *Reinaud*, i. 15.

The same work at p. 15 uses the expression "Country of Pepper" (*Balad-alfulful*).

890. "From Sindan to **Malí** is five days' journey; in the latter pepper is to be found, also the bamboo."—*Ibn Khurdadba* in *Elliot*, i. 15.

c. 1030. "You enter then on the country of Lárán, in which is Jaimúr (see under **Choul**), then **Maliah**, then Kánchí, then Dravira (see **Dravidian**).—*Al-Birúní*, in *Reinaud, Fragments*, 121.

c. 1150. "Fandarína (see **Pandarani**) is a town built at the mouth of a river which comes from **Manîbar**, where vessels from India and Sind cast anchor."—*Idrisi* in *Elliot*, i. 90.

c. 1200. "Hari sports here in the delightful spring . . . when the breeze from **Malaya** is fragrant from passing over the charming *lavanga*" (cloves).—*Gita Govinda*.

1270. "**Malibar** is a large country of India, with many cities, in which pepper is produced."—*Kazwini* in *Gildemeister*, 211.

1293. "You can sail (upon that sea) between these islands and Ormes, and (from Ormes) to those parts which are called (**Minibar**), is a distance of 2,000 miles, in a direction between south and south-east; then 300 miles between east and south-east from **Minibar** to Maabar" (see **Mabar**).—Letter of Fr. *John of Monte-corvino*, in *Cathay*, i. 215.

1298. "**Melibar** is a great kingdom lying towards the west. . . . There is in this kingdom a great quantity of pepper."—*Marco Polo*, Bk. iii. ch. 25.

c. 1300. "Beyond Guzerat are Kankan (see **Concan**) and Tána; beyond them the country of **Malíbár**, which from the boundary of Karoha to Kúlam * is 300 parasangs in length."—*Rashiduddin*, in *Elliot*, i. 68.

c. 1320. "A certain traveller states that India is divided into three parts, of which the first, which is also the most westerly, is that on the confines of Kerman and Sind, and is called Gûzerât; the second, **Manîbâr**, or the Land of Pepper, east of Gûzerât."—*Abulfeda*, in *Gildemeister*, 184.

c. 1322. "And now that ye may know how pepper is got, let me tell you that it groweth in a certain empire, whereunto I came to land, the name whereof is **Minibar**."—*Friar Odoric*, in *Cathay*, &c. 74.

* Probably from Ghogha to Quilon.

c. 1343. "After 3 days we arrived in the country of the **Mulaibár**, which is the country of Pepper. It stretches in length a distance of two months' march along the sea-shore."—*Ibn Batuta*, iv. 71.

c. 1348-49. "We embarked on board certain junks from Lower India, which is called **Minubar**."—*John de' Marignolli*, in *Cathay*, 356.

c. 1420-30. ". . . Departing thence he . . . arrived at a noble city called Coloen. . . . This province is called **Melibaria**, and they collect in it the ginger called by the natives *colombi*, pepper, brazil-wood, and the cinnamon, called *canella grossa*."—*Conti*, corrected from Jones's transl. in *India in XV. Cent.* 17-18.

c. 1442. "The coast which includes Calicut with some neighbouring ports, and which extends as far as (Kael), a place situated opposite to the Island of Serendib . . . bears the general name of **Melibâr**."—*Abdurrazzak*, in do. 19.

1459. Fra Mauro's great Map has **Milibar**.

1514. "In the region of India called **Melibar**, which province begins at Goa, and extends to **Capo Comedis** (Comorin). . . ."—*Letter of Giov. da Empoli*, 79. It is remarkable to find this Florentine using this old form in 1514.

1516. "And after that the *Moors of Mecca* discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of **Malabar** on account of the pepper which is found there."—*Barbosa*, 102.

1553. "We shall hereafter describe particularly the position of this city of Calecut, and of the country of **Malauar** in which it stands."—*Barros*, Dec. I., iv. c. 6.

In the following chapter he writes **Malabar**.

1554. "*From Diu to the Islands of Dib.* Steer first S.S.E., the pole being made by five inches, side towards the land in the direction of E.S.E. and S.E. by E. till you see the mountains of **Monibar**."—*The Mohit*, in *J. As. Soc. Ben.* v. 461.

1572.

"Esta provincia cuja porto agora
Tomado tendes, **Malabar** se chama:
Do culto antiguo os idolos adora,
Que cá por estas partes se derrama."
Camões, vii. 32.

By Burton:

"This province, in whose Ports your ships have tane
refuge, the **Malabar** by name is known;
its antique rite adoreth idols vain,
Idol-religion being broadest sown."

Since De Barros *Malabar* occurs almost universally.

1877. The form **Malibar** is used in a letter from Athanasius Peter III., "Patriarch of the Syrians of Antioch" to the Marquis of Salisbury, dated Cairo, July 18th, 1877.

Orme j
of this
among 1
and Lui

(A.)—
1552
e Malabar

hich vent with h m what he was? —*Casta ieda* (tr by N L) f 37 i

1602 We came to anchor in the Roade of Achen where we found si eene r e ghteene sa le of shippes of Nat ons some *Goserats* some of *Be* some of *Calecut* called **Malabares** *Pegues* and some *P ta jes* —*S r J ia ter* n *Pu chas* i 153

1606 In *Gou ca* (*Syno lo* ff 2 3 &c.) **Malavar** means the *Mala jala n* language

(B)—
1549 Enrico Enr q ez a Port g ese

1718 Th s place (Tranquebar) is altogether nhab ted by **Malabarian Heathens** —*Propn. of the Gospel in the East* Pt I (3d ed.) p 18

es habitans de la cote de sont appellés *Ta nouls* les les nomment improprement *Son erat* i 47

d

—o

1810 The language spoken at Madras is the *Tal ga* here called **Malabars** —*Maria Graha* 128

observed that the ad enturers in these expedit ons vho are styled in the *Maha wanso da nilos* or Tamils came not only from Malabar but also from all parts of the pen nsula as far north as and Oris a —*Tenne ts Ceylo* ,

...bar Creeper, s *Argyreia ...ica*, Choisy

Malabar Rites This was a name given to certain heathen and superstitious practices which the Jesuits of

to Madura about 1606. There can be no doubt that the aim of this famous Jesuit was to present Christianity to the people under the form, as it were, of a Hindu translation!

The nature of the practices of which we speak may be gathered from the following particulars of their prohibition. In 1623 Pope Gregory XV., by a constitution dated 31st January, condemned the following:—

1. The investiture of Brahmans and certain other castes with the sacred thread, through the agency of Hindu priests, and with Hindu ceremonies. For these Christian ceremonies were to be substituted; and the thread was to be regarded as only a civil badge.

2. The ornamental use of sandal-wood paste was permitted, but not its superstitious use, *e.g.*, in mixture with cowdung-ashes, &c., for ceremonial purification.

3. Bathing as a *ceremonial* purification.

4. The observance of caste, and the refusal of high-caste Christians to mix with low-caste Christians in the Churches, was disapproved.

The quarrels between Capuchins and Jesuits later in the 17th century again brought the Malabar Rites into notice, and Cardinal de Tournon was sent on his unlucky mission to determine these matters finally. His decree (23rd June, 1704) prohibited:—

1. A mutilated form of baptism, in which were omitted certain ceremonies offensive to Hindus, specifically the use of '*saliva, sal, et insufflatio.*' 2. The use of Pagan names. 3. The Hinduizing of Christian terms by translation. 4. Deferring the baptism of children. 5. Infant marriages. 6. The use of the Hindu **tali** (see **talee**). 7. Hindu usages at marriages. 8. Augury at marriages, by means of a coco-nut. 9. The exclusion of women from churches during certain periods. 10. Ceremonies on a girl's attainment of puberty. 11. The making distinction between Pariahs and others. 12. The assistance of Christian musicians at heathen ceremonies. 13. The use of ceremonial washings and bathings. 14. The use of cowdung-ashes. 15. The reading and use of Hindu books.

With regard to No. 11 it may be observed that in South India the distinction of castes still subsists, and the only Christian Mission in that quarter which has really succeeded in abolishing caste is that of the Basel Society.

Malabathrum, s. There can be little doubt that this classical export from India was the dried leaf of various species of *Cinnamomum*, which leaf was known in Sanskrit as **tamāla-pattra.** Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the *pān* or betel-leaf for the *malabathrum* of the ancients; and this was maintained by Dean Vincent in his well-known work on the Commerce and Navigation of the Ancients, justifying this in part by the Arab. name of the betel, *tambūl*, which is taken from Skt. *tāmbūla*, betel; *tāmbūla-pattra*, betel-leaf. The *tamāla-pattra*, however, the produce of certain wild spp. of Cinnamomum, obtained both in the hills of Eastern Bengal and in the forests of Southern India, is still valued in India as a medicine and aromatic, though in no such degree as in ancient times, and it is usually known in domestic economy as *tejpāt*, or corruptly *tez-pāt*, *i.e.* 'pungent leaf.' The leaf was in the Arabic Materia Medica under the name of *sādhaj* or *sādhajī Hindī*, and was till recently in the English Pharmacopœia as *Folium indicum*, which will still be found in Italian drug-shops. The matter is treated, with his usual lucidity and abundance of local knowledge, in the *Colloquios* of Garcia de Orta, of which we give a short extract. This was evidently unknown to Dean Vincent, as he repeats the very errors which Garcia dissipates. Garcia also notes that confusion of *Malabathrum* and *Folium indicum* with spikenard, which is traceable in Pliny as well as among the Arab pharmacologists. The ancients did no doubt apply the name *malabathrum* to some other substance, an unguent or solid extract. Rheede, we may notice, mentions that in his time in Malabar, oils in high medical estimation were made from both leaves and root of the "wild cinnamon" of that coast, and that from the root of the same tree a *camphor* was extracted, having several of the properties of real camphor and more fragrance. (See a note by one of the present writers in *Cathay*, &c., pp. cxlv.-xlvi.).

N.B.—The name *Cinnamon* is pro-

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1511. "This Paremiçura gave the name of **Malaca** to the new colony, because in the language of Java, when a man of Palimbão flees away they call him *Malayo* . . . . Others say that it was called Malaca because of the number of people who came there from one part and the other in so short a space of time, for the word *Malaca* also signifies to *meet* . . . Of these two opinions let each one accept that which he thinks to be the best, for this is the truth of the matter."—*Commentaries of Alboquerque*, E. T. by Birch, iii. 76 77.

1516. "The said Kingdom of Ansyane (Siam) throws out a great point of land into the sea, which makes there a cape, where the sea returns again towards China to the north; in this promontory is a small kingdom in which there is a large city called **Malaca**."—*Barbosa*, 191.

1553. "A son of Paramisora called Xaquem Darxa, (i.e. *Sikandar Shāh*) . . . to form the town of **Malaca**, to which he gave that name in memory of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say 'banished,' and hence the people are called **Malaios**."—*De Barros*, II. vi. 1.

" "That which he (Alboquerque) regretted most of all that was lost on that vessel, was two lions cast in iron, a first-rate work, and most natural, which the King of China had sent to the King of **Malaca**, and which King Mahamed had kept, as an honourable possession, at the gate of his Palace, whence Affonso Alboquerque carried them off, as the principal item of his triumph on the capture of the city."—*Id.* II., vii. 1.

1572.

"Nem tu menos fugir poderás deste
Postoque rica, e postoque assentada
Lá no gremio da Aurora, onde nasceste,
Opulenta **Malaca** nomeada!
Assettas venenosas, que fizeste,
Os crises, com que já te vejo armada,
Malaios namorados, Jaos valentes,
Todos farás ao Luso obedientes."
Camões, x. 44.

By Burton:

"Nor shalt thou 'scape the fate to fall his prize,
albeit so wealthy, and so strong thy site
there on Aurora's bosom, whence thy rise,
thou Home of Opulence, Malacca hight!
The poysoned arrows which thine art supplies,
the Krises thirsting, as I see, for fight,
th' enamoured Malay-men, the Javan braves,
all of the Lusian shall become the slaves."

1612. "The Arabs called it *Malakat*, from collecting all merchants."—*Sejara Malayu*, in *J. Ind. Arch.* v. 322.

1613. "**Malaca** significa *Mirabolanos*, fructa de hua arvore, plantada ao longo de hum ribeiro chamado Aerlele."—*Godinho de Eredia*, f. 4.

Malay, n.p. This is in the Malay language an adjective, *Malāyu*; thus *orang Malāyu*, 'a Malay;' *tāna Malāyu*, 'the Malay country;' *bahāsa Malāyu*, 'the Malay language.'

In Javanese the word *malāyu* signifies 'to run away,' and the proper name has traditionally been derived from this, in reference to the alleged foundation of Malacca by Javanese fugitives (see **Malacca**); but we can hardly attach importance to this. It may be worthy at least of consideration whether the name was not of foreign, *i.e.* of South Indian origin, and connected with the *Malāya* of the Peninsula (see under **Malabar**).

It is a remarkable circumstance, which has been noted by Crawfurd, that a name which appears on Ptolemy's tables as on the coast of the Golden Chersonese, and which must be located somewhere about Maulmain, is Μαλεοῦ Κῶλον, words which in Javanese (*Malāyu-Kulon*) would signify "Malays of the West." After this, the next (possible) occurrence of the name in literature is in the Geography of Edrisi, who describes *Malai* as a great island in the eastern seas, or rather as occupying the position of the *Lemuria* of Mr. Sclater, for (in partial accommodation to the Ptolemaic theory of the Indian Sea) it stretched eastward nearly from the coast of Zinj, *i.e.* of Eastern Africa, to the vicinity of China. Thus it must be uncertain without further accounts whether it is an adumbration of the great Malay islands (as is on the whole probable), or of the Island of the **Malagashes** (Madagascar), if it is either.

We then come to Marco Polo, and after him there is, we believe, no mention of the Malay name till the Portuguese entered the seas of the Archipelago.

c. 1150. "The Isle of **Malai** is very great . . . The people devote themselves to very profitable trade; and there are found here elephants, rhinoceroses, and various aromatics and spices, such as clove, cinnamon, nard . . . . and nutmeg. In the mountains are mines of gold, of excellent quality . . . the people also have windmills."—*Edrisi*, by *Jaubert*, i. 945.

c. 1273. A Chinese notice records under this year that tribute was sent from Siam to the Emperor. "The Siamese had long been at war with the **Maliyi**, or **Maliurh**, but both nations laid aside their feud and submitted to China."—Notice by Sir T. Wade in *Bowring's Siam*, i. 72.

c. 1292. "You come to an Island which

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Barros III v 1

set his hand to lift a thing of his own or anybody elses every service must be done by slaves *Id* II vi 1

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Malayalam. This is the name ap lied to one of the cultivated Dravidian languages the closest in its relation to the Tamil It is spoken along the

also says that the name of the islands was taken from *Male* that on which the K ng re led B ho Coll w ll

not impossible that the true etymology was from *m l* a garland or necklace of which then configuration is highly suggestive Milburn (*Or Con rce* i 335) says This island was (these islands were) discovered by the Portu guese in 1504 Let us see

A D 302 I e t nes n l o e solt

what is the right one The people t

given to i lands which are formed in the

sea, and which appear above water in the form of accumulations of sand; these sands continually augment, spread, and unite, till they present a firm aspect . . . these islands are divided into two classes, according to the nature of their staple product. Those of one class are called **Dīva-***Kūzah* (or the Cowry Divahs), because of the cowries which are gathered from coco-branches planted in the sea. The others are called **Dīva-***Kanbar*, from the word *kanbar* (*i.e.* **coir**, q. v.), which is the name of the twine made from coco-fibres, with which vessels are stitched."—*Al-Birūni*, in *Reinaud, Fragmens*, 124.

1150. See also *Edrisi*, in Jaubert's Transl. i. 68. But the translator prints a bad reading *Raibihāt*, for **Dībajāt**.

c. 1343. "Ten days after embarking at Calecut we arrived at the Islands called **Dhibat-al-Mahal** . . . These islands are reckoned among the wonders of the World; there are some 2000 of them. Groups of a hundred, or not quite so many, of these islands are found clustered into a ring, and each cluster has an entrance like a harbour-mouth, and it is only there that ships can enter . . . Most of the trees that grow on these islands are coco-palms . . . They are divided into regions or groups . . . among which are distinguished . . . 3° **Mahal**, the group which gives a name to the whole, and which is the residence of the Sultans."—*Ibn Batuta*, iv. 110 *seqq.*

1442. Abdurrazzāk also calls them "the isles of **Dīva-Mahal**."—In *Not. et Exts.* xiv. 429.

1503. "But Dom Vasco . . . said that things must go on as they were to India, and there he would inquire into the truth. And so arriving in the Gulf (*golfão*) where the storm befel them, all were separated, and that vessel which steered badly, parted company with the fleet, and found itself at one of the first islands of **Maldiva**, at which they stopped some days enjoying themselves. For the island abounded in provisions, and the men indulged to excess in eating cocos, and fish, and in drinking bad stagnant water, and in disorders with women; so that many died."—*Correa*, i. 347.

c. 1610. "Ce Royaume en leur langage s'appelle **Malé**-*rague*, Royaume de Malé, et des autres peuples de l'Inde il s'appelle **Malé-divar**, et les peuples **dives** . . . L'Isle principale, comme j'ay dit, s'appelle **Malé**, qui donne le nom à tout le reste des autres; car le mot **Diues** signifie vn nombre de petites isles amassées."—*Pyrard de Laval*, i. 63, 68. Ed. 1679.

1563. "*R.* Though it be somewhat to interrupt the business in hand,—why is that chain of islands called 'Islands of **Maldiva**?'

"*O.* In this matter of the nomenclature of lands and seas and kingdoms, many of our people make great mistakes even in regard to our own lands; how then can you expect that one can give you the rationale of etymologies of names in foreign tongues? But, nevertheless, I will tell you what I have heard say. And that is that the right name is not **Maldiva**, but *Naledua;* for *nale* in Malabar means 'four,' and *diva* 'island,' so that in the Malabar tongue the name is as much as to say 'Four Isles' . . . And in the same way we call a certain island that is 12 leagues from Goa *Angediva*, because there are five in the group, and so the name in Malabar means 'Five Isles,' for *ange* is 'five.' But these derivations rest on common report, I don't retail them to you as demonstrable facts."—*Garcia, Colloquios*, f. 11.

1572. See quotation from Camoens under **Coco-de-Mer.**

1683. "Mr. Beard sent up his Cowries, which he received from ye **Mauldivas**, to be put off and passed by Mr. Charnock at Cassumbazar."—*Hedges*, Oct. 2.

Malum, s. In a ship with English officers and native crew, the mate is called *mālum sahib*. The word is Arab. *mu'allim*, literally 'the Instructor,' and is properly applied to the pilot or sailing-master. The word may be compared, thus used, with our 'master' in the navy.

In regard to the first quotation we may observe that *Nākhuda* (see **Nacoda**) is, rather than *Mu'allim*, 'the captain;' though its proper meaning is the owner of the ship; the two capacities of owner and skipper being doubtless often combined. The distinction of *Mu'allim* from *Nākhoda* accounts for the former title being assigned to the mate.

1497. "And he sent 20 cruzados in gold, and 20 testoons in silver for the **Malemos**, who were the pilots, for of those coins he would give each month whatever he (the Sheikh) should direct."—*Correa*, i. 38 (E. T. by *Ld. Stanley of Alderley*, 88).

On this passage the Translator says: "The word is perhaps the Arabic for an instructor, a word in general use all over Africa." It is curious that his varied experience should have failed to recognise the habitual marine use of the term.

1541. "Meanwhile he sent three **caturs** (q.v.) to the Port of the **Malems** (*Porto dos Malemos*) in order to get some pilot . . . . In this port of the *Bandel of the* **Malems** the ships of the Moors take pilots when they enter the Straits, and when they return they leave them here again."—*Correa*, iv. 168.*

* This Port was immediately outside the Straits, as appears from the description of Dom João de Castro (1541):

"Now turning to the 'Gates' of the Strait, which are the chief object of our description, we remark that here the land of Arabia juts out into the sea, forming a prominent Point, and very prolonged. . . . . This is the point or promontory which Ptolemy calls *Possidium*. . . In front of it, a little more than a gunshot off, is an islet

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c 1o 3 (at Aleppo) Mamiranitchini good for eyes as they say —Rauwolff n Ray s 2nd ed p 114

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1862 Imports from Yarkand and Chan than thro l Leh to the Punjab

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Mamoolee adj Custom Customary Arab Hin mam l The l teral meaning is practised, and then established custo mary Ma n l is in short prece dent by which all Orientals set as much store as English lawyers e g And Laban said It must not so be

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done in our country (*lit.* It is not so done in our place) to give the younger before the firstborn."—Genesis xxix. 26.

Mamooty, Mamoty, s. A digging tool of the form usual all over India, *i.e.* not in the shape of a spade, but in that of a hoe, with the helve at an acute angle with the blade. The word is of S. Indian origin, Tamil *man-vĕtti*, *i.e.* 'earth-cutter;' and its vernacular use is confined to the Tamil regions, but it has long been an established term in the list of ordnance stores all over India, and thus has a certain prevalence in Anglo-Indian use beyond those limits.

Manchua, s. A large cargo-boat, with a single mast and a square sail, much used on the Malabar coast. This is the Portuguese form; the original Malayalam word is *manji*, and nowadays a nearer approach to this, *manjee*, &c., is usual.

c. 1512. "So he made ready two **manchuas**, and one night got into the house of the King, and stole from him the most beautiful woman that he had, and, along with her, jewels and a quantity of money." —*Correa*, i. 281.

1525. "Quatro **lancharas** (q.v.) grandes e seis *qualaluzes* (see **Calaluz**) e **manchuas** que se remam muyto."—*Lembrança das Cousas de India*, p. 8.

1552. "**Manchuas** que sam navios de remo."—*Castanheda*, ii. 362.

c. 1610. "Il a vne petite Galiote, qu'ils appellent **Manchouës**, fort bien couverte . . . et faut huit ou neuf hommes seulement pour la mener."—*Pyrard*, ii. 26.

1682. "Ex hujusmodi arboribus excavatis naviculas Indi conficiunt, quas **Mansjoas** appellant, quarum nonullae longitudine 80, latitudine 9 pedum mensuram superant." —*Rheede, Hort. Malabar*, iii. 27.

Mandadore, s. Port. *mandador*, one who commands.

1673. "Each of which Tribes have a **Mandadore** or Superintendent."—*Fryer*, 7.

Mandalay, Mandalé, n.p. The capital of the King of Burma, founded in 1860, 7 miles north of the preceding capital Amarapura, and between 2 and 3 miles from the left bank of the Irawadi. The name was taken from that of a conical isolated hill, rising high above the alluvial plain of the Irawadi, and crowned by a gilt pagoda. The name of the hill (and now of the city at its base) probably represents *Mandara*, the sacred mountain which in Hindu mythology served the gods as a churning-staff at the churning of the sea. The hill appears as *Mandiye-taung* in Major Grant Allan's Map of the Environs of Amarapūra (1855), published in the Narrative of Major Phayre's Mission, but the name does not occur in the Narrative itself.

1861. "Next morning the son of my friendly host accompanied me to the **Mandalay** Hill, on which there stands in a gilt chapel the image of Shwesayatta, pointing down with outstretched finger to the Palace of **Mandalay**, interpreted as the divine command there to build a city . . . on the other side where the hill falls in an abrupt precipice, sits a gigantic Buddha gazing in motionless meditation on the mountains opposite. There are here some caves in the hard rock, built up with bricks and whitewashed, which are inhabited by eremites. . . . ."—*Bastian's Travels* (German), ii. 89–90.

Mandarin, s. Portuguese *Mandarij*, *Mandarim*. Wedgwood explains and derives the word thus:

"A Chinese officer, a name first made known to us by the Portuguese, and like the Indian *caste*, erroneously supposed to be a native term. From Portuguese *mandar*, to hold authority, command, govern, &c." So also T. Hyde in the quotation below.

Except as regards the word having been first made known to us by the Portuguese, this is an old and persistent mistake. What sort of form would *mandarij* be as a derivative from *mandar*? The Portuguese might have applied to Eastern officials some such word as *mandador*, which a preceding article shows that they *did* apply in certain cases. But the parallel to the assumed origin of *mandarin* from *mandar* would be that English voyagers on visiting China, or some other country in the far East, should have invented, as a title for the officials of that country, a new and abnormal derivative from 'order,' and called them *orderumbos*.

The word is really a slight corruption of Hind. (from Skt.) *mantri*, 'a counsellor, a Minister of State,' for which it was indeed the proper old pre-Mahommedan term in India. It has been adopted, and specially affected in various Indo-Chinese countries, and particularly by the Malays, among

whom it is habitually applied to the highest class of public officers (see *Crawfurd's Malay Dict.* sub voce). Yet Crawfurd himself, strange to say, adopts the current explanation as

(*H. of Sumatra*, 2nd ed. 285). Ritter adopts the etymology from *ma d r* apparently after A. W. Schlegel.* The true etymon is pointed out in *Notes and Queries on China and* ... iii. 12, and by one of the writers in *Ocean Highways* for 1872.

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sea. —*Pinto*, cap. 1.

1552 (at Malacca). "... whence subsist the King and the Prince with their mandarins who are the gentlemen ..."—*Castanheda*, ii. 90.

1552 (In China). "There are among them degrees of honour, and according to their degree of honour is their service ... gentlemen (*fidalgos*) whom they call mandarins, ride on horseback, and when they pass along the streets the common people make way for ..."

"And he being already known to ... Mandarijs (at Chittagong in Bengal) ... held ... a man profitable to the ... country because of the heavy amounts of ... that he paid; he ... regarded like a native." —*Ibid.* Dec. IV. ... cap. 2.

"And from these *Chetties* and native Malays come all the Mandarins who are now the gentlemen (*Fidalgos*) of Malacca." —*Ibid.* II. vi. 1.

"Gold and Silver and ... which given to banketing, eating and drinking, and making good cheare, as also the whole land of China." —*Linschoten* ...

... in *Stagg* ... Oxon. 16 ...

1706. "Mantris, Councillors. These give rede and deal in things of moment and otherwise are in the Government next to the King ... (in Ceylon)." —*Valentijn*, ... 6.

1774. ". . . . . Presented to each of the Batchian **Manteries** as well as the two officers a scarlet coat."—*Forrest, Voyage to N. Guinea*, p. 100.

1788. ". . . . . Some words notoriously corrupt are fixed, and as it were naturalized in the vulgar tongue . . . . and we are pleased to blend the three Chinese monosyllables *Con-fû-tzee* in the respectable name of Confucius, or even to adopt the Portuguese corruption of **Mandarin.**"—*Gibbon*, Preface to his 4th volume.

1879. "The **Mentrí**, the Malay Governor of Larut . . . . was powerless to restore order."—*Bird, Golden Chersonese*, 267.

Mandarin Language, s. The language spoken by the official and literary class in China, as opposed to local dialects. In Chinese it is called *Kuan-Hua*. It is substantially the language of the people of the northern and middle zones of China, extending to Yun-nan. It is not to be confounded with the literary style which is used in books.

1674. "The Language . . . . . is called *Quenhra* (*hua*), or the **Language of Mandarines**, because as they spread their command they introduced it, and it is used throughout all the Empire, as Latin in Europe. It is very barren, and as it has more Letters far than any other, so it has fewer words."—*Faria y Sousa*, E. T. ii. 468.

Mangalore, n.p. The only place now well known by this name is (**a**) *Mangaḷ-ūr*, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 51′ N. In Mīr Husain Ali's Life of Haidar it is called "*Gorial Bunder*," perhaps a corr. of *Kandiāl*, which is said in *Imp. Gaz.* to be the modern native name.

The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology.

But the name in approximate forms (from *mañgala*, 'gladness,') is common in India. One other port (**b**) on the coast of Peninsular Guzerat was formerly well-known, now commonly called *Mungrole*. And another place of the name (**c**) *Manglavar* in the valley of Swat, north of Peshāwar, is mentioned by Hwen T'sang as a city of Gandhāra. It is probably the same that appears in Sanskrit literature (see *Williams*, s. v. *Mangala*) as the capital of Udyāna.

a. Mangalore of Canara.

c. 150. "Μεταξὺ δὲ τοῦ Ψευδοστόμου καὶ τοῦ Βάριος πόλεις αἵδε· Μαγγάνουρ."—*Ptolemy*, V i. 86.

c. 545. "And the most notable places trade are these . . . . and then the five po of Malé from which pepper is exported, wit, Parti, **Mangaruth** . . . ."—*Cosmas*, *Cathay*, &c., clxxvii.

c. 1343. "Quitting Fākanūr we arri after 3 days at the city of **Manjarūr**, whi is large and situated on an estuary . . . It is here that most of the merchants Fars and Yemen land; pepper and gin are very abundant."—*Ibn Batuta*, iv. 79-

1442. "After having passed the port Bendinaneh (see **Pandarani**), situated the coast of Melibar, (he) reached the p of **Mangalor**, which forms the frontier the kingdom of Bidjanagar . . . ."—*Abd razzāk*, in *India in the XVth Cent.*, 20.

1516. "There is another large river wards the south, along the sea-shore, wh there is a very large town, peopled Moors and Gentiles, of the kingdom Narsinga, called **Mangalor** . . . . They a ship there much rice in Moorish ships Aden, also pepper, which thenceforw the earth begins to produce."—*Barbosa*,

1727. "The Fields here bear two Cr of Corn yearly in the Plains; and higher Grounds produce Pepper, Bett nut, Sandal-wood, Iron and Steel, wh make **Mangulore** a Place of pretty g Trade."—*A. Ham.* i. 285.

b. Mangalor or **Mungrole** Guzerat.

c. 150. "Συραστρηνῆς . . . .
Συράστρα κώμη
Μονόγλωσσον ἐμπόριον . . . ."
Ptolemy, VII. i. 3

1516. ". . . . there is another town commerce, which has a very good port, an called *Surati* **Mangalor**, where also m ships of Malabar touch."—*Barbosa*, 59.

1727. "The next maritime town is **M garoul**. It admits of Trade, and affo coarse Callicoes, white and died, Whe Pulse, and Butter for export."—*A. H* i. 136.

c. Manglavar in Swat.

c. 630. "Le royaume de Ou-tchang (Oudyâna) a environ 5000 *li* de tour . . . compte 4 ou 5 villes fortifiées. La plusp des rois de ce pays ont pris pour capital ville de **Moung-kie-li** (Moungali) . . . population est fort nombreuse."—*H T'sang*, in *Pèl. Bouddh.* ii. 131-2.

1858. "Mongkieli se retrouve dans **M glavor** (in Sanskrit Mañgala-poura) . . ville située près de la rive gauche de la rivi de Svat, et qui a été longtemps, au rapp des indigènes, la capitale du pays."—*Vi de St. Martin*, iii. 314-315.

Mangelin, s. A small weight, c responding in a general way to a **ca** (q.v.), used in the S. of India and Ceylon for weighing precious ston

The word is Tamil *ma ya h* Telugu *manjah*

in several of the older European

Mango s The royal fru t of the

may suggest that the name was derived from Malace see *ma ga* already used b who according to Garcia, went beyond Malabar

The word has been taken to Madagascar apparently by the Malayan colonist whose language has left so large an impression there, in the pre-

cise shape *mangha* Had the fruit been an Arab importation it is improbable

dulces et amabiles quod ore tenus exprimi possit —*Fr Jordanus* in *Rec* &c. iv 42

At n 185 he writes anbā.

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stop

O He couldn t have come more a propos. I have a manga tree (*ma q e ra*) in that island of mine which is remarkable for

both its two crops, one at this time of year, the other at the end of May, and much as the other crop excels this in quality for fragrance and flavour, this is just as remarkable for coming out of season. But come, let us taste them before His Excellency. Boy! take out six **mangas.**"—*Garcia*, ff. 134 *v.*, 135.

This author also mentions that the **mangas** of Ormuz were the most celebrated; also certain **mangas** of Guzerat, not large, but of surpassing fragrance and flavour, and having a very small stone. Those of Balaghat were both excellent and big; the Doctor had seen two that weighed 4 *arratel* and a half (4½ lbs.); and those of Bengal, Pegu, and Malacca were also good.

c. 1590. "The Mangoe (*Anba*) . . . . . This fruit is unrivalled in colour, smell, and taste; and some of the *gourmands* of Túrán and Irán place it above muskmelons and grapes. . . . . If a half-ripe mango, together with its stalk to a length of about two fingers, be taken from the tree, and the broken end of its stalk be closed with warm wax, and kept in butter or honey, the fruit will retain its taste for two or three months."—*Aïn*, i. 67–68.

1615. "There is another very licquorish fruit called **Amangues** growing on trees, and it is as bigge as a great quince, with a very great stone in it."—*De Monfart*, 20.

1622. P. della Valle describes the tree and fruit at Minà (*Minao*) near Hormuz, under the name of *Amba*, as an exotic introduced from India. Afterwards at Goa he speaks of it as "**manga** or *amba*."—ii. pp. 313–14, and 581.

1631. "Alibi vero commemorat **mangae** speciem fortis admodum odoris, Terebinthinam scilicet, et Piceae arboris lacrymam redolentes, quas propterea nostri *stinkers* appellant."—*Piso* on *Bontis, Hist. Nat.* p. 95.

1673. Of the Goa **mango**,* Fryer says justly: "When ripe, the Apples of the *Hesperides* are but Fables to them; for Taste, the Nectarine, Peach, and Apricot fall short. . . ." p. 182.

1679. "**Mango** and saio (see **soy**), two sorts of sauces brought from the East Indies."—*Locke's Journal in Ld. King's Life*, 1830, i. 249.

Also Hamilton:

1727. "The *Goa* **mango** is reckoned the largest and most delicious to the taste of any in the world, and I may add, the wholesomest and best tasted of any Fruit in the World."—*A. Ham.* i. 255.

1883. ". . . . the unsophisticated ryot . . . conceives that cultivation could only emasculate the pronounced flavour and firm fibrous texture of that prince of fruits, the wild **mango**, likest a ball of tow soaked in turpentine."—*Tribes on My Frontier*, 149.

* The excellence of the Goa Mangoes is stated to be due to the care and skill of the Jesuits. *Annaes Maritimos*, ii. 270. In S. India all good kinds have Portuguese or Mahommedan names. The author of *Tribes on My Frontier*, 1883, p. 148, mentions the luscious *peirie* and the delicate *afoos* as two fine varieties, *supposed to bear the names* of a certain *Peres* and a certain *Afforso*.

The name has been carried with the fruit to Mauritius and the West Indies.

Among many greater services to India the late Sir Proby Cautley diffused largely in Upper India the delicious fruit of the Bombay mango, previously rare there, by creating and encouraging groves of grafts on the banks of the Jumna and Ganges canals. It is especially true of this fruit (as Sultan Baber indicates) that excellence depends on the variety. The common mango is coarse and strong of turpentine. Of this only an evanescent suggestion remains to give peculiarity in the finer varieties.

Mango-bird s. The popular Anglo-Indian name of the beautiful golden oriole (*Oriolus aureus*, Jerdon). Its "loud mellow whistle" from the mango-groves and other gardens, which it affects, is associated in Upper India with the invasion of the hot weather.

1878. "The **mango-bird** glances through the groves, and in the early morning announces his beautiful but unwelcome presence with his merle melody."—*Ph. Robinson, In My Indian Garden*, 59.

Mango-fish, s. The familiar name of an excellent fish (*Polynemus Visua* of Buchanan, *P. paradiseus* of Day), in flavour somewhat resembling the smelt, but, according to Dr. Mason, nearly related to the mullets. It appears in the Calcutta market early in the hot season, and is much prized, especially when in roe. The Hindustani name is *tapsī* or *tapassī*, 'an ascetic,' or penitent, but we do not know the *rationale* of the name. Buchanan says that it is owing to the long fibres (or free rays), proceeding from near the head, which lead the natives to associate it with penitents who are forbidden to shave.

1781. "The Board of Trusties Assemble on Tuesday at the New Tavern, where the Committee meet to eat **Mangoe Fish** for the benefit of the Subscribers and on other special affairs."—*Hickey's Bengal Gazette*, March 3.

Mango-showers, s. Used in Madras for showers which fall in March and April, when the mangoes begin to ripen.

Mango-trick. One of the most

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1863 119

Manilla-man s This term is ap plied to natives of the Philippines who are often employed on shipboard and e pecially furnish the **seacunnies** (q v) or quarter masters in Lascar crews on the China voyage But *Ma nlla ma* seems also from Wilson to be used in S India as a from Telug *ma nd a idu* an it dealer in coral and gems in this use as he says from Sk a jewel but with ome blend of the Port *ma ilha* a bi compare **Cobra manilla**

Manjee s The master or steers

principal Caut **Mangies** of Calcutta have entered into engagements at the Police office to supply all Persons that apply there with Boats and *Bud e o es* and to give security for the *Da id es*"—*India Ga tte* Feb 17

or difficulty the pas en er may under —*W ll a ison* I M 1 148

Mannickjore s H *ma in I jor* white necked stork (*Cico ux leu coce phala* Gmelin) sometime according to Jerdon called in steak bird because cooked in that fash *M nikjor* means th Manik a Saint and some ... in consequence abstain from eating it (*Jerdo*)

Manucodiata See **Bird of Paradise**

ronounced though not by the Arabs) whether as applied to a stocking fortress or a ship But in Madras residency the word had formerly a very specialised sense as the recognised title of that branch of the executive which included the conservation of irrigation tanks and the like and which was worked under the District Civil Officers there being then no separate department of the State in charge of Civil Public Works

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It would seem that the trick was not unknown in European conjuring of the 16th or 17th centuries, *e.g.*

1657. ". . . . trium horarum spatio arbusculam sesqui spitamae longitudine e mensa facere enasci, ut et alias arbores frondiferas et fructiferas." *Magia Universalis, of P. Gaspar Schottus e Soc. Jes.*, Herbipoli, 1657, i. 32.

Mangosteen, s. From Malay *mangusta* (Crawfurd), or *manggistan* (Favre), in Javanese *Manggis*. This delicious fruit is known throughout the Archipelago, and in Siam, by modifications of the same name; the delicious fruit of the *Garcinia Mangostana* (Nat. Ord. *Guttiferae*). It is strictly a tropical fruit, and in fact, near the coast does not bear fruit further north than lat. 14°. It is a native of the Malay Peninsula and the adjoining islands.

1563. "*R.* They have bragged much to me of a fruit which they call **mangostans**; let us hear what you have to say of these.

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Mangrove, s. The sea-loving genera *Rhizophora* and *Avicennia* derive this name, which applies to both, from some happy accident, but from which of two sources may be doubtful. For whilst the former genus is, according to Crawfurd, called by the Malays *manggi-manggi*, a term which he supposes to be the origin of the English name, we see from Oviedo that one or other was called *mangle* in S. America, and in this, which is certainly the origin of the French *manglier*, we should be disposed also to seek the derivation of the English word. Both genera are universal in the tropical tidal estuaries of both Old World and New.

Prof. Sayce, by an amusing slip, or oversight probably of somebody else's slip, quotes from Humboldt that "*maize*, *mangle*, hammock, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian *mahiz*, mangle, *hamaca*, *canoa*, and *tabaco*."

It is, of course, the French and not the English *mangle* that is here in question.

The mangrove abounds on nearly all the coasts of further India, and also on the sea margin of the Ganges Delta, in the backwaters of S. Malabar, and less luxuriantly on the Indus mouths.

1535. "Of the Tree called **Mangle** . . . These trees grow in places of mire, and on the shores of the sea, and of the rivers, and streams, and torrents that run into the sea. *They are trees very strange to see . . . . they grow together in vast numbers*, and many of their branches seem to turn down and change into roots . . . and these plant themselves in the ground like stems, so that the tree looks as if it had many legs joining one to the other."—*Oviedo, in Ramusio*, iii. f. 145 *v*.

" "So coming to the coast, embarked in a great Canoa with some 30 Indians, and 5 Christians, whom he took with him, and coasted along amid solitary places and islets, passing sometimes into the sea itself for 4 or 5 leagues,—among certain trees, lofty, dense and green, which grow in the very sea-water, and which they call **mangle**."—*Ibid.* f. 224.

1553. ". . . . by advice of a Moorish pilot, who promised to take the people by night to a place where water could be got . . and either because the Moor desired to land many times on the shore by which he was conducting them, seeking to get away from the hands of those whom he was conducting, or because he was really perplext by its

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ntional name, long used by all the ading nations, Asiatic and Euro-ean, for a port on the east of the Ira-adi Delta and of the Sitang estuary, ormerly of great trade, but now in comparative decay. The original name is Talaing, *Mūt-ta-man*, the meaning of which we have been unable to ascertain.

1514. "... passed then before **Martaman**, the people also heathens; men expert in everything, and first-rate merchants; great masters of accounts, and in fact the greatest in the world. They keep their accounts in books like us. In the said country is great produce of lac, cloths, and provisions."—*Letter of Giov. da Empoli*, p. 80.

1545. "At the end of these two days the King ... caused the Captains that were at the Guard of the Gates to leave them and retire; whereupon the miserable City of **Martabano** was delivered to the mercy of the Souldiers ... and therein shewed themselves so cruel-minded, that the thing they made least reckoning of was to kill 100 men for a crown."—*Pinto* (in *Cogan*), 203.

1553. "And the towns which stand outside this gulf of the Isles of Pegu (of which we have spoken) and are placed along the coast of that country, are Vagara, **Martaban**, a city notable in the great trade that it enjoys, and further on Rey, Talaga, and Tavay."—*Barros*, I. ix. 1.

1568. "Trouassimo nella città di **Martauan** intorno a nouanta Portoghesi, tra mercadanti e huomini vagabondi, li quali stauano in gran differenza co' Rettori della città."—*Ces. Federici* in *Ramus.*, iii. 393.

1586. "The city of **Martaban** hath its front to the south-east, south, and south-west, and stands on a river which there enters the sea ... it is a city of Mauparagia, a Prince of the King of Pegu's."—*Gasparo Balbi*, f. 129v.-130r.

Martaban, s. This name was given to vessels of a peculiar pottery, of very large size, and glazed, which were famous all over the East for many centuries, and were exported from Martaban. They were sometimes called *Pegu jars*, and under that name specimens were shown at the Great Exhibition of 1851. We have not been able to obtain recent information on the subject of this manufacture. The word appears to be now obsolete in India, except as a colloquial term in Telugu.

c. 1350. "Then the Princess made me a present, consisting of dresses, of two elephant-loads of rice, of two she-buffaloes, ten sheep, four *rotls* of cordial syrup, and ur **Martabāns**, or huge jars, filled with pepper, citron, and mango, all prepared with salt, as for a sea-voyage."—*Ibn Batuta*, iv. 253.

(?) "Un grand bassin de **Martabani**."—*1001 Jours*, ed. Paris, 1826, ii. 19.

We do not know the date of these stories. The French translator has a note explaining "porcelaine verte."

1508. "The lac (*lacre*) which your Highness desired me to send, it will be a piece of good luck to get, because these ships depart early, and the vessels from Pegu and **Martaban** come late. But I hope for a good quantity of it, as I have given orders for it."—*Letter* from the Viceroy *Dom Francisco Almeida* to the King. In *Correa*, i. 900.

1516. "In this town of **Martaban** are made very large and beautiful porcelain vases, and some of glazed earthenware of a black colour, which are highly valued among the Moors, and they export them as merchandize."—*Barbosa*, 185.

1598. "In this towne many of the great earthen pots are made, which in India are called **Martauanas**, and many of them carried throughout all India of all sortes both small and great; some are so great that they will hold full two pipes of water. The cause why so many are brought into India is for that they vse them in every house, and in their shippes instead of caskes."—*Linschoten*, p. 30.

c. 1610. "... des iarres les plus belles, les mieux vernies et les mieux façonnées que j'aye veu ailleurs. Il y en a qui tiennent autant qu'vne pippe et plus. Elles se font au Royaume de **Martabane**, d'où on les apporte, et d'où elles prennent leur nom par toute l'Inde."—*Pyrard de Laval*, i. 179.

1615. "Vasa figulina quae vulgo **Martabania** dicuntur per Indiam nota sunt. ... Per Orientem omnem, quin et Lusitaniam horum est usus."—*Jarric, Thesaurus Rer. Indic.* pt. ii. 389.

1673. "Je vis un vase d'une certain terre verte qui vient des Indes, dont l Turcs ... font un grand estime, et qu' achetent bien cher à cause de la propri qu'elle a de se rompre à la présence poison ... Ceste terre se nomme **Mer bani**."—*Journal d'Ant. Galland*, ii. 110

" ... to that end offer Rice, w and Cocoe-Nuts in a thick Grove, w they piled an huge Heap of long Jar **Mortivans**."—*Fryer*, 180.

1688. "They took it out of the cas put it into earthen Jars that held abou Barrels apiece. These they call **Mor** Jars, from a town of that name in whence they are brought, and car over India."—*Dampier*, ii. 98.

c. 1690. "Sunt autem haec va ac turgidae ollae in regionibus **Ma** et Siama confectae, quae per tot feruntur Indiam ad varios liquor vandos."—*Rumphius*, i. ch. iii.

1711. "... *Pegu, Quedah, Joh*

Lockyer, 35

1726. "... and the **Martavaans** containing the water to drink when empty, require two persons to carry them." — *Valentijn*, v. 204

" "The goods exported ... from Pegu) are ... glazed p... **Martavans** after the district whe... perly belong), both large and ... *Ibid*, v. 1?8

Dozy himself, we should add, is inclined to derive the Spanish word from *al-mirta a*, 'a halter'

... to R... on the ... ook R... styled *Maria Karar* or Mary's People

This is given by C... notes) as an Indo-... for 'the last day of the month' quoting Calcutta Review

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Martil, Martol, s. A hammer

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effect of a martingale And we ven-

c 1681. The road between had been covered with brocade velvet and **Machli**... *Seir Mutaqherin*, iii 370

... patam, which last word ... t to be written **Machli** ... because of a Whale that ... tranded there 150 years ... *r Mutaqherin*, iii 370

... cloths of great value ... s of Bengal, Bunaras, Boorhanpoor, **Mutchli**... *Meer Hussain Ali, H of*

Mate, Maty, s An assistant under

ead servant; in which sense, or nething near it, but also sometimes the sense of a 'head-man,' the word in use almost all over India. In the engal Presidency we have a *mate-earer* for the assistant body-servant see **Bearer**); the *mate* attendant on n elephant under the mahout; a *mate* (head) of **coolies** or **jomponnies** (qq.v.), &c. And in Madras the *maty* is an under-servant, whose business it is to clean crockery, knives, &c., to attend to lamps, and so forth.

The origin of the word is obscure, if indeed it has not more than one origin. Some have supposed it to be taken from the English word in the sense of comrade, &c.; whilst Wilson gives *meṭṭi* as a distinct Malayālam word for an inferior domestic servant. The last word is of very doubtful genuineness. Neither derivation will explain the fact that the word occurs in the *Āīn*, in which the three classes of attendants on an elephant in Akbar's establishment are styled respectively *Mahāwat*, *Bhoī*, and *Meth*; two of which terms would, under other circumstances, probably be regarded as corruptions of English words. This use of the word we find in Skt. dictionaries as *metha*, *meṇṭha*, and *meṇḍa*, 'an elephant-keeper or feeder.' But for the more general use we would query whether it may not be a genuine Prakrit form from Skt. *mitra*, 'associate, friend'? We have in Pali *metta*, 'friendship,' from Skt. *maitra*.

c. 1590. "A **met'h** fetches fodder and assists in caparisoning the elephant. **Met'hs** of all classes get on the march 4 *dáms* daily, and at other times 3½."—*Āīn*, i. 125.

1810. "In some families **mates** or assistants are allowed, who do the drudgery."—*Williamson, V. M.* i. 241.

1837. "One **matee**."—See *Letters from Madras*, 106.

1872. "At last the morning of our departure came. A crowd of porters stood without the veranda, chattering and squabbling, and the **mate** distributed the boxes and bundles among them."—*A True Reformer*, ch. vi.

1873. "To procure this latter supply (of green food) is the daily duty of one of the attendants, who in Indian phraseology is termed a **mate**, the title of Mahout being reserved for the head keeper" (of an elephant).—*Saturday Review*, Sept. 6, 302.

Matranee, s. Properly Hind. from Pers. *mihtarānī*; a female sweeper. See **Mehtar**.

Matross, s. An inferior class of soldier in the Artillery. The word is quite obsolete, and is introduced here because it seems to have survived a good deal longer in India than in England, and occurs frequently in old Indian narratives. It is Germ. *matrose*, 'a sailor,' identical no doubt with Fr. *matelot*. The origin is so obscure that it seems hardly worth while to quote the conjectures regarding it.

In the establishment of a company of Royal Artillery in 1771, as given in Duncan's Hist. of that corps, we have besides sergeants and corporals "4 Bombardiers, 8 Gunners, 34 *Matrosses*, and 2 Drummers." A definition of the Matross is given in our 3rd quotation. We have not ascertained when the term was disused in the R.A. As far as Major Duncan's book informs us, it appears first in 1639, and has disappeared by 1793, when we find the men of an artillery force divided (excluding sergeants, corporals, and bombardiers) into First Gunners, *Second Gunners*, and Military Drivers.

1673. "There being in pay for the Honourable East India Company of English and Portugueze, 700, reckoning the **Montrosses** and Gunners."—*Fryer*, 38.

1757. "I have with me one Gunner, one **Matross**, and two Lascars."—*Letter in Dalrymple, Or. Repert.* i. 203.

1779. "**Matrosses** are properly apprentices to the gunner, being soldiers in the royal regiment of artillery, and next to them; they assist in loading, firing, and spunging the great guns. They carry firelocks, and march along with the guns and store-waggons, both as a guard, and to give their assistance in every emergency."—*Capt. G. Smith's Universal Military Dictionary.*

1792. "Wednesday evening, the 25th inst., a **Matross** of Artillery deserted from the Mount, and took away with him hi firelock, and nine rounds of powder an ball."—*Madras Courier*, Feb. 2.

Matt, s. Touch (of gold). Tan *mārru* (pron. *māṭṭu*), perhaps fro Skt. *mātra*, 'measure.' Very pu gold is said to be of 9 *mārru*, infer gold of 5 or 6 *marru*.

1693. "Gold, purified from all o metals . . . . by us is reckoned as of and-twenty *Carats*, but by the blach here divided and reckoned as of ten n *Havart*, 106.

1727. At Mocha . . . "the Coffee brings in a continual Supply of Silve Gold . . . from *Turkey*, Ebramie Mograbis, Gold of low **Matt**."—*A.* 43.

1 " to fin l the Value of the Touch n Fanam mult ply the Matt by 10 an l then by 8 h ch g es t in Fa nams —T Brooks "

Maumlet s Domest c H nd *am lat* for omelet

Maund s The authorised Anglo Indian form of the name of a we ght (Hind *m a* Mahr *man*) which with varying values has been current over Western Asia from time mmemorial

Babylon n n mo for of

the sta dar l *s r* is 80 **tolas** (q v) or rupee we ghts and thus the *ma d* = 8 ⅘*lbs* av rdupo s The Bombay maund (or *ma*) of 40 *sers* = 8 *lbs* the Madras one of 40 *sers* 25 *lbs* The Palloda *man* of Al madnagar contained 64 *sers* and was = 163⅓ *lbs* Th s is the largest *ma* we find in the Useful Tables The smallest Indian *ma* a again is that of Colachy in Travancore and = 18 *lbs* 1° *o* 13 *dr* The Persian *Tab* *ma* s however le less than *lbs* tho *a slal* that the smalle t of all on the amed is the Jeddah *a* = 2 *lbs* 3¼ *dr*

India may have occurred during the extens ve commerce of the Arabs with that country in the 8th and 9th cen turies pos bly at an earl er date Thro gh the Arabs also we find an old Spani h word *alm ena* and in old French *alm e* for a weight of about 20 *lbs* (*Mar el D ic*)

The quotat ons will show how the Portuguese conv rted *man* 1 of which the English mad and so (probably by the infl the ol l Engl h w l m

o an p e ents very gracious ly b t not so the gifts of the Cyrenaeans They had sent no more than 500 minae of s l er h ch Cambyses I imagine thought too l ttle He t erefore snatched the money from them and with h s o n hand scatte ed t amo g the sold ers —*H od t* cl 13 (E T by *Pa nson*)

c A D 0 Et quo am n mensur s qu que ac ponder b s c eb o Græc nomi bus utendum est nterp etat onem eorum mna lrach

ngots t —

keep

n —

tor hand in that language rendered it.

The val ies of the *man* as a we ght even in modern times have varied immensely *i e* from l ttle more than 2 *lbs* to upwards of 160 The Indian Maund which is the standard of we ght in Brit h India is of 40 *sers* each *ser* being divided into 16 *chh taks*

c 1343

The Mena of Sara makes in Genoa e ght	lb 6 oz 2
The Mena of O ganc (*Urghanj*) n Genoa	lb 3 oz 9
The Mena of Oltrarre (*Otrar*) n Genoa	lb 3 oz 9
The Mena of Armalecho (*Al na j*) n Genoa	lb 2 oz 8
The Mena of Ca	

l

s r d

os l ch are n 6 *arrat ls* each vh ch we gh 3

s or neat. —*Ga r a* f 159

1598. "They have another weight called Mao, which is a Hand, and is 12 pounds." —*Linschoten*, 69.

1610. "He was found . . . to have sixtie maunes in Gold, and euery Mauno is five and fiftie pound weight."—*Hawkins*, in *Purchas*, i. 218.

1611. "Each maund being three and thirtie pound English weight."—*Middleton*, in *Purchas*, i. 270.

c. 1665. "Le man pese quarante livres par toutes les Indes, mais ces livres ou series sont differentes selon les Pais."—*Thevenot*, v. 54.

1673. "*A Lambrea* (Sconce) of pure Gold, weighing about one Maund and a quarter, which is Forty-two pounds."—*Fryer*, 78.

"The Surat Maund . . . is 40 *Sear*, of 20 Pice the *Sear*, which is 37*l*.
The Pucka Maund at *Agra* is double as much, where is also the
Ecbarry, Maund which is 40 *Sear*, of 30 Pice to the *Sear*. . . ." *Ibid*. 205.

1683. "Agreed with Chittur Mullsaw and Muttradas, Merchants of this place [Hugly], for 1,500 Bales of ye best Tissinda Sugar, each bale to weigh 2 Maunds, 6½ *Seers*, Factory weight."—*Hedges*, April 5.

1711. "Sugar, Coffee, Tutanague, all sorts of Drugs, &c., are sold by the Maund Tabrees; which in the Factory and Custom house is nearest 6½*l*. *Avoirdupois*. . . . Eatables, and all sorts of Fruit . . . &c. are sold by the Maund *Copara* of 7¾*l*. . . . The Maund Shaw is two Maunds *Tabrees*, used at Ispahan."—*Lockyer*, 230.

c. 1760. Grose says, "the maund they weigh their indicos with is only 53*lb*." He states the *maund* of Upper India as 69*lb*.; at Bombay, 28*lb*.; at Goa, 14*lb*.; at Surat, 37½*lb*.; at Coromandel, 25*lb*.; in Bengal, 75*lb*.

1854. ". . . You only consent to make play when you have packed a good maund of traps on your back."—*Life of Lord Lawrence*, i. 433.

Mazagong, n.p. A suburb of Bombay, containing a large Portuguese population.

1543. We find
"Mazaguão, por 15,000 *fedeas*,
Monbaym, por 15,000."
S. Botelho, Tombo, 149.

1644. "Going up the stream from this town (Mombaym, *i.e.* Bombay) some 2 leagues, you come to the aldea of Mazagam."—*Bocarro, MS.* f. 227.

1673. ". . . for some miles together, till the Sea break in between them; over against which lies Massegoung, a great Fishing Town. . . . The Ground between this and the Great Breach is well ploughed and bears good Batty. Here the Portugals have another Church and Religious House belonging to the Franciscans."—*Fryer*, p. 67.

Meeana, Myanna, s. Hind. *miāna*. The name of a kind of palankin; that kind out of which the palankin used by Europeans has been developed, and which has been generally adopted in India for the last century. In Williamson's *Vade Mecum* (i. 319) the word is written *Mohannah* (see s.v. **Myanna**).

1793. "To be sold . . . an Elegant New Bengal Meana, with Hair Bedding and furniture."—*Bombay Courier*, Nov. 24.

1795. "For Sale, an Elegant Fashionable New Meanna from Calcutta."—*Id.*, May 16th.

Meerass, s., **Meerassy**, adj., **Meerassidar**, s. 'Inheritance,' 'hereditary,' 'a holder of hereditary property.' Hind. from Arab. *mīrās*, *mīrāsī*, *mīrāsdār*; and these from *waris*, 'to inherit.'

1806. "Every meerassdar in Tanjore has been furnished with a separate pottah (q.v.) for the land held by him."—*Fifth Report* (1812), 771.

1812. "The term meerassee . . . was introduced by the Mahommedans."—*Ibid*. 136.

1877. "All miras rights were reclaimable within a forty years' absence."—*Meadows Taylor, Story of My Life*, ii. 211.

"I found a great proportion of the occupants of land to be mirasdars,—that is, persons who hold their portions of land in hereditary occupancy."—*Ibid*. 210.

Mehaul, s. Hind. from Arab. *mahāll*, being properly the pl. of Arab. *mahall*. The word is used with a considerable variety of application, the explanation of which would involve a greater amount of technical detail than is consistent with the purpose of this work. On this Wilson may be consulted. But the most usual Anglo-Indian application of *mahāll* (used as a singular and generally written, incorrectly the *mahāl*), is to 'an estate,' in the Revenue sense, *i.e.* 'a parcel or parcel of land separately assessed for revenue.' The sing. *mahall* (also written in the vernaculars *mahal*, and *mahāl*) often used for a palace or importa[nt] edifice, *e.g.* see **Sheeshmahal**, **Ta[j] mahal**.

Mehtar, s. A sweeper or scaveng[er]. This name is usual in the Ben[gal] Presidency, especially for the dome[stic] servant of this class. The word is P[ers.] comp. *mihtar* (=Lat. *major*), 'a g[reat] personage,' 'a prince,' and has [been] applied to the class in question

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either irony or consolation has pe-

In Persia the menial application of the word seems to be different (see below)

The same class of servant is usually in W India called *bhangi* (v **bungy**) and in Madras *totti*

1810 The **mater** or s eeper is considered the lowest menial in every family —*Williamson V M* i 2?6 7 See also verses quoted under **bunow**

1828 besides many **mehtars** or stable boys. —*Hajji B ba i E gl d* i 60

Melinde, Melinda, n p T (*Malinda* or *Malinda*) of an A

of India

56

c 1320 See also *Abulfeda*) y ii 207

1498 And that same day at sundown we cast anch r right opposite a place which is called **Milinde** which is 30 leagues from Mombaça On Easter Day those M o rs whom we held prisoners told us that in t e said to vn of **Milinde** were stopping four ships of Christians who were Indians an
tl em these
selves, Chri
da Gama 4.

1504
no trib te,
should co
friendsl ip

on service to this Coast. —*Bulho* To *bo* 1

c 1590 Di Ct a il si negot la co ta le **Melinde** in Ethiopia *de Federici* in *Ra* i, i 3061

Treme a bandeira voa o estar darte
A cor purpurea ao longe apparecia
Soam os atambores e pandeiros
E assi entravam ledos e guerreiros
Camões ii 13

By Burton

At such a time the Squadron neared the part
where first **Melinde** s goodly shore un seen
in awnings drest and prankt with gallant art
to sl ow that none the Holy Day mis ween
Flutter the flags the streaming Estandart
gleams fr m afar with g rgeous purple sheen
tom toms and timbrel mingle martial jar
thus past they for vards with the pomp of war

thither from the direction f which they call **Maland** —*R la s Reyes de Har iu* 45

the first portion representing *n* *Madam Sahib* is used at Bombay See **Dorisani**

Mendy, s Hind *mel h* the plant *Lawsonia alba* Lam of the N O

rus of the
It is also
14 where
the margin of A V has erroneously

was full of trees, and was well fenced round with a ditch and mindey hedge."—*Mrs. Sherwood's Stories*, ed. of 1873, p. 71.

Mercáll, Marcál, s. Tam. *marakkāl*, a grain measure in use in the Madras Presidency, and formerly varying much in different localities, though the most usual was = 12 seers of grain. Its standard is fixed since 1846 at 800 cubic inches, and = 1/400 of a **garce** (q.v.).

1554. (Negapatam) "Of ghee (*canadega*) and oil, one **mercar** is = 2½ *canadas*."*—*A. Nunes*, 36.

1803. ". . . take care to put on each bullock full six **mercalls** or 72 seers."—*Wellington Desp.* (ed. 1837) ii. 85.

Mergui, n.p. The name by which we know the most southern district of British Burma with its town; annexed with the rest of what used to be called the "Tenasserim Provinces" after the war of 1824-26. The name is probably of Siamese origin: the town is called by the Burmese *Beit* (*Sir A. Phayre*).

1568. "*Tenasari* la quale è Città delle regioni del regno di Sion, posta infra terra due o tre maree sopra vn gran fiume . . . ed oue il fiume entra in mare e vna villa chiamata **Mergi**, nel porto della quale ogn' anno si caricano alcune navi di *verzino* (see **brazil**-*wood* and **sappan**-*wood*), di **nipa** (q.v.), di *belzuin* (see **benjamin**), e qualche poco di garofalo, macis, noci. . . ."—*Ces. Federici* in *Ramus.*, iii. 327 v.

Milk-bush, Milk-hedge, s. *Euphorbia Tirucalli*, L., often used for hedges on the Coromandel coast. It abounds in acrid milky juices.

1780. "Thorn hedges are sometimes placed in gardens, but in the fields the **milk bush** is most commonly used. . . . when squeezed emitting a whitish juice like milk, that is deemed a deadly poison. . . . A horse will have his head and eyes prodigiously swelled from standing for some time under the shade of a **milk hedge**."—*Munro's Narr.* 80.

Minicoy, n.p. *Minikai*. An island intermediate between the Maldive and Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2800. One-sixth of the adults had perished in a cyclone in 1867. A lighthouse is now (1883) being erected on the island. This is probably the island intended by *Mulkee* in that ill-edited book the E. T. of *Tuhfat al-Mujāhidīn*.

* A Portuguese measure of about 3 pints.

Misree, s. Sugar candy. *Misrī*, 'Egyptian,' from *Misr*, Egypt, showing the original source of supply. See under **Sugar**.

1810. "The sugar-candy made in India, where it is known by the name of **miscery**, bears a price suited to its quality . . . . It is usually made in small conical pots, whence it concretes into masses, weighing from 3 to 6 lbs. each."—*Williamson, V.M.* ii. 134.

Missal, s. Hind.; from Arab. *misl*, meaning 'similitude.' The body of documents in a particular case before a court.

Mobed, s. Pers. *mūbid*, a title of Parsee Priests. It is a corruption of the Pehlevi *magô-pat* = 'Lord Magus.'

Mocuddum, s. Hind. from Ar. *mukaddam*, 'praepositus,' a head-man. The technical applications are many; *e.g.* to the headman of a village, responsible for the realization of the revenue (*v.* **lumberdar**); to the local head of a caste (*v.* **chowdry**); to the headman of a body of peons, or of a gang of labourers (v. **Mate**), &c., &c. (See further detail in *Wilson.*) Cobarruvias (*Tesoro de la Lengua Castellana*, 1611) gives **Almocaden**, "Capitan de Infanteria."

c. 1347. ". . . . The princess invited . . . the *tandail* or **mukaddam** of the crew, and the *sipāhsālār* or **mukaddam** of the archers."—*Ibn Batuta*, iv. 250.*

1538. "O **Mocadão** da mazmorra q̃ era o carcereiro d'aquella prisão, tanto q̃ os vio mortos, deu logo rebate disso ao Guazil da justiça. . ."—*Pinto*, cap. vi.

" "The Jaylor, which in their language is called **Mocadan**, repairing in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the *Gauzil*, which is as the Judg with us."—Cogan's Transl., p. 8.

1554. "E a hum naique, com seys piães

* This passage is also referred to under **Nacoda**. The French translation runs as follows:—"Cette princesse invita . . . le *tendil* ou 'général des piétons,' et le *sipah sâlâr* ou 'général des archers.'" In answer to a query, our friend, Prof. Robertson Smith writes: "The word is *rijāl*, and this may be used either as the plural of *rajul*, 'man,' or as the pl. of *rājil*, 'piéton.' But foreman, or 'praepositus' of the 'men' (*mukaddam*, is not well rendered 'general'), is just as possible. And, if as possible, much more reasonable. Dulaurier (*J. As.* ser. iv. tom. ix.) renders *rijāl* here "sailors." See also article **Tindal**; and see the quotation under the present article from Bocarro MS.

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Botelho Tomb
15⁰⁷

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1644
and two

16,2 ll Mucaaamo, (ı ıman ar o ı Padroni di queste barche —*P F ıc Mar a* 3d ed 4 9

18⁷0 *Tl is headman was calle l the* **Mokaddam** in the more Northe n Eastern Provinces —*Syste ns of Lana ure* (Cobden Club) 163

Moccudduma, s Hind from *mukaddama* a piece c
but especially a suit at la

Modelliar Modliar
the Tamil districts of
formerly it woul l appear
tinent) for a native head
also a caste title assume
Tamil peo le who style
Sudras (an honourable a sumpt on in the South) Tam *mu lal jar* an honorific plural from *udali* a chief

c 1350 When I was stay ng at Columbum (Quilon) with those Christian chiefs who are called **Modilial** and are the wners of tl e pepper one morning there came to me —*Jol n de Mar ј oll* in *Cathay* &c ıı 381

Servant of God —*Correa* ıı 7⁹6

1544. apud Praefectum locis illis *quem Madeliarem vulgo nuncupant* — *S Fr X eru Ep stolae* 1⁹9

1607 On the part of Dom Fernando **Modeliar** a native of Ceylon I have re c ived a petit on stat ng his services — *Letter of K Pl l p III* in *L das Mo ςoes* 13

certa n *aratches* and **modiliares** who are l fs among tl e and ho had de serted and gone over to the enemy as is tl e ay of the *Cl l as* —*Boc ır o* 4 ›

17⁹6 **Modelyaar** This is the same as Captain —*Valentyn* (Ceylon) *Na es of Officers* &c 9

Mofussil he means anywhere in Bengal out of Calcutta if one at Benares talks of going into the *Mofussil* he means going anywhere in the Benares division or district (as the case might be) out of the city and station of Benares And so over India

The word (Hind from Arab) *n ι*
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ce provin
provincial
dicates the
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o and easy
newspaper under the name of **The Mofussilite** was started at Meerut by Mr John Lang author of Too Clever by Half &c and endured for many years

1781 a gentleman lately arri e l from the **Moussel** (pla nly a misprint) — *H ck y s Be gal Gazette* March 31

the **Mofussil** —*H ll a so l M* ıi 499

1860 the **Mofussil** ne spapers hicl I have s en though gen rally d s

posed to cavil at all the acts of the Government, have often spoken favourably of the measure."—*T. B. Macaulay*, Life, &c. i. 399.

Mogul, n.p. This name should properly mean a person of the great nomad race of Mongols, called in Persia, &c., *Mughals*; but in India it has come, in connexion with the nominally Mongol, though essentially rather *Turk*, family of Baber, to be applied to all foreign Mahommedans from the countries on the W. and N.W. of India, except the Pathāns. In fact these people themselves make a sharp distinction between the *Mughal Irānī*, of Pers. origin (who is a Shīa), and the *M. Tūrānī* of Turk origin (who is a Sunni). *Beg* is the characteristic affix of the Mughal's name, as *Khān* is of the Pathān's. Among the Mahommedans of S. India the *Moguls* or *Mughals* constitute a strongly marked caste.

In Portuguese writers *Mogol* or *Mogor* is often used for "Hindostān" or the territory of the **Great Mogul**—see under next article.

In the quotation from Baber below the name still retains its original application. The passage illustrates the tone in which Baber always speaks of his kindred of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotchmen."

1247. "Terra quaedam est in partibus orientis . . . quae **Mongal** nominatur. Haec terra quondam populos quatuor habuit: unus Yeka **Mongal**, id est magni Mongali. . . ."—*Joannis de Plano Carpini Hist. Mongalorum*, 645.

1253. "Dicit nobis supradictus Coiac . . . . 'Nolite dicere quod dominus noster sit christianus. Non est christianus, sed **Moal**;' quia enim nomen christianitatis videtur eis nomen cujusdem gentis . . . . volentes nomen suum, hoc est **Moal**, exaltare super omne nomen, nec volunt vocari *Tartari*."—*Itin. Willielmi de Rubruk*, 259.

1298. ". . . **Mungul**, a name sometimes applied to the Tartars."—*Marco Polo*, i. 276 (2nd ed.)

c. 1300. "Ipsi verò dicunt se descendisse de Gog et Magog. Vnde ipsi dicuntur **Mogoli**, quasi corrupto vocabulo *Magogoli*."—*Ricoldus de Monte Crucis*, in *Per. Quatuor*, p. 118.

c. 1308.
"'Ο δὲ Νογᾶς . . . . ὃς ἅμα πλείσταις δυνάμεσιν ἐξ ὁμογενῶν Τοχάρων, οὓς αὐτοὶ Μουγουλίους λέγουσι, ἐξαποσταλεις ἐκ τῶν κατὰ τὰς Κασπίας ἀρχόντων τοῦ γένους οὓς Κάνιδας στομάζουσιν."—*Georg. Pachymeres, de Mich. Palaeol.*, lib. v.

c. 1340. "In the first place from Tana to Gintarchan may be 25 days with an ox-waggon, and from 10 to 12 days with a horse-waggon. On the road you will find plenty of **Moccols**, that is to say of armed troopers."—*Pegolotti*, on the Land Route to Cathay, in *Cathay*, &c., ii. 287.

c. 1500. "The **Moghul** troops, which had come to my assistance, did not attempt to fight, but instead of fighting, betook themselves to dismounting and plundering my own people. Nor is this a solitary instance; such is the uniform practice of these wretches the **Moghuls**; if they defeat the enemy they instantly seize the booty; if they are defeated, they plunder and dismount their own allies, and betide what may, carry off the spoil."—*Baber*, 93.

1534. "And whilst Badur was there in the hills engaged with his pleasures and luxury, there came to him a messenger from the King of the **Mogores** of the kingdom of Dely, called Bobor Mirza."—*Correa*, iii. 571.

1536. "Dicti **Mogores** vel à populis Persarum **Mogoribus**, vel quod nunc Turkae à Persis **Mogores** appellantur."—*Let. from K. John III. to Pope Paul III.*

1555. "Tartaria, otherwyse called **Mongal**, As Vincentius wryteth, is in that parte of the earthe, where the Easte and the northe joine together."—*W. Watreman, Fardle of Faciouns.*

1563. "This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Coraçone (Khorasan). . . . The **Mogores**, whom we call Tartars, conquered it more than 30 years ago. . . ."—*Garcia*, f. 34.

c. 1650. "Now shall I tell how the royal house arose in the land of the **Monghol**. . . And the Ruler (Chinghiz Khan) said. . . . 'I will that this people Bèdè, resembling a precious crystal, which even to the completion of my enterprise hath shown the greatest fidelity in every peril, shall take the name of *Koke* (Blue) **Monghol**. . . .'"—*Sanang Setzen*, by *Schmidt*, pp. 57 and 71.

1741. "Ao mesmo tempo que a paz se ajusterou entre os referidos generaes **Mogor** e Marata."—*Bosquejo das Possessões Portug. na Oriente—Documentos Comprovativos*, iii. 21 (Lisbon, 1853).

1764. "Whatever **Moguls**, whether Oranies or Tooranies, come to offer their services should be received on the aforesaid terms."—*Paper of Articles* sent to Major Munro by the *Nawab*, in *Long*, 360.

c. 1773. ". . . the news-writers of Rai Droog frequently wrote to the Nawaub . . . that the besieged Naik . . . had attacked the batteries of the besiegers, and had killed a great number of the **Moghuls**."—*Hist. of Hydur*, 317.

1800. "I pushed forward the whole of the Mahratta and **Mogul** cavalry in one body. . . ."—*Sir A. Wellesley* to Munro, *Munro's Life*, i. 268.

1803. "The **Mogul** horse do not appear very active; otherwise they ought certainly

by which the Kings of Dehli of the I

Sultan of Turkey Indeed the latter phrase was probably the model of the present one

... here and under Mohwa

c 1 63 Ma già dodici ann il gran Magol Re Moro d Agra et del Deli s è mpatron to di tutto l Regno de Cambaia —V di Messer C sare F deric Ramus o ii

15

A este o Rei Cambay co soberbissimo
Fortaleza darà na r ca D o
Porque contra o Mogor podero ss mo
Lhe ajude a defender o senhor o
La o s x 64

Englished by Burton
To him Cambaya s King that haught est

Mogor
sp te his stupendous po er your firm suppo t.

1615 Nam praeter Magnum Mogor cu hod e potiss ma Il us pars subjecta est qu tum qu dem Mahomet cae rel g on deditus erat, quamu s eam i angue pe s detestetur vix alius rex Mahometana sacr *Jarr c i 58*

prosecuting my tra a le by land I entered the confines of the great Mogor "—*De Monfart* 15

1616. It is in the country of Rama a

u e u u are ex those na an colon es a a a erv l v n an n l

no difference in h s states b t een one kind of people and the other —*P della Valle* ii 510

pp 549-550

1665 Samarchand by Oxus Temir s

91

16 3 It s the Flo er of the r Emperor s T tles to be called the Great Mogul *Burrore* (read *Burrow* see Fryer s Index) Mogul *Pod shar* ho is at present *Aure Ze b* —*Fryer* 195

1727 Hav ng made what Observat ons I could, of the Empire of *Persia* I ll tra el along the Seacoast towards *Industan* or the Great Mogul s Emp re —*A Ham* i 115

1780. "There are now six or seven fellows in the tent, gravely disputing whether Hyder is, or is not, the person commonly called in Europe the **Great Mogul**."—Letter of *T. Munro* in *Life*, i. 27.

1783. "The first potentate sold by the Company for money, was the **Great Mogul**—the descendant of Tamerlane."—*Burke, Speech on Fox's E. I. Bill*, iii. 458.

1786. "That Shah Allum, the prince commonly called the **Great Mogul**, or, by eminence, the King, is or lately was in possession of the ancient capital of Hindostan. . . ."—*Art. of Charge against Hastings*, in Burke, vii. 189.

1807. "L'Hindoustan est depuis quelque temps dominé par une multitude de petits souverains, qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnait comme il faut l'autorité légitime du **Mogol**, *si ce n'est cependant Messieurs les Anglais*, lesquels n'ont pas céssé d'être soumis à son obéissance ; en sorte qu'actuellement, c'est à dire en 1222 (1807) ils reconnaissent l'autorité suprême d'Akbar Schah, fils de Schah Alam."—*Afsos, Araish-i-Mahfil*, quoted by *Garcin de Tassy, Rel. Mus.* 90.

Mogul breeches. Apparently an early name for what we call **long-drawers** or **pyjamas** (qq. v.)

1625. ". . . let him have his shirt on and his **Mogul breeches** ; here are women in the house."—*Beaumont and Fletcher, The Fair Maid of the Inn*, iv. 2.

In a picture by Vandyke of William 1st Earl of Denbigh, belonging to the Duke of Hamilton, and exhibited at Edinburgh in July, 1883, the subject is represented as out shooting, in a red striped shirt and *pyjamas*, no doubt the "Mogul breeches" of the period.

Mohur, Gold, s. The official name of the chief gold coin of British India, Hind. from Pers. *muhr*, a (metallic) seal, and thence a gold coin. It seems possible that the word is taken from *mihr*, 'the sun,' as one of the secondary meanings of that word is 'a golden circlet on the top of an umbrella, or the like' (*Vullers*).

The term *muhr*, as applied to a coin, appears to have been popular only and quasi-generic, not precise. But that to which it has been most usually applied, at least in recent centuries, is a coin which has always been in use since the foundation of the Mahommedan Empire in Hindustan by the Ghūrī Kings of Ghazni and their freedmen, circa A.D. 1200, tending to a standard weight of 100 *ratis* of pure gold (v. **ruttee**), or about 175 grains, thus equalling in weight, and probably intended then to equal ten times in value, the silver coin which has for more than three centuries been called **rupee.**

There is good ground for regarding this as the theory of the system.* But the gold coins, especially, have deviated from the theory considerably; a deviation which seems to have commenced with the violent innovations of Sultan Mahommed Tughlak (1325—1351) who raised the gold coin to 200 grains, and diminished the silver coin to 140 grains, a change which may have been connected with the enormous influx of gold into Upper India, from the plunder of the immemorial accumulations of the Peninsula in the first quarter of the 14th century. After this the coin again settled down in approximation to the old weight, insomuch that, on taking the weight of 46 different *mohurs* from the lists given in Prinsep's Tables, the average of pure gold is 167·22 grains.†

The first gold mohur struck by the Company's Government was issued in 1766, and declared to be a legal tender for 14 sicca rupees. The full weight of this coin was 179·66 grs., containing 149·72 grs. of gold. But it was impossible to render it current at the rate fixed; it was called in, and in 1769 a new mohur was issued to pass as legal tender for 16 sicca rupees. The weight of this was 190·773 grs. (according to Regn. of 1793, 190·894), and it contained 190·086 grs. of gold. Regulation xxxv. of 1793 declared these **gold mohurs** to be a legal tender in all public and private transactions. Regn. xiv. of 1818 declared, among other things, that "it has been thought advisable to make a slight deduction in the intrinsic value of the **gold mohur** to be coined at this Presidency (Fort William), in order to raise the value of fine gold to fine silver, from the present rates of 1 to 14·861 to that of 1 to 15. The **gold mohur** will still continue to pass current at the rate of 16 rupees." The

* See *Cathay*, &c., pp. ccxlviii-ccl. ; and Mr. E. Thomas, *Pathan Kings of Delhi*, *passim*.

† The average was taken as follows:—(1). We took the whole of the weight of gold in the list at p. 43 ("Table of the Gold Coins of India,') with the omission of four pieces which are exceptionally debased; and (2), the first twenty-four pieces in the list at p. 50 ("Supplementary Table"), omitting two exceptional cases, and divided by the whole number of coins so taken. See the tables at end of Thomas's ed. of *Prinsep's Essays*.

15 rupee piece
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A friend (W Simpson the accom-

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1690
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1726
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Pe sen and other money are struck —
Valentijn v 166

1785 Malver hair dresser from Europe proposes himself to the ladies of the settlement to dress H r d at t o r

1800 I instantly presented to her a azur of nineteen gold mohurs in a white handkerchief —*Lord Valentia* i 100

Husain (A D
terminates in
shura a com-
in India as
a full account
of these ceremonies see *Herklots* *Qanoon e Islam* 2d ed 98 148 And see in this book **Hobson Jobson**

1869

that the Mahwa flower is now largely exported to France for the manufac
queurs The tree in groups
is common all over Central
the lower lands and more
sparsely in the Gangetic provinces

1 200

the number of shops where
Mowah *P rah Arrack* &c are
out absolutely incalculable —
mson V II ii 153

Men ii 452

Mole-islam, n.p. The title applied to a certain class of rustic Mahommedans or *quasi*-Mahommedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahmūd Bigarra, Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term.

Moley, s. A kind of (so-called *wet*) curry used in the Madras Presidency, a large amount of coco-nut being one of the ingredients. The word is a corruption of 'Malay;' the dish being simply a bad imitation of one used by the Malays.

Molly, or (better) **Mallee**, s. Hind. *mālī*, 'a gardener,' or a member of the caste which furnishes gardeners. We sometimes have heard a lady from the Bengal Presidency speak of the daily homage of "the **Molly** with his **dolly**," viz., of the *mālī* with his *dālī* (see **dolly**).

1759. In a Calcutta wages tariff of this year we find—

"House *Molly* ... .. 2 Rs."

In *Long*, 182.

Moluccas, n.p. The 'Spice Islands,' strictly speaking the five Clove Islands, lying to the west of Gilolo, and by name Ternate (*Tarnāti*), Tidore (*Tidori*), Mortir, Makian, and Bachian. But the application of the name has been extended to all the islands now under Dutch rule, between Celebes and N. Guinea. There is a Dutch governor residing at Amboyna, and the islands are divided into 4 residencies, viz.: Amboyna, Banda, Ternate, and Manado. The origin of the name Molucca, or *Maluco* as the Portuguese called it, is not recorded; but it must have been that by which the islands were known to the native traders at the time of the Portuguese discoveries. The early accounts often dwell on the fact that each island (at least three of them) had a king of its own. Possibly they got the (Ar.) name of *Jazīrat-al-Mulūk*, 'The Isles of the Kings.'

Since the above was written I see that Valentijn probably entertained the same view of the derivation. He begins his account of the islands by saying:

"There are many who have written of the **Moluccos** and *of their Kings*, but we have hitherto met with no writer who has given an exact view of the subject" (*Deel*, i. *Mol.* 3).

And on the next page he says:

"For what reason they have been called Moluccos we shall not here say; for we shall do this circumstantially when we shall speak of the **Molukse** *Kings* and their customs."

But we have been unable to find the fulfilment of this intention, though probably it exists in that continent of a work somewhere. We have also just seen a paper by a writer who draws much from the quarry of Valentijn. This is an article by Dr. Van Musschenbroek in the Proceedings of the International Geogr. Congress at Venice in 1881 (ii. pp. 596, *seqq.*), in which he traces the name to the same origin. He appears to imply that the chiefs were known among themselves as **Molokos**, and that this term was substituted for the indigenous *Kolano*, or King. "Ce nom, ce titre restérent, et furent même peu à peu employés, non seulement pour les chefs, mais aussi pour l'état même. A la longue les îles et les états *des* **Molokos** devinrent les îsles et les états **Molokos**." There is a good deal that is questionable, however, in this writer's deductions and etymologies.

c. 1430. "Has (Javas) ultra xv dierum cursu duae reperiuntur insulae, orientem versus. Altera Sandai appellatur, in qua nuces muscatae et maces; altera Bandam nomine, in qua sola gariofali producuntur."—*N. Conti* in *Poggius*.

1510. "We disembarked in the island of **Monoch**, which is much smaller than Bandan; but the people are worse . . . Here the cloves grow, and in many other neighbouring islands, but they are small and uninhabited."—*Varthema*, 246.

1514. "Further on is Timor, whence comes sandalwood, both the white and the red; and further on still are the **Maluc**, whence come the cloves. The bark of these trees I am sending you; an excellent thing it is; and so are the flowers."—*Letter of Giovanni da Empoli*, in *Archivio Stor. Ital.*, p. 81.

1515. "From Malacca ships and junks are come with a great quantity of spice, cloves, mace, nut(meg), sandalwood, and other rich things. They have discovered the **five Islands of Cloves**; two Portuguese are lords of them, and rule the land with the rod. 'Tis a land of much meat, oranges, lemons, and clove-trees, which grow there of their own accord, just as trees in the woods with us . . . . God be praised for such favour, and such grand things!"—*Another letter of do.*, *ibid.* pp. 85-86.

1516. "Beyond these islands, 25 leagues

for which we gave thanks to God and to comfort ourselves we discharged all our artillery since we had passed 27 months all but two days always in search of Maluco —*Pigafetta, Voyage of Magellan* (Hak Soc) 121

(These) five islands called Maluco stand all within sight of one another embracing a distance of 25 leagues we do not call them Maluco because they have

" li molti viaggi dalla città di Lisbona, e dal mar rosso a Calicut, et insino alle Molucche, done nascono le spezierie —*G B Ramusio Pref sopra il Libro del Magn M Marco Polo*

Paradise Lost ii

Villarum Inspector —In *Norbert, Mem.*, i 390 note

1717 " Towns and villages are governed by inferior Officers maniakarer (Mayors or Bailiffs) who hear the com plaints —*Phillips, Account*, &c , 83

Monkey-bread Tree, s The Baobab *Adansonia digitata*, L "a fantastic-looking tree with immense elephant-

turned out to be *Kigelia pinnata* of E Africa and propagated so rapidly that in a few years I introduced it all over the Bombay Presidency The Baobab however is generally found old ports ommedan MS) s sparsely vas introgul time, as far E as Calcutta but always *planted* There are or were noble specimens in the Botanic Gardens at Calcutta and in Mr Grote's garden at Alipur

mausim season' which the Portuguese corrupted into *monção* and our people into *monsoon* Dictionaries (except Dr Badger's) do not apparently give the Arabic word *mausim*

put in the *Bairi t Mohit* which says

W R S

The Spaniards in America would seem to have a word for *season* in analogous use for a recurring wind, as may be gathered from Tom Cringle *

* Don Ricardo began to fret and fidget most awfully— Beginning of the seasons —why we may not get away for a week and all the ships will be kept back in their loading."—Ed. p 302

any kind in this Countrey, you must at least have a smattering of the Language for few of the Inhabitants (except in great Towns) speak English. The original Language, of this Countrey, (or at least the earliest we know of) is the Bengala or Gentoo. . . . . . But the politest Language is the **Moors** or Mussulmans and Persian. . . . . The only Language that I know anything of is the Bengala, and that I do not speak perfectly, for you may remember that I had a very poor knack at learning Languages."—*MS. Letter of James Rennell*, March 10.

1783. "**Moors**, by not being written, bars all close application."—Letter in *L. of Colebrooke*, 13.

" "The language called '**Moors**' has a written character differing both from the Sanskrit and Bengalee character, it is called *Nagri*, which means 'writing.'"—Letter in *Mem. of Ld. Teignmouth*, i. 104.

1784.
"Wild perroquets first silence broke,
Eager of dangers near to prate;
But they in English never spoke,
And she began her **Moors** of late."
Plassey Plain, a Ballad by *Sir W. Jones*, in Works, ii. 504.

1788. "*Wants Employment.* A young man who has been some years in Bengal, used to common accounts, understands *Bengallee*, **Moors**, Portuguese . . . ."—In *Seton-Karr*, i. 286.

1789. ". . . . Sometimes slept half an hour, sometimes not, and then wrote or talked Persian or **Moors** till sunset, when I went to parade." Letter of *Sir T. Munro*, i. 76.

1802. "All business is transacted in a barbarous mixture of **Moors**, Mahratta, and Gentoo."—*Sir T. Munro*, in Life, i. 333.

1804. "She had a **Moorish** woman interpreter, and as I heard her give orders to her interpreter in the **Moorish** language . . . . I must consider the conversation of the first authority."—*Wellington*, iii. 290.

" "*The Stranger's Guide to the* Hindoostanic, or *Grand Popular Language of India, improperly called* **Moorish**; *by* J. Borthwick Gilchrist: *Calcutta*."

Moorum, s. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Mahratti. Molesworth gives "*murūm*, a fissile kind of stone, probably decayed Trap."

Mootsuddy, s. A native accountant. H. *mutasaddī* from Ar. *mutasaddi*.

1683. "Cossadass ye chief Secretary, **Mutsuddies**, and ye Nabobs Chief Eunuch will be paid all their money beforehand."—*Hedges*, Jan. 6.

1785. "This representation has caused us the utmost surprise. Whenever the **Mutsuddies** belonging to your department cease to yield you proper obedience, you must give them a severe flogging."—*Tippoo's Letters*, p. 2.

1785. "Old age has certainly made havock on your understanding, otherwise you would have known that the **Mutsuddies** here are not the proper persons to determine the market prices there."—*Do.* p. 118.

Moplah, s. Malayālam, *māppila*. The usual application of this word is to the indigenous Mahommedans of Malabar; but it is also applied to the indigenous (so called) Syrian Christians of Cochin and Travancore. In Morton's Life of Leyden the word in the latter application is curiously misprinted as *madilla*.

The derivation of the word is very obscure. Wilson gives *mā-pilla*, 'mother's son,' "as sprung from the intercourse of foreign colonists, who were persons unknown, with Malabar women." Nelson, as quoted below, interprets the word as 'bridegroom' (it should however rather be 'son-in-law')* Dr. Badger again, in a note on Varthema, suggests that it is from the Arabic verb *falaha*, and means 'a cultivator' (compare the *fellah* of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic *mu'abbar*, 'from over the water.' No one of these greatly commends itself.

1516. "In all this country of Malabar there are a great quantity of Moors, who are of the same language and colour as the Gentiles of the country. . . . . They call these Moors **Mapulers**; they carry on nearly all the trade of the seaports."—*Barbosa*, 146.

1767. "Ali Raja, the Chief of Cananore, who was a Muhammadan, and of the tribe called **Mapilla**, rejoiced at the success and conquests of a Muhammadan Chief."—*H. of Hydur*, p. 184.

1782. ". . . . les **Maplets** reçurent les coutumes et les superstitions des Gentils, sous l'empire des quels ils vivoient. C'est pour se conformer aux usages des Malabars, que les enfans des **Maplets** n'héritent point de leurs pères, mais des frères de leurs mères."—*Sonnerat*, i. 193.

1787.
"Of **Moplas** fierce your hand has tam'd,
And monsters that your sword has maim'd."
Life and Letters of J. Ritson, 1833, i. 114.

* The husband of the existing Princess of Tanjore is habitually styled by the natives "*Māppillai Sāhib*" ("Il Signor Genero"), as the son-in-law of the late Raja.

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Mora s Hind *morl* A stool (*tabouret*) a footstool
colloquial use

Morchal s A fan made of peacock s fea
n orch hal

made of Peacock s Feathers four r five Foot lon in the
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Mort de chi
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Portuguese word again re
Konkani and Mahratti *m*
sl or *madwashi* chole
Mahr verb *mod e* to
sink (*as under infirmities*
collapse)

The Guzarati appear t
or *morach*

Correa s description is
that we give it almost at l

fall ng up on s k and sound alike on the fat and the lean and nothing in the worl
malady our phys c ans never found any cure and the patient as carr ed off in one day or at the mo t in a day and n ght insomuch that not ten in a hundred

of the ch rch bells not to fr hten the

—*Co rea* iv 288–89

which the

Canarin Brahman physicians usually employ for the *collerica passio* sickness, which they call **morxi**; which sickness is so sharp that it kills in fourteen hours or less."—*Acosta, Tractado*, 27.

1598. "There reigneth a sicknesse called **Mordexijn** which stealeth uppon men, and handleth them in such sorte, that it weakeneth a man, and maketh him cast out all that he hath in his bodie, and many times his life withall."—*Linschoten*, 67.

1599. "The disease which in India is called **Mordicin**. This is a species of Colic, which comes on in those countries with such force and vehemence that it kills in a few hours; and there is no remedy discovered. It causes evacuations by stool or vomit, and makes one burst with pain. But there is a herb proper for the cure, which bears the same name of **mordescin**."—*Carletti*, 227.

1602. "In those islets (off Aracan) they found bad and brackish water, and certain beans like ours both green and dry, of which they ate some, and in the same moment this gave them a kind of dysentery, which in India they corruptly call **mordexim**, which ought to be *morxis*, and which the Arabs call *sachaiza*, which is what Rasis calls *sahida*, a disease which kills in 24 hours. Its action is immediately to produce a sunken and slender pulse, with cold sweat, great inward fire, and excessive thirst, the eyes sunken, great vomitings, and in fact it leaves the natural power so collapsed (*derribada*) that the patient seems like a dead man."—*Couto*, Dec. IV., liv. iv. cap. 10.

c. 1610. "Il regne entre eux vne autre maladie qui vient à l'improviste, ils la nomment **Mordesin**, et vient auec grande douleur des testes, et vomissement, et crient fort, et le plus souvent en meurent."—*Pyrard de Laval*, ii. 19.

1631. "Pulvis ejus (Calumbac) ad scrup. unius pondus sumptus cholerae prodest, quam **Mordexi** incolae vocant."—*Jac. Bontii*, lib. iv. p. 43.

... edendus est, alias enim . . . . plerumque oritur *Passio Cholerica*, Portugallis **Mordexi** dicta."—*Herb. Amb.*, i. 106.

1702. "Cette grande indigestion qu'on appelle aux Indes **Mordechin**, et que quelques uns de nos Français ont appellée **Mort-de Chien**."—*Lettres Edif.* xi. 156.

Bluteau (s.v.) says **Mordexim** is properly a failure of digestion which is very perilous in those parties, unless the native remedy be used. This is to apply a thin iron, like a spit, and heated, under the heel, till the patient screams with pain, and then to slap the same part with the sole of a shoe, &c.

1705. "Ce mal s'appelle **mort-de-chien**."—*Luillier*, 113.

The following is an example of literal translation, as far as we know, unique:

1716. "The extraordinary distempers of this country (I. of Bourbon) are the *Cholick*, and what they call the *Dog's Disease*, which is cured by burning the heel of the patient with a hot iron."—Acct. of the I. of Bourbon, in *La Roque's Voyage to Arabia the Happy*, etc., E. T., London, 1726, p. 155.

1727. ". . . . the **Mordexin** (which seizes one suddenly with such oppression and palpitation that he thinks he is going to die on the spot."—*Valentijn*, v. (Malabar) 5.

c. 1760. "There is likewise known, on the Malabar coast chiefly, a most violent disorder they call the **Mordechin**; which seizes the patient with such fury of purging, vomiting, and tormina of the intestines, that it will often carry him off in 30 hours."—*Grose*, i. 250.

1768. "This disease (cholera morbus) in the East Indies, where it is very frequent

1781 "Early in the morning of the 21st June (1781) we had two men seized with the mort-de chien"—*Curtis, Diseases of India*, 3rd ed, Edinb, 1807

1782 "Les indigestions appellées dans l'Inde Mort de chien, sont fréquentes

1812 "General M****,* was taken very ill three or four days ago, a kind of fit—mort de chien—the doctor said, brought on by eating too many radishes"—*Original Familiar Correspondence between Residents in India*, &c., Edinburgh, 1846, p 287

instance of the *familiar* use of the word that we have met with

marked a great recrudescence of the disease. But it is a fact that some of

the more terrible features of the epidemic, which are then spoken of as quite new, had been prominently described at Goa nearly three centuries before.

See on this subject an article by Dr. J. Macpherson in *Quarterly Review*, for Jany. 1867, and a *Treatise on Asiatic Cholera* by C. Macnamara, 1876. To these, and especially to the former, we owe several facts and references; though we had recorded quotations relating to **mordexin** and its identity with cholera some years before even the earlier of those publications.

Mordexim, or **Mordixim**, s. Also the name of a sea-fish. Bluteau says 'a fish found at the Isle of Quixembo on the Coast of Mozambique, very like *bogas* (?) or river-pikes.'

Mosellay, n.p. A site at Shīrāz often mentioned by Hafiz as a favourite spot, and near which is his tomb.

c. 1350.
"Boy! let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say;
Tell them that Eden cannot show
A stream so clear as Rocnabad;
A bower so sweet as **Mossellay**."
Hafiz, rendered by *Sir W. Jones.*

1811. "The stream of Rúknabád murmured near us; and within three or four hundred yards was the **Mossellà** and the Tomb of Hafiz."—*W. Ouseley's Travels*, i. 318.

1813. "Not a shrub now remains of the bower of **Mossella**, the situation of which is now only marked by the ruins of an ancient tower."—*Macdonald Kinneir's Persia*, 62.

Mosque, s. There is no room for doubt as to the original of this word being the Arab. *masjid*, 'a place of worship,' literally the place of *sujūd*, i.e. 'prostration.' And the probable course is this. *Masjid* becomes (1) in Spanish *mezquita*, (Port. *mesquita*); * (2) Ital. *meschita*, *moschea*; French (old), *mosquete*, *mosquée*; (3) Eng. *mosque*. Some of the quotations might suggest a different course of modification, but they would probably mislead.

Apropos of *masjid* rather than of mosque we have noted a ludicrous misapplication of the word in the advertisement of a newspaper story. "*Musjeed* the Hindoo: Adventures with the Star of India in the Sepoy Mutiny of 1857." The *Weekly Detroit Free Press*, London, July 1, 1882.

1336. "Corpusque ipsius perditissimi Pseudo-prophetae . . . in civitate quae Mecha dicitur . . . pro maximo sanctuario conservatur in pulchrâ ipsorum Ecclesiâ quam **Mulsceket** vulgariter dicunt."—*Gul. de Boldensele*, in *Canisii Thesaur. ed. Basnage*, iv.

1384. "Sonvi le **mosquette**, cioe chiese de' Saraceni . . . . dentro tutte bianche ed intonicate ed ingessate."—*Frescobaldi*, 29.

1543. "And with the stipulation that the 5000 *larin tangas* which in old times were granted, and are deposited for the expenses of the **mizquitas** of Baçaim, are to be paid from the said duties as they always have been paid, and in regard to the said **mizquitas** and the prayers that are made in them there shall be no innovation whatever."—Treaty at Baçaim of the Portuguese with King Bador of Canbaya (Bahadur Shah of Guzerat) in *S. Botelho, Tombo*, 137.

1553. ". . . . but destined yet to unfurl that divine and royal banner of the Soldiery of Christ . . . in the Eastern regions of Asia, amidst the infernal **mesquitas** of Arabia and Persia, and all the **pagodes** of the heathenism of India, on this side and beyond the Ganges."—*Barros*, I., i. 1.

1616. "They are very jealous to let their women or **Moschees** be seen."—*Sir T. Roe* in *Purchas*, i. 537.

1634.
"Que a de abominação **mesquita** immũda
Casa, a Deos dedicada hoje se veja."
Malaca Conquistada, l. xii. 43.

1638. Mandelso unreasonably applies the term to all sorts of pagan temples, *e.g.*:—

"Nor is it only in great Cities that the *Benjans* have their many **Mosqueys**. . . ."—Eng. Tr., 2d ed., 1669, p. 52.

"The King of *Siam* is a *Pagan*, nor do his Subjects know any other Religion. They have divers **Mosquees**, Monasteries, and Chappels."—*Id.* p. 104.

c. 1662. ". . . he did it only for love to their Mammon; and would have sold afterwards for as much more St. Peter's . . . to the Turks for a **Mosquito**."—*Cowley*, Discourse concerning the Govt. of O. Cromwell.

1719. "On condition they had a **Cowle** (q.v.) granted, exempting them from paying the Pagoda or **Musqueet** duty."—In *Wheeler*, ii. 301.

1727. "There are no fine Buildings in the City, but many large Houses, and some Caravanserays and **Muschéits**."—*A. Ham.*, i. 161.

c. 1760. "The Roman Catholic Churches, the Moorish **Moschs**, the Gentoo Pagodas, the worship of the Parsees, are all equally unmolested and tolerated."—*Grose*, i. 44.

* According to Pyrard *mesquite* is the word used in the Maldive Islands. It is difficult to suppose the people would adopt such a word from the Portuguese. And probably the form both in east and west is to be accounted for by a hard pronunciation of the Arabic *j*, as in Egypt now; the older and probably the most widely diffused.

, which will give a one that visits its *Frontier*, 27

nd from Arab. ding to C P B. technically ap- f miscellaneous Bombay, such as), in Bengal

cutta'

It is related of a young Scotch lady

annoyed Indian Spanish *Phillips*,

1584 Saint Iohns being many of vs stung before upon Shoare with the **Muskitos**, but the same night we tooke a Spanish Frigat —*Sir Richard Greenville's Voyage*, in *Hak* iii 308

1616 and 1673 See both *Terry* and *Fryer* under **Chints**

more venomous —*Anson's Voyage*, 9th ed, 1756, p 46

1764
"**Mosquitos**, sandflies, seek the sheltered roof
And with full rage the stranger guest assail
Nor spare the sportive child."
Grainger, bk i

1883 "Among rank weeds in deserted Bombay gardens too, there is a large, speckled, unmusical **mosquito**, raging and

Moulmein, n p This is said to be originally a Talaing name ... ty be ed,' and nted cor- ...ung, Malay) called

when these be- after the first as lost *political* annexation of ...out is a thriving city which numbered in 1881, 53,107 inhabitants

Mount Dely, n p See **Delly, Mount**

l little found weigh- But the pigmy ...*lus*, found l belong to

, s H *machan*, and Decc Skt *mancha*) An elevated such as the floor of huts Indo Chinese races, or a affolding erected to watch , to guard a field, or what not

c. 1662 "As the soil of the country is very damp, the people do not live on the ground floor but on the **machan**, which is the name for a raised floor"—*Shihabuddin Talish*, by Blochmann, in *J A S B* xli. Pt i 84

* Tradition says that the city was founded by a king with three eyes has ... an extra eye in ... read ... that, by the machinations of a woman the eye in his forehead was destroyed —*Mason's Burmah*, 2nd ed., p 18.

Muchwa, s. Mahr. *machwā*, a kind of boat or barge in use about Bombay.

Muckna, s. Hind. *makhnā*. A male elephant without tusks or with only rudimentary tusks. These latter are familar in Bengal, and still more so in Ceylon, where according to Sir S. Baker, "not more than one in 300 has tusks; they are merely provided with short grubbers, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." (*The Rifle and Hound, in Ceylon*, 11.) Sanderson (13 *Years among the Wild Beasts of India*, 1879), says: "On the Continent of India *mucknas*, or elephants *born* without tusks, are decidedly rare . . . *Mucknas* breed in the herds, and the peculiarity is not hereditary or transmitted." This author also states that out of 51 male elephants captured by him in Mysore and Bengal only 5 were *mucknas*. But the definition of a *makhnā* in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the 'short grubbers' of Baker; and these latter can hardly be called rare among domesticated elephants. This may be partly due to a preference in purchasers.*

The same author derives the term from *mukh*, 'face'; but the reason is obscure. Shakespear gives the word as also applied to 'a cock without spurs.'

c. 1780. "An elephant born with the left tooth only is reckoned sacred; with black spots in the mouth unlucky, and not saleable; the **mukna** or elephant born without teeth is thought the best."—*Hon. R. Lindsay* in *Lives of the Lindsays*, iii. 194.

Mucoa, Mukuva, n.p. Malayal. and Tamil, *mukkuvan* (sing.), 'a diver,' and *mukkuvar* (pl.). A name applied to the fishermen of the western coast of the Peninsula near C. Comorin, among whom, and among the corresponding class of **Paravars** (q.v.) on the east coast, F. Xavier's most noted labours in India occurred.

1510. "The fourth class are called **Mechua**, and these are fishers."—*Varthema*, 142.

* Sir George Yule notes: "I can distinctly call to mind 6 mucknas that I had (I may have had more) out of 30 or 40 elephants that passed through my hands." This would give 15 or 20 per cent. of *mucknas*, but as the stud included females, the result would rather consist with Mr. Sanderson's 5 out of 51 males.

1525. "And Dom João had secret speech with a married Christian whose wife and children were inside the fort, and a valiant man, with whom he arranged to give him 200 pardaos (and that he gave him on the spot) to set fire to houses that stood round the fort. . . . So this Christian, called Duarte Fernandes . . . . put on a lot of old rags and tags, and powdered himself with ashes, after the fashion of *jogues* . . . also defiling his hair with a mixture of oil and ashes, and disguising himself like a regular jogue, whilst he tied under his rags a parcel of gunpowder and pieces of slow-match, and so commending himself to God, in which all joined, slipped out of the fort by night, and, as the day broke, he came to certain huts of **macuas**, which are fishermen, and began to beg alms in the usual palaver of the jogues, *i.e.*, prayers for their long life and health, and the conquest of enemies, and easy deliveries for their womenkind, and prosperity for their children, and other grand things."—*Correa*, ii. 871.

1552. Barros has **mucuaria**, 'a fisherman's village.'

1600. "Those who gave the best reception to the Gospel were the **Macóas**; and, as they had no church in which to assemble, they did so in the fields and on the shores, and with such fervour that the Father found himself at times with 5000 or 6000 souls about him."—*Lucena, Vida do P. F. Xavier*, 117.

1615. "Edixit ut **Macuae** omnes, id est vilissima plebecula et piscatu vivens, Christiana sacra susciperent."—*Jarric*, i. 390.

1626. "The **Muchoa** or **Mechoe** are Fishers . . . the men Theeues, the women Harlots, with whom they please. . . ."—*Purchas, Pilgrimage*, 553.

1727. "They may marry into lower Tribes . . . and so may the **Muckwas**, or Fishers, who, I think, are a higher tribe than the *Poulias*."—*A. Ham.*, i. 310.

1745. "The **Macoas**, a kind of Malabars, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring."—*Norbert*, i. 227-8.

1760. "Fifteen **massoolas** accompanied the ships; they took in 170 of the troops, besides the **Macoas**, who are the black fellows that row them."—*Orme*, ed. 1803, iii. 617.

Muddár, s. Hind. *madār*. *Calotropis procera*, R. Brown, N.O. *Asclepiadaceae*. One of the most common and widely diffused plants in uncultivated plains throughout India. In Sind the bark fibre is used for halters, &c., and experiment has shown it to be an excellent material worth £40 a ton in England, if it could be supplied at that rate; but the cost of collection has stood in the way of its utilization. The seeds are imbedded in a silky floss,

and Sind See **Ak**

Muddle s (?) This word is only known to us from the clever—perhaps too clever—little book quoted below The word does not seem to be known

viz the descendants of Arakanese

with fire worshippers and it seems possible that the word may have been Pers. *magi* —magus

The Chittagong Muggs long furnished the best class of native cooks in

[illegible] Hindústán by Europeans [illegible]

1811. "Mugs, a [illegible] people, but [illegible] and skilled. They are somewhat of the Malayan race [illegible]

[illegible] Mugh [illegible]

Muggur, s. Hind. [illegible] and crocodile, probably [illegible] **Macareo**). [illegible]

[illegible] **Muggur** [illegible]

[illegible] **muggar** [illegible]

[illegible] **mugger** [illegible] **muggers** [illegible]

[illegible] **muggar** [illegible] **Nuzzur**.

Muggrabee, n.p. Arab. [illegible] "western." This word, applied to western Arabs, or Moors proper, is, as might be expected, not now common in India. It is the term that appears in the Hayraddin **Mograbbin** of Quentin Durward.

1563. "The proper tongue in which Avicenna wrote is that which is used in Syria and M[illegible] and in Persia and in Tartary (from which latter Avicenna came) and this tongue they call Arabic, and that of our Moors they call **Magaraby**, as much as to say Moorish of the West . . ."—*Garcia*, f. 19v.

Mull, s. A contraction from **mulligatawny** (q.v.), and applied as a distinctive sobriquet to members of the service belonging to the Madras Presidency, as Bengal people are called **Qui-his**, and Bombay people **Ducks** (q.v., and also **Benighted**).

[illegible] **Mulls** [illegible]

Mulligatawny, s. The name of [illegible] a corruption of the Tamil [illegible], 'pepper-water' [illegible] Madras [illegible]

[illegible]

"In vain [illegible] we repine;
In vain [illegible];
On **Mullaghee-tawny** [illegible]
On Congee [illegible]"
[illegible]

[illegible] "The **Mulligatawny** [illegible] Mar. 24, 1873, p. [illegible]

Mulmull, s. Muslin; Hind. [illegible]

[illegible] **mulmulls** [illegible]—*Hedges, Diary* [illegible]

1705. "**Mallemolles** [illegible]"—*Luillier*, 78.

Muncheel, Manjeel, s. This word is proper to the S.W. Coast; Malayal. [illegible] from Skt. [illegible]. It is the name of a kind of hammock-litter used on that coast as a substitute for palankin or dooly. It is substantially the same as the **dandy** (q.v.) of the Himalaya, but more elaborate. Correa describes but does not name it.

1561. ". . . He came to the factory in a litter which men carried on their shoulders. These are made with thick canes, bent upwards and arched, and from them are suspended some clothes half a fathom in width, and a fathom and a half in length; and at the extremities pieces of wood to sustain the cloth hanging from the poles; and upon this cloth a mattress of the same size as the cloth . . . the whole very splendid, and as rich as the gentleman . . .

sary for the lightest palanquin *Welsh* ii 142.

1862 We started in Mun sheels or hammocks sl ng to bamboos

R
ca
to

Le **Manchy**

The word has also been introduced by the F forms ma

1810 maxilas

who are all dressed alike in a kind of livery —*A Journey in E Africa by M A Pringle* p 89

n seus (Geoffroy) of naturalists and

1673 A **Mongoose** is akin to a Ferret. —*Fryer* 116.

1681 The knowledge of these anti dotal herbs they have learned from the **Moungguttia**, a kind of Ferret. —*Knox*, 115

1685 They have what they call a

a snake

una donnola *Pap* in *de Gubernatis St de Viagg Ital* p 2 0

a a dye
L N O *Cin*
udder

warrant

tho e that are
Ber ier E T

1673 **Munsubdars** or petty *omrahs* —

unsubdar or com
—*Orme* ed. 1803 i.

Mantra a text of the Vedas a magical formula

1612 Trata la causa primeira, segundo os livros que te n chamados Jerum **Mandra mole** —*Couto* Dec. V liv vi cap. 3

This is *mantra mula* the latter word = text.

1776. "**Mantur**—a text of the Shaster."—*Halhed*, Code, p. 17.

1817. ". . . . he is said to have found the great **mantra**, spell or talisman."—*Mill's British India*, ii. 149.

Muntree, s. Sansk. *Mantri*. A minister or high official. The word is especially affected in old Hindu States, and in the Indo-Chinese and Malay States which derived their ancient civilisation from India. It is the word which the Portuguese made into **mandarin** (q.v.)

1810. "When the Court was full, and Ibrahim, the son of Candu the merchant, was near the throne, the Raja entered. . . . But as soon as the Raja seated himself, the **muntries** and high officers of state arrayed themselves according to their rank."—In a Malay's account of Government House at Calcutta, transl. by Dr. Leyden, in *Maria Graham*, p. 200.

Munzil, s. Ar. *manzil*, 'descending or alighting,' hence the halting place of a stage or march, a day's stage.

1685. "We were not able to reach Obdeen-deen (ye usual **Menzill**) but lay at a sorry Caravan Sarai."—*Hedges*, July 30.

Muscát, n.p., properly *Màskāt*. A port and city of N.E. Arabia; for a long time past the capital of 'Omān. See **Imaum**.

Music. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of western music which they appreciate and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 1860, in a manner which dwells in the memory of one of the present writers. The escort consisted of part of a Highland regiment. A venerable Sikh chief who heard the pipes exclaimed: 'That *is* indeed music! it is like that which we hear of in ancient story, which was so exquisite that the hearers became insensible (*behosh*).'

1780. "The bagpipe appears also to be a favourite instrument among the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes."—*Munro's Narrative*, 33.

Musk, s. We got this word from the Lat. *muschus*, Greek μόσχος, and the latter must have been got, probably through Persian, from the Sansk. *mushka*, the literal meaning of which is rendered in the old English phrase 'a cod of musk.' The oldest known European mention of the article is that which we give from St. Jerome; the oldest medical prescription is in a work of Aetius, of Amida (c. 540).

In the quotation from Cosmas the word used is μόσχον, and *kastūri* is a Skt. name, still, according to Royle, applied to the musk-deer in the Himālaya. The transfer of the name to (or from) the article called by the Greeks καστόριον, which is an analogous product of the beaver, is curious.

The musk-deer (*Moschus moschiferus*, L.) is found throughout the Himālaya at elevations rarely (in summer) below 8000 feet, and extends east to the borders of Szechuen, and north to Siberia.

c. 390. "Odoris autem suavitas, et diversa thymiamata, et amomum, et cyphi, oenanthe, **muscus**, et peregrini muris pellicula, quod dissolutis et amatoribus conveniat, nemo nisi dissolutus negat."—*St. Jerome*, in Lib. Secund. *adv. Jovinianum*, ed. Vallarsii, ii. col. 337.

c. 545. "This little animal is the **Musk** (μόσχος). The natives call it in their own tongue καστοῦρι. They hunt it and shoot it, and binding tight the blood collected about the navel they cut this off, and this is the sweet-smelling part of it, and what we call **musk**."—*Cosmas Indicopleustes*, Bk. xi.

1673. "**Musk**. It is best to buy it in the Cod . . . . that which openeth with a bright *Mosk* colour is best."—*Fryer*, p. 212.

Musk-Rat, s. The popular name of the *Sorex caerulescens*, Jerdon, an animal having much the figure of the common shrew, but nearly as large as a small brown rat. It diffuses a strong musky odour, so penetrative that it is commonly asserted to affect bottled beer by running over the bottles in a cellar. As Jerdon judiciously remarks, it is much more probable that the corks have been affected before being used in bottling. When the female is in heat she is often seen to be followed by a string of males giving out the odour strongly.

Can this be the *mus peregrinus* mentioned by St. Jerome (above under **Musk**), as P. Vincenzo supposes?

c. 1590. "Here (in Tooman Bekhrad, n. of Kabul R.) are also mice that have a

fine **musky scent** —*Ayee* by Gladwyn (1800) ii 166

1672 P Vincenzo Maria speal his first acquaintance with this (*l ratto del musco*) which occurred Capuchin Convent at Surat say simplicity (or malignity?)

I was astonished to perceive an odour so fragrant* in the vicinity of these most religious Fathers with whom I was at the moment in conversation —*Viaggio* p 385

1813 See *Forbes Or Mem* i 42

Muslin s There seems to be doubt that this word is derived from Mosul (Mausal or Mausil) on the Tigris † and it has been from an old

159 in both of which the word indicates the material of a *fine* turban The quotation from Ives as well as that from Marco Polo seems to apply to a different texture from what we call muslin

1298 All the cloths of gold and silk that are called **Mosolins** are made in this country (Mausul) "—*Marco Polo*, Bk i chap 5

Avicennae sparsim legebantur *Interpretatio*

Mussol from whence they are brought

famous for fine cotton textures.

which is situated in Mesopotamia) by us **Muslin** —*Rauwolff* p 84

1673 Le drap qu on estend sur les matelas est d une toille aussy fine que de la **mousceline** —App to *Journal d Ant Galland* ii 198.

Musnud s Hind Arab *masnad* from root *sanad* he leaned or rested a large cushion &c Princes in India in

jing went through tting on the **musnud** or 250 ed 1803

1803 The Peshwah arrived yesterday and is to be seated on the **musnud**. —*A Wellesley* in *Munro s Life* i 343

1809 In it was a **musnud** with a carpet and a little on one side were chairs on a white cloth —*Lord Valentia* i 346

1824 They spread fresh carpets and prepared the royal **musnud** covering it with a magnificent shawl. —*Hajji Baba*, p 142 ed 1835

Mussalla s Pers Hind (with

There is a tradition of a very gallant Governor General that he had found sharp but brief on **chuprasees** v) meaning

sall or purgative 85

the woman was y stuff on a flat r shaped like a n 20

Mussaul s Hind from Arab

mash'al, a torch. It usually is made of rags wrapt round a rod, and fed at intervals with oil from an earthen pot.

c. 1407. "Suddenly, in the midst of the night they saw the Sultan's camp approaching, accompanied by a great number of mashal."—*Abdurazzak*, in *N. & Ext.* xiv., Pt. i. 153.

1673. "The *Duties** march like Furies with their lighted **mussals** in their hands, they are Pots filled with Oyl in an Iron Hoop like our Beacons, and set on fire by stinking rags."—*Fryer*, 33.

1705. ". . . . flambeaux qu'ils appellent **Mansalles**."—*Luillier*, 89.

1809. "These **Mussal** or link-boys."—*Ld. Valentia*, i. 17.

1810. "The **Mosaul**, or flambeau, consists of old rags, wrapped very closely round a small stick."—*Williamson, V. M.* i. 219.

Mussaulchee, s. Hind. *mash'alchī* from *mash'al* (see last) with the Turki terminal *chī*, generally implying an agent. The word properly means a link-boy, and was formerly familiar in that sense as the epithet of the person who ran alongside of a palankin on a night-journey, bearing a **mussaul** (q.v.). The word is however still more frequent as applied to a humble domestic, whose duty was formerly of a like kind, as may be seen in the quotation from Ld. Valentia, but who now looks after lamps and washes dishes, &c., in old English phrase 'a scullion.'

1610. "He always had in service 500 **Massalgees**."—*Finch*, in *Purchas*, i. 432.

1662. (In Asam) "they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a **mash'alchī** [torch-bearer] alive into the vault, to look after the lamp." — *Shiḥábuddín Tálish*, tr. by Blochmann, in *J. A. S. B.*, xli. Pt. i. 82.

1673. "Trois **Massalgis** du Grand Seigneur vinrent faire honneur à M. l'Ambassadeur avec leurs feux allumés."—*Journal d'Ant. Galland*, ii. 103.

1686. "After strict examination he chose out 2 persons, the *Chout* (*Chous?*), an Armenian, who had charge of watching my tent that night, and my **Mossalagee**, a person who carries the light before me in the night."—*Hedges*, July 2.

1791. ". . . . un **masolchi**, ou porte-flambeau, pour la nuit."—*B. de St. Pierre, La Chaumière Indienne*, 16.

1809. "It is universally the custom to drive out between sunset and dinner. The **Mussalchees**, when it grows dark, go out to meet their masters on their return, and run before them, at the full rate of eight miles an hour, and the numerous lights moving along the esplanade produce a singular and pleasing effect."—*Ld. Valentia*, i. 240.

1813. "The occupation of **massaulchee**, or torch-bearer, although generally allotted to the village barber, in the purgannas under my charge, may vary in other districts."—*Forbes, Or. Mem.*, ii. 417.

1826. "After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by **Mussalchees** or torch-bearers."—*Pandurang Hari*, 557.

Mussendom, Cape, n.p. The extreme eastern point of Arabia, at the entrance to the Persian Gulf. Properly speaking it is the extremity of a small precipitous island of the name, which protrudes beyond the N.E. horn of 'Omān. The name is written *Masándim* in the map which Dr. Badger gives with his H. of 'Omān. But it is *Rās Masandam* (or possibly *Masandum*) in the *Mohit* of Sidi 'Ali Kapudān (*J. As. Soc. Ben.*, v. 459). Sprenger writes *Mosandam* (*Alt. Geog. Arabiens*, p. 107).

1516. ". . . it (the coast) trends to the N.E. by N. 30 leagues until Cape **Mocondon**, which is at the mouth of the Sea of Persia."—*Barbosa*, 32.

1553. ". . . before you come to Cape **Moçandan**, which Ptolemy calls *Asaboro* ('Ασαβῶν ἄκρον) and which he puts in 23½°, but which we put in 26°; and here terminates our first division" (of the Eastern Coasts).—*Barros*, I. ix. 1.

1572.

"Olha o cabo Asabóro que chamado
Agora he **Moçandão** dos navegantes:
Por aqui entra o lago, que he fechado
De Arabia, e Persias terras abundantes."
Camões, x. 102.

By Burton:

"Behold of Asabón the Head, now hight
Mosandam, by the men who plough the Main:
Here lies the Gulf whose long and lake-like Bight,
parts Araby from fertile Persia's plain."

The fact that the poet copies the misprint or mistake of Barros in *Asaboro*, shows how he made use of that historian.

1673. "On the one side St. Jaques (see Jask) his Headland, on the other that of **Mussendown** appeared, and afore Sunset we entered the Straights Mouth."—*Fryer*, 221.

1727. "The same Chain of rocky Mountains continue as high as Zoar, above Cape **Musenden**, which Cape and Cape Jaques

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* *Deoti*, a torch-bearer. Thus Baber: "If the emperor or chief nobility (in India) at any time have occasion for a light by night, these filthy *Deutis* bring in their lamps, which they carry up to their master, and stand holding it close by his side."—*Baber*, 333.

begin the Gulf of Persia"
71

1777 "At the mouth
Mocandon, which leads
gulph, lies the island of
Raynal (tr. 1777), i. 86

Mussoola, Mussoolah Boat, s. The surf boat used on the Coromandel

which immediately rowed ashore and

is from the Arab *mausul*, joined,

c. 1580 " . where (Negapatam) they cannot land anything but in the Maçules of the same country."—*Primor e Honra*, &c, f. 93.

1673. "I went ashore in a Mussoola, a Boat wherein ten Men paddle, the two aftermost of whom are Steersmen using

oola boats
surf) will
ebrooke 9

on the Ganges
44)

oats, and were occa
sharks, if the said
set in the rollers"—

leathern water-
ie entire skin of a
of the hair and
dressed, which is carried by a *bhishti* (see **Bheesty.**) Hind *mashak*.

1842. "Might it not be worth while to try the experiment of having 'mussucks'
aterproof cloth in England?"—
hur, in Ind Adm of Lord Ellen-
20

lman, adj. and s. Mahom-
Muslim, 'resigning' or 'sub-
(sc oneself to God), is the
ven by Mahommed to the
The Persian plural of this is
, which appears to have been

adopted as a singular, and the word *Muslimān* or *Masalmān* thus formed.

1246. "Intravimus terram **Biserminorum.** Isti homines linguam Comanicam loquebantur, et adhuc loquuntur; sed legem Sarracenorum tenent."—*Plano Carpini*, in *Rec. de Voyages*, &c., iv. 750.

c. 1540. ". . . . . disse por tres vezes, *Lah, hilah, hilah, lah Muhamed roçol halah*, o **Massoleymoens** *e homens justos da santa ley de Mafamede*."—*Pinto*, ch. lix.

1559. "Although each horde (of Tartars) has its proper name, *e.g.* particularly the horde of the Savolhensians . . . and many others, which are in truth Mahometans; yet do they hold it for a grievous insult and reproach to be called and styled *Turks*; they wish to be styled **Besormani**, and by this name the Turks also desire to be styled."—*Herberstein*, in *Ramusio*, ii. f. 171.

c. 1580. "Tutti sopradetti Tartari seguitano la fede de' Turchi et alla Turchesca credono, ma si tēgono a gran vergogna, e molto si corrociano l'esser detti Turchi, secondo che all' incontro godono d'esser **Besurmani**, cioè gēte eletta, chiamati."—*Descrittione della Sarmatia Evropea* del magn. caval. *Aless. Gvagnino*, in *Ramusio*, ii. pt. ii. f. 72.

1619. ". . . . i **Musulmani**, cioè i salvati; che cosa pazzamente si chiamano fra di loro i maomettani."—*P. della Valle*, i. 794.

,, "The precepts of the **Moslemans** are first, circumcision. . . . ."—*Gabriel Sionita*, in *Purchas*, ii. 1504.

1653. ". . . son infanterie d'Indistannis **Mansulmans**, ou Indiens de la secte des Sonnis."—*De la Boullaye-le-Gouz*, ed. 1657, 233.

1673. "Yet here are a sort of bold, lusty, and most an end drunken Beggars of the **Musslemen** Cast, that if they see a Christian in good clothes, mounted on a stately horse . . . . are presently upon their Punctilio's with God Almighty, and interrogate him, Why he suffers him to go a Foot, and in Rags, and the *Coffery* (Unbeliever) to vaunt it thus?"—*Fryer*, 91.

1788. "We escape an ambiguous termination by adopting *Moslem* instead of **Musulman** in the plural number."—*Gibbon*, pref. to vol. iv.

Must, adj. Pers. *mast*, 'drunk.' It is applied in Persia also, and in India specially, to male animals, such as elephants and camels, in a state of periodical excitement.

Mustees, Mestiz, &c. s. A half-caste. A corruption of the Portuguese *mestiço*, having the same meaning;* French, *métis* and *métif*.

* "*Mestico.* A mixling; applied to human beings and animals born of a father and mother of different species, like a mule."—*Bluteau.*

1546. "The Governor in honour of this great action (the victory at Diu), ordered that all the **mestiços** who were in Dio should be inscribed in the Book, and that pay and subsistence should be assigned to them,—subject to the King's confirmation. For a regulation had been sent to India that no **mestiço** of India should be given pay or subsistence: for, as it was laid down, it was their duty to serve for nothing, seeing that they had their houses and heritages in the country, and being on their native soil were bound to defend it."—*Correa*, iv. 580.

1552. ". . . . . the sight of whom as soon as they came, caused immediately to gather about them a number of the natives, Moors in belief, and Negroes with curly hair in appearance, and some of them only swarthy, as being **mistiços**."—*Barros*, I., ii. 1.

1586. ". . . . . che se sono nati qua di donne indiane, gli domandano **mestizi**."—*Sassetti* in *De Gubernatis*, 188.

1588. ". . . . An interpretour . . . . . which was a **Mestizo**, *that is halfe an Indian*, and halfe a Portugall."—*Candish*, in *Hakl.* iv. 337.

c. 1610. "Le Capitaine et les Marchands estoient **Mestifs**, les autres Indiens Christianisez."—*Pyrard de Laval*, i. 165.

This author has also **Métifs** (ii. 10), and again: ". . . . qu'ils appellent **Metices**, c'est à dire **Metifs**, meslez" (ii. 23).

,, "Ie vy vne moustre generalle de tous les Habitans portans armes, tant Portugais que **Metices** et Indiens, and se trouuerent environ 4000."—*Moquet*, 352.

c. 1665. "And, in a word *Bengale* is a country abounding in all things; and tis for this very reason that so many *Portuguese*, **Mesticks**, and other Christians are fled thither."—*Bernier*, E. T., 140.

1699. "Wives of Freemen, **Mustees**."—Census of Company's Servants on the Coast, in *Wheeler*, i. 356.

1727. "A poor Seaman had got a pretty **Mustice** Wife."—*A. Ham.*, ii. 10.

1834. "You don't know these Baboos. . . . Most of them now-a-days have their **Misteesa** *Beebees*, and their Moosulmaunees and not a few their *Gora* Beebees likewise."—*The Baboo*, &c., 167–168.

Muster, s. A pattern, or a sample, From Port. *mostra* (Span. *muestra*. Ital. *mostra*).

The word is current in China, as well as India. See *Wells Williams's Guide*, 237.

c. 1444. "Vierão as nossas Galés por commissão sua com algunas amostras de açucar da Madeira, de Sangue de Drago, e de outras cousas."—*Cadamosto, Navegação primeira*, 6.

1563. "And they gave me a **mostra** of *amomum*, which I brought to Goa, and showed to the apothecaries here; and I compared it with the drawings of the simples of Dioscorides."—*Garcia*, f. 15.

ceiving **Musters** —*Fryer*, 84

1702 " . Packing Stuff, Packing Materials, **Musters**"—Quinquepartite Indenture, in *Charters of the E I Co*, 325

c. 1760 'He (the tailor) never measures you, he only asks *master for* muster, as he terms it, that is for a pattern.'—*Ives* 52

Mutlub, s. Hind from Ar *matlab* The Arabic, from *talab*, 'he asked,' properly means a question, hence intention, wish, object, &c In Anglo-Indian use it always means 'purpose, gist,' and the like rate natives by a common f corruption turn the word into In the Punjab this occurs in books, and an adjective is i *matbali*, 'opinionated,' and the

1874 and in a cant, but quarters in the maths —*Calc Review*, cxvii. 212.

Muttongosht, s. (*i e* 'Mutton-flesh'), Anglo-Indian domestic Hind for 'Mutton'

Muttongye, s Sea-Hind *matangai*, a (nautical) martingale, a corruption of the Eng word

numerous new localities, see under **Madura**

Muxadabad, n p. Arab Pers. *Mak-*

of last century The town *Maksūdabad* is stated by Tiefenthaler to have been founded by Akbar The

down to 1760 (*W W Hunter*)

1703-4 "The first act of the Nuwab, on his return to Bengal, was to change the name of the city of **Makhsoosabad** to Moorshudabad, and by establishing in it the mint, and by erecting a palace to render it the capital of the Province"—*Stewart, H of Bengal*, 303

1726 **Moxadabath** '—*Valentyn, Choron* etc 147

1782 "You demand an account of the East Indies, the Mogul's dominions, and

that **Muxadabad** is as far from Madras, as Constantinople is from Glasgow"—*T Munro* to his brother William in *Life, &c*, iii 41

lass of , vulg om Ar. ngham applied to Sikh converts from Mahommedanism (*History*, p 379) But this is not the usual application now

1858 "On the 19th June (1857) I ad

located, in the search for new Military classes, the raising of a corps of **Muzzubees** . . . The idea was ultimately carried out, and improved by making them pioneers."—*Letter from Col. H. B. Edwardes to R. Montgomery, Esq.*, 23d of March.

1858. "To the same destination (Delhi) was sent a strong corps of **Muzhubee** (low-caste) Sikhs, numbering 1200 men, to serve as pioneers."—*Letter from R. Temple, Secretary to Punjab Govt.*, dd. Lahore, 25th May, 1858.

Myanna, s. See **Meeana**.

1784. ". . . An entire new **Myannah**, painted and gilt, lined with orange silk, with curtains and bedding complete."—In *Seton-Karr*, i. 41.

„ "Patna cane chairs, couches at 1 rupee each, two **Mahana** palanquins."—*Ibid.*

Mydan, Meidaun, s. Hind. from Pers. *maidān*. An open space, an esplanade, a parade-ground or green, in or adjoining a town; a *piazza* (in the Italian sense), any open plain with grass on it; a *chaugān* ground (see **Chicane**); a battle-field. In Ar., usually, a hippodrome or race-course.

c. 1330. "But the brethren were meanwhile brought out to the **Medan**, i.e. the piazza of the City, where an exceeding great fire had been kindled. And Friar Thomas went forward to cast himself into the fire, but as he did so a certain Saracen caught him by the hood. . . ."—*Friar Odoric*, in *Cathay*, 63.

1618. "When it is the hour of complines, or a little later to speak exactly, it is the time for the promenade, and every one goes on horseback to the **meidan**, which is always kept clean, watered by a number of men whose business this is, who water it carrying the water in skins slung over the shoulder, and usually well shaded and very cool."—*P. della Valle*, i. 707.

c. 1665. "Celui (Quervansera) des Etrangers est bien plus spacieux que l'autre et est quarré, et tous deux font face au **Meidan**."—*Thevenot*, v. 214.

1670. "Before this house is a great square **meidan** or promenade, planted on all sides with great trees, standing in rows."—*Andriesz*, 35.

1673. "The **Midan**, or open Space before *the Caun's Palace, is an Oblong and Stately* Piatzo, with real not belied Cloisters."—*Fryer*, 249.

1828. "All this was done with as much coolness and precision, as if he had been at exercise upon the **maidaun**."—*The Kuzzilbash*, i. 223.

Myna, Mina, etc., s. Hind. *mainā*. A name applied to several birds of the family of starlings. The common *myna* is the *Acridotheres tristis* of Linn.; the southern Hill-Myna is the *Gracula*, also *Eulabes religiosa* of Linn.; the Northern Hill-Myna, *Eulabes intermedia* of Hay (see *Jerdon's Birds*, ed. 1877, ii. Pt. 1. 325, 337, 339).

Of both the first and last it may be said that they are among the most teachable of imitative birds, articulating words with great distinctness, and without Polly's nasal tone. We have heard a wild one (probably the first), on a tree in a field, spontaneously echoing the very peculiar call of the black partridge from an adjoining jungle, with unmistakeable truth.

There is a curious description in Aelian (*De Nat. An.*, xvi. 2) of an Indian talking bird which we thought at one time to be the *Myna*; but it seems to be nearer the **Shamā**, and under that head the quotation will be found.

1631. Jac. Bontius describes a kind of **Myna** in Java, which he calls *Pica, seu potius Sturnus Indicus*. "The owner, an old *Mahommedan woman, only lent it to the* author to be drawn, after great persuasion, and on a stipulation that *her beloved bird* should get no swine's flesh to eat. And when he had promised accordingly, the *pica* immediately began to chaunt: *Orang Nasrani catjor macan babi!* i.e. 'Dog of a Christian, eater of swine!'"—Lib. v., cap. 14, p. 67.

1813. "The **mynch** is a very entertaining bird, hopping about the house, and articulating several words in the manner of the starling."—*Forbes, Or. Mem.*, i. 47.

1817. "Of all birds the *chiung* (**miner**) is the most highly prized."—*Raffles's Java*, i. 260.

1875. "A talking **mina** in a cage, and a rat-trap, completed the *adornments* of the veranda."—*The Dilemma*, ch. xii.

1878. "The **myna** has no wit . . . His only way of catching a worm is to lay hold of its tail and pull it out of its hole,—generally breaking it in the middle and losing the bigger half."—*Ph. Robinson, In My Indian Garden*, 28.

1879. "So the dog went to a **maina**, and said: 'What shall I do to hurt this cat?'"—*Stokes, Indian Fairy Tales*, 18.

Myrobalan, s. A name applied to certain dried fruits and kernels of astringent flavour, but of several species, and not even all belonging to the same Natural Order, which were from an early date exported from India, and had a high reputation in the medieval pharmacopoeia. This they appear (some of them) to retain in native Indian medicine; though they seem to have disappeared from English use and have no place in Hanbury and Fluckiger's great work the *Pharmacographia*. They

(b t see further on) Μυροβάλανος is [s]poken of by some ancient authors [—] Aristotle Dioscorides and Pliny but it was applied by them to one or

a laj

In the Kashmir Customs Tariff (in Punjab Trade Report ccxcvi) we have entries of

Hul la (Myrobalan)

N O *Euphorbiaceae*) The Persian name of th s is ml l h t a the

called *bal l* and *ba ila* Garcia say the Arab physic ans called it *beler gi* (*baliry* an l in old Persian probably *ba r g*) which accounts for *Beller ca*

[my]robala the *bula* Roxb [n]ame which we [B]ulee is con [n]ame which is [c]a hardly have [i]l but may [t]o Persia by [the] name as [fro]m Calicut [my]robalans were *qu bulji* Ibn *l j* and many [w]hom he quotes

(5) The *Black Myrobala* i called *I lia* and the *C tr ne* These according Essay on Antiq of Hindoo pp 36 37) were both pro *Cheb la* in different states [d]oes not seem quite certain [v]arieties were sometimes re and *i ne* are sa d to be [in] a paper in an early vol of the *Ph los Transact o s* * One kind called S ni or Chinese is mentioned by one of the authorit es of Ibn Baithar quoted below and is referred to by Garcia

this is the *tr phala* ("Three fruits") of

m s t n ra y den d w th t e s e s of *M ringa pte ygosp ma*—s e Horse radish Tree—the Ben nuts of old wr ters and affording *O l f Be* used as a basis in perfumery

con n seed) 2 *I Jau* (from *Jao*, barley) 3 *Zangi* or *H nd* (The Black M). 4 *H Ch* 5 *H A far* or Yellow 6. *H Kabul* the mature fruit.

Hindu medicine, which appears in *Amarakosha* (c. A.D. 500), as well as in a prescription of Susruta, the disciple of Charaka, and which is still, it would seem, familiar to the native Indian practitioners. It is, according to Royle, a combination of the black, yellow and *Chebulic*, but Garcia, who calls it *tinepala* (*tin-phal* in Hind.—'Three-fruits') seems to imply that it consisted of the three kinds known in Goa, viz., *citrina* (or yellow), the *Indian* (or black), and the *belleric*. The *emblic*, he says, were not used in medicine there, only in tanning, like sumach.

The Myrobalans imported in the middle ages seem often to have been preserved (in syrup?).

c. B.C. 340. "διότι ἡ γένεσις τοῦ καρποῦ ἐν τῇ ἀρχῇ ἐστὶ χωρὶς γλυκύτητος. Τῶν μυροβαλάνων ἐν ἑτέροις ἐν τῇ ἀρχῇ, ὅταν βλαστῶσιν, οἱ καρποὶ εἰσὶ γλυκεῖς· κοινῶς δὲ εἰσὶ στρυφνοὶ καὶ ἐν τῇ κράσει αὐτῶν πικροί . . . ."—*Aristoteles, De Plantis*, ii. 10.

c. A.D. 60. "Φοῖνιξ ἐν Αἰγύπτῳ γίνεται· τρυγᾶται δὲ μετοπωρούσης τῆς κατὰ τὴν ὀπώραν ἀκμῆς, παρεμφερὴς τῇ Ἀραβικῇ μυροβαλάνῳ, πόμα δὲ λέγεται."—*Dioscorides de Mat. Medica*, I. cxlviii.

c. A.D. 70. "**Myrobalanum** Troglodytis et Thebaidi et Arabiae quae Iudaeam ab Aegypto disterminat commune est, nascens unguento, ut ipso nomine apparet, quo item indicatur et glandem esse. Arbor est heliotropio . . . . simili folio, fructus magnitudine abellanae nuci," etc.—*Pliny*, xii. 21 (46).

c. 540. A prescription of Aetius of Amida, which will be found transcribed under **Zedoary**, includes **myrobalan** among a large number of ingredients, chiefly of Oriental origin; and one doubts whether the word may not here be used in the later sense.

1552. "La campagne de Iericho est entournée de môtaignes de tous costez: oignant laquelle, et du costé de midy est la mer morte. . . . Les arbres qui portent le Licion, naissent en ceste plaine, et aussi les arbres qui portent les **Myrobalans** *Citrins*, du noyau desquels les habitants font de l'huille."*—*P. Belon, Observations*, ed. 1554, f. 144.

c. 1343. "Preserved **Mirabolans** (*mirabolani conditi*) should be big and black, and the envelope over the nut tender to the tooth; and the bigger and blacker and tenderer to the tooth (like candied walnuts) the better they are. . . . Some people say that in India they are candied when unripe (*acerbe*), just as we candy* the unripe tender walnuts, and that when they are candied in this way they have no nut within, but are all through tender like our walnut comfits. But if this is really done, anyhow none reach us except those with a nut inside, and often very hard nuts too. They should be kept in brown earthen pots glazed, in a syrup made of cassia fistula† and honey or sugar; and they should remain always in the syrup, for they form a moist preserve and are not fit to use dry."—*Pegolotti*, p. 377.

c. 1343. (At Alexandria) "*Are sold by the* mans (*menr*, see **Maund**) . . . ammonium, **mirabolans** of every kind, camphor, castor. . . ."—*Id.* 57.

1487. ". . . Vasi grandi di confectione, **mirobolani** e gengiovo."—*Letter on presents sent by the Sultan to L. de' Medici, in Roscoe's Lorenzo*, ed. 1825, ii. 372.

1505. (In Calicut) "li nasce **mirabolani**, emblici e chebuli, li quali valeno ducati da' el baar."—*Lionardo Ca' Masser*, p. 27.

1580. "Mais pource que le Ben, que les Grecz appellent Balanus Myrepsica, m'a fait souvenir des **Myrabolans** des Arabes, dont y en a cinq especes: et que d'ailleurs, on en vse ordinairement en Medecine, encores que les anciens Grecz n'en ayent fait aucune mention: il m'a semblé bon d'en toucher mot: car i'eusse fait grand tort à ces Commentaires de les priuer d'vn fruict si requis en Medecine. Il y a donques cinq especes de **Myrabolans**."—*Matthioli*, Com. on Dioscorides, old Fr. Tr., p. 394.

1610.

"*Kastril*. How know you?
Subtle. By inspection on her forehead;
And subtlety of lips, which must be tasted
Often, to make a judgment.
[*Kisses her again.*]
'Slight, she melts
Like a **Myrabolane**."—*The Alchemist*, iv. 1.

1672. "Speaking of the *Glans Unguentaria*, otherwise call'd *Balanus Myrepsica* or *Ben Arabum*, a very rare Tree, yielding a most fragrant and highly esteem'd Oyl; he is very particular in describing the extraordinary care he used in cultivating such as were sent to him in Holland."—*Notice of a Work by Abraham*

* This is probably *Balanites aegyptiaca*, Delile, the *zak* of the Arabs, which is not unlike myrobalan fruit, and yields an oil much used medicinally. The Negroes of the Niger make an intoxicating spirit of it.

* "*Confettiamo*," make comfits of; "preserve," but the latter word is too vague.

† This is surely not what we now call *Cassia Fistula*, the long cylindrical pod of a leguminous tree, affording a mild laxative? But Hanbury and Flückiger (pp. 195, 475) show that some *Cassia bark* (of the cinnamon kind) was known in the early centuries of our era as κασία συριγγώδης and *cassia fistularis*; whilst the drug now called *Cassia Fistula*, L. is first noticed by a medical writer of Constantinople towards A.D. 1300. Pegolotti, at p. 366, gives a few lines of instruction for judging of *cassia fistola*: "It ought to be black, and thick, and unbroken (*salda*), and heavy, and the thicker it is, and the blacker the outside rind is, the riper and better it is; and it retains its virtue well for 2 years." This is not very decisive, but on the whole we should suppose Pegolotti's *cassia fistola* to be either a spice-bark, or solid twigs of a like plant (see H. & F. 479).

Manto j, M D, in *Philos ph Trans* 24J

Mysore.

N.

Nabób, s Port *Nababo*, and *Nabab* from Hind *Nawāb* which

(a) Simply as a corr presentative of *Nawāb*. from the Port. *nabābo*, from Bluteau below.

(b) It began to be applied in the last century, when the transactions of Clive made the epithet familiar in

a —

1604 " delante del **Nauabo** que es justicia mayor "—*Guerrero, Relacion*, 70

"Catechumeni ergo parentes vir s inducunt honestos et assessores , id est, judicis supremi, cui conerant, uti et Proregi, ut libellum m adversus Pinnerum spargerent ... *Thesaurus*, iii, 378

1653 " Il prend la qualité de **Nabab** qui vault autant à dire que monseigneur "—*De la Boullaye le Gouz* (ed 1657) 142

ling of the **Nabab**,* rvy trick that was Canary birds at the The story whereof "—*Ibid* ii 57

by these steps a nearer **Nabob**, he cut the new day —*Fryer*, 183

Hedges writes *Nabob*, *Nabab*, *Naṙab*, *Naṙob*

1716 "**Nabâbo** Termo do Mogol He o Titolo do Ministro que he Cabeça."—

try for the Mogul, for some Disgust he had received from the Inhabitants of Diu Islands, would have made a Present of them to the Colony of Fort St. George."—*A. Ham.*, i. 374.

1742. "We have had a great man called the **Nabob** (who is the next person in dignity to the Great Mogul) to visit the Governor. . . . . His lady, with all her women attendance, came the night before him. All the guns fired round the fort upon her arrival, as well as upon his; *he* and *she* are **Moors**, whose women are never seen by any man upon earth except their husbands."—*Letter from Madras* in Mrs. Delany's Life, ii. 169.

1743. "Every governor of a fort, and every commander of a district had assumed the title of **Nabob** . . . one day after having received the homage of several of these little lords, Nizam ul muluck said that he had that day seen no less than eighteen **Nabobs** in the Carnatic."—*Orme*, Bk. i., Reprint, p. 51.

1752. "Agreed . . . that a present should be made the **Nobab** that might prove satisfactory."—In *Long*, 33.

1773.
"And though my years have passed in this
hard duty,
No Benefit acquired—no **Nabob's** booty."
Epilogue at Fort Marlborough, by *W. Marsden*, in *Mem.*, 9.

1787.
"Of armaments by flood and field;
Of **Nabobs** you have made to yield."
Ritson, in *Life and Letters*, i. 124.

1807. "Some say that he is a Tailor who brought out a long bill against some of Lord Wellesley's staff, and was in consequence provided for; others say he was an adventurer, and sold knicknacks to the **Nabob** of Oude."—*Sir T. Munro* in *Life*, i. 371.

1809. "I was surprised that I had heard nothing from the **Nawaub** of the Carnatic."—*Ld. Valentia*, i. 381.

b.—

1773. "I regretted the decay of respect for men of family, and that a **Nabob** would now carry an election from them.

"JOHNSON: Why, sir, the **Nabob** will carry it by means of his wealth, in a country where money is highly valued, as it must be where nothing can be had without money; but if it comes to personal preference, the man of family will always carry it."—*Boswell, Journal of a Tour to the Hebrides*, under Aug. 25th.

1780. "The Intrigues of a **Nabob**, or *Bengal the Fittest Soil for the Growth of* Lust, Injustice, and Dishonesty. Dedicated to the Hon. the Court of Directors of the East India Company. By Henry Fred. Thompson. Printed for the Author." (A base book.)

1783. "The office given to a young man going to India is of trifling consequence, But he that goes out an insignificant boy, in a few years returns a great **Nabob**. Mr. Hastings says he has two hundred and fifty of that kind of raw material, who expect to be speedily manufactured into the merchantlike quality I mention."—*Burke*, Speech on Fox's E. I. Bill, in *Works and Corr.*, ed. 1852, iii. 506.

1787. "The speakers for him (Hastings) were Burgess, who has completely done for himself in one day; Nichols, a lawyer; Mr. Vansittart, a **nabob**; Alderman Le Mesurier, a smuggler from Jersey; . . . . and Dempster, who is one of the good-natured candid men who connect themselves with every bad man they can find."—*Ld. Minto*, in *Life*, &c., i. 126.

1848. "'Isn't he very rich?' said Rebecca.
'They say all Indian **Nabobs** are enormously rich.'"—*Vanity Fair*, ed. 1867, i. 17.

c. 1858.
"Le vieux **Nabab** et la Begum d'Arkate."
Leconte de Lisle, ed. 1872, p. 156.

1872. "Ce train de vie facile . . . suffit à me faire décerner . . . le surnom de **Nabob** par les bourgeois et les visiteurs de la petite ville."—*Rev. des Deux Mondes*, xcviii. 938.

1874. "At that time (c. 1830) the Royal Society was very differently composed from what it is now. Any wealthy or well-known person, any M.P. . . . or East Indian **Nabob**, who wished to have F.R.S. added to his name, was sure to obtain admittance."—*Geikie, Life of Murchison*, i. 197.

1878. ". . . A Tunis?—interrompit le duc. . . . Alors pourquoi ce nom de **Nabab**? —Bah! les Parisiens n'y regardent pas de si près. Pour eux tout riche étranger est un **Nabab**, n'importe d'où il vienne."—*Le* **Nabab**, par *Alph. Daudet*, ch. i.

It is purism quite erroneously applied when we find **Nabob** in this sense miswritten *Nawab*; thus:

1878. "These were days when India, little known still in the land that rules it, was less known than it had been in the previous generation, which had seen Warren Hastings impeached, and burghs* bought and sold by Anglo-Indian **Nawabs**."—*Smith's Life of Dr. John Wilson*, 30.

But there is no question of purism in the following delicious passage:

1878. "If . . . the spirited proprietor of the Daily Telegraph had been informed that our aid of their friends the Turks would have taken the form of a tax upon paper, and a concession of the Levis to act as Commanders of Regiments of Bashi-Bozouks, with a request to the Generalissimo to place them in as forward a position as **Nabob** was given in the host of

* Qu. *boroughs*
his country when
and sold. The
before 1832 was [illegible]
There are no *burghs* in England.

King David, the harp in Peterborough Court would not have twanged long to the

=Uriah

Nacoda, Nacoder, &c

na-khuda (*navis dominus*)

the master of a native ve

haps the original sense is

owner of the ship, going with it as his

from the Persian," especially considering that he is dealing with a book of the 9th and 10th centuries

c. 916 "Bientôt l on ne garda pas meme de ménagements pour les patrons de navires (*navakhuda*, pl of **nākhudā**) Arabes, et les maîtres de batiments marchands furent en butte à des pretentions injustes '—*Relation*, &c, i 68

p 4

341

1625 Purchas has the word in many forms, **Nokayday, Nahoda, Nohuda,**

1638 "Their **nockado** or India was stab'd in the Groyne twice *Hakluyt*, iv. 48.

were rogues, but our **Knockaty** or pilot told us he knew them . . ."—*Ives*, 248

word looks like a confusion, in the r of the Poet of the "Snark," be- *nakhuda* and (Hind) *arkati*, "a

Naga, n p The name applied to i extensive group of uncivilised clans warlike and vindictive character in the eastern part of the hill country which divides Assam Proper (or the valley of the Brahmaputra) from Kachar and the basin of the Surma. A part of these hills was formed into a British district, now under Assam, in 1867, but a great body of the Naga clans is still independent

The etymology of the name is dis-

mountains of Asám, have a light brown

see the Nawab they wore dark impented with cowries, heads they wore a allowing their black eir neck '"—*Shihabuddin Talish*, tr by *Prof Blochmann*, in *J As Soc Beng*, xli Pt i p 84

mology of a name several thousand years old.

Nagaree, s. Hind. from Skt. *nāgarī*. The proper Sanskrit character, meaning literally 'of the city;' and often called *deva-nāgarī*, 'the divine city character.'

Naib, s. H. from Ar. *nāyab*, a deputy; see also under **Nabob**.

1682. "Before the expiration of this time we were overtaken by ye *Caddie's* **Neip**, ye *Meerbar's* deputy, and ye Dutch Director's *Vakill*, (by the way it's observable ye Dutch omit no opportunity to do us all the prejudice that lyes in their power)."—*Hedges*, Oct. 11.

1765. ". . . . this person was appointed **Niab**, or deputy governor of Orissa."—*Holwell, Hist. Events*, i. 53.

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nslator errone
ously identified with *Nambudri* a Malabar Brahmin) See next article

1634
Intra em C clim no thalamo secret
Aonde Nambeodera dorme quieto
Malaca Conquist 1 0

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Nair s Malayal *nayar*, from same Sansk origin as **naik** Name of the ruling caste in Malabar

1516 These kings do not marry only each has a mistress, lineage and family, which
—*Barbosa*, 1( )

1 3 ' And as the place are very superstitious in dealing with people foreign to their blood and chiefly those called Bramanes and Naires
Barros Dec I liv iv cap 7

1563 The Naires who are the Knights —*Garc*

1582
King of
are Nay
tar ela (

1781 'The soldiers preceded the Nairs or nobles of Malabar —*Gibbon* ch xliii

Nambooree, Malayal *nambudiri* Tam *na ib r* A Brahman of Malabar

Nankeen s A cotton stuff of a brownish yellow tinge which was originally imported from China and derived its name from the city of Nanking It was not dyed but made
he Gos
variety
however
ngland

t n s Karr f Lord Macartney's Embassy ii. 42

1794 "The colour of Nam King is
fade
at I c n bat
g sent from
he pieces of
because of
an Braam's

Nambeadarim s Malayalam *nambiyadiri*, a general, a prince

1797 *China Invest ent per Upton Castle* Company's broad and narrow Nan , brown Nankeen. —In *Seton Karr* ii.

1 ' 'This a luce f the Nambeadarim

1800 ' Cotton in this district (*Pur* or *Pr a*) is but a trifling article There are several kinds mentioned

mology of a name several thousand years old.

Nagaree, s. Hind. from Skt. *nāgarī*. The proper Sanskrit character, meaning literally 'of the city;' and often called *deva-nāgarī*, 'the divine city character.'

Naib, s. H. from Ar. *nāyab*, a deputy; see also under **Nabob**.

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1563 "The **Naires** who are the Knights." —*Garcia*.

and his MS f. 3.

1781 or nobles

Nambeadarim, s. Malayalam *nambiyadiri*, a general, a prince.

1 ... This is a title of the Nambeadarim

was displaced by the king and ... —*Castanheda*; see also Tr. by N. L., 1582, f. 147.

1557 "The **Nambeadarim** who is the principal governor." —*D'Alboquerque*, Hak. Soc. i.

(The word is by the translator erroneously identified with *Nambúri*, a Malabar Brahmin.) See next article.

1634 "Entra em Cochim no thalamo secreto
Ao de **Nambeadora** dorme quieto."
Malaca Conquist. i. 80.

Nambooree, Malayal. *nambúdiri*, Tam. ... A Brahman of Malabar.

1727 "The **Nambouries** are the first in both Capacities of Church and State, and some of them are Popes, being sovereign Princes in both." *A. Ham.* i. 310.

Nankeen, s. A cotton stuff of a brownish yellow tinge, which was originally imported from China and derived its name from the city of Nanking. It was not dyed, but made the *Gos-* ... a variety ... however ... England ... its imita- ... known in ... under the ... below)

17 4 ... of Nam K ...

Embassy, E. T. ii. 141.

1797 "Chintz, Pieces, etc. per Lytton Castle ... Company's broad and narrow Nan... brown **Nankeen**." —In *Seton Karr*, ii.

1809 "Cotton in this district (*Purneya* or *Puraniya*) is but a trifling article ... "

The *Kukti* is the most remarkable, its wool having the colour of **nankeen** cloth, and it seems in fact to be the same material which the Chinese use in that manufacture."—*F. Buchanan*, in *Eastern India*, iii. 244.

1838. "**Nanka** is imported in the greatest quantity (to Kabul) *from* Russia, and is used for making the outer garments for the people, who have a great liking to it. It is similar to **nankeen** cloth that comes to India from China, and is of a strong durable texture."—*Report by Baines*, in *Punjab Trade Report*, App. p. ix. See also p. clxvii.

1848. "'*Don't be trying to deprecate* the value of the lot, Mr. Moss,' Mr. Hammerdown said; 'let the company examine it as a work of art—the attitude of the gallant animal quite according to natur, the gentleman in a **nankeen**-jacket, his gun in hand, is going to the chase; in the distance a **banyhann** tree and a **pagody**.'"—*Vanity Fair*, i. 178.

Nanking, n.p. The great Chinese city on the lower course of the Yangtse-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on the expulsion of the Mongol family of Chinghiz. The city, previously known as *Kin-ling-fu*, then got the style of *Nan-king*, or 'South Court.' Peking ('North-Court') was however reoccupied as imperial residence by the Emperor Ching-su in 1410, and has remained such ever since.

Nanking is mentioned as a great city called *Chilenfu* (Kin-ling), whose walls had a circuit of 40 miles, by Friar Odoric (c. 1323). And the province bears the same name (*Chelim*) in the old notices of China translated by R. Willes in *Hakluyt* (ii. 546).

It appears to be the city mentioned by Conti (c. 1430), as founded by the emperor: "Hinc prope XV. dierum itinere (*i.e.* from Cambalec or Peking) alia civitas *Nemptai* nomine, ab imperatore condita, cujus ambitus patet triginta milliaribus, eaque est popolosissima omnium." This is evidently the same name that is coupled with Cambalec, in Petis de la Croix's translation of the Life of Timour (iii. 218) under the form *Nemnai*. The form *Lankin*, &c. is common in old Portuguese narratives, probably, like **Liampo** (q.v.), a Fuhkien form.

c. 1520. "After that follows Great China, the king of which is the greatest sovereign in the world. . . . . The port of this kingdom is called Guantan, and among the many cities of this empire two are the most important, namely **Nankin** and Comlaka,* where the king usually resides."—*Pigafetta's Magellan* (Hak. Soc.) p. 156.

c. 1540. "Thereunto we answered that we were strangers, natives of the Kingdom of *Siam*, and that coming from the Port of *Liampoo* to go to the fishing of **Nanquin**, we were cast away at sea . . . . that we purposed to go to the city of **Nanquin** there to imbarque ourselves as rowers in the first *Lanteaa* that should put to sea, for to pass unto Cantan. . . . ."—*Pinto*, E. T., p. 99, (orig. cap. xxxi.)

1553. "Further, according to the Cosmographies of China . . . . the maritime provinces of this kingdom, which run therefrom in a N.W. direction almost, are these three: **Nanquij**, Xantom (*Shantung*), and Quincij" (Kingsze or capital, *i.e.*, Pecheli).—*Barros*, I., ix. 1.

1556. "Ogni anno va di Persia alla China vna grossa Carauana, che camina sei mesi prima ch'arriui alla Città de **Lanchin**, Città nella quale risiede il Re con la sua Corte."—*Ces. Federici*, in *Ramus*, iii. 391*c*.

Narcondam, n.p. The name of a strange weird-looking volcanic cone, which rises, covered with forest, to a height of some 2,330 feet straight out of the deep sea, to the eastward of the Andamans. One of the present writers has observed (*Marco Polo*, Bk. III. ch. 13, note) that in the name of *Narkandam* one cannot but recognize *Narak*, 'Hell'; perhaps *Naraka-kundam*, 'a pit of hell;' adding: "Can it be that in old times, but still contemporary with Hindu navigation, this volcano was active, and that some Brahmin St. Brandon recognized in it the mouth of Hell, congenial to the Rakshasas of the adjacent group" of the Andamans? But we have recently received an interesting letter from Mr. F. R. Mallet of the Geological Survey of India, who has lately been on a survey of Narcondam and Barren Island. Mr. Mallet states that Narcondam is "without any crater, and has certainly been extinct for many thousand years. Barren Island, on the other hand, forms a complete amphitheatre, with high precipitous encircling walls, and the volcano has been in violent eruption within the last century. The term 'pit of hell,' therefore, while quite inapplicable to Narcondam, applies most aptly to Barren Island." Mr. Mallet suggests that there may have been some confusion between the two islands, and that the name *Narcondam* may have been

* Read *Combaleck*.

really applicable to Barren Island. The latter name is quite modern We

or Oriental Navigator (1781) he finds "Naicondam according to the Portuguese," in 13° 45 N lat. and 110° 35 E. long. (from Ferro) and "Naiㅤdam, or *High Island*, according to French," in 12° 50′ N. lat. and 35 E long. This is valuable as sh

Narcondam, N lat 13° 24, E long 94° 12′
Barren Island, N. lat. 12° 16, E long 93 54

The difference of lat (62 miles) agrees well
Portuguese a
but the diffe
approximate
miles), is in
other *minus*,
may be due

are marked approximately in the positions of the present Barren Island and Narcondam. *Still*, we believe that Mr Mallet's suggestion is likely to be well founded

The form *Aycondu* is nearer that found in the following

the change of *l* into *r*; and in this form it is found in both Hebrew and Greek. The plant was first identified in modern times by Sir W. Jones See in Canticles, i 12, and iv. 13, 14.

Horace, Odes, II, xi

A D 29 "Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς —*St Mark*, xiv 3

c A D 90 καταγεται δε οι αυτης (Οζηνης) και απο των ἄνω τόπων, η δια Πωκλαιδος κατα φερομενη ναρδος, η Κασπαπυρηνη, και ἡ Παροπα νισηνη και η Καβολιτη και η δια της παρακειμενης

f 191

c 1781
"My *first* shuts out thieves from your house or your room,
My *second* expresses a Syrian perfume,
My *whole* is a man in whose converse is shared
The strength of a *Bar* and the sweetness of Nard"
Charade on Bishop Barnard by Dr Johnson

Nargeela, Nargileh, s Properly

Narsinga, n p This is the name most frequently applied in the 16th and 17th centuries to the kingdom in

Southern India otherwise termed Vijayanagara or **Bisnagar** (q.v.), the latest powerful Hindu kingdom in the Peninsula. This kingdom was founded on the ruins of the Belāla dynasty reigning at Dwāra Samudra, about A.D. 1341. The original dynasty of Vijayanagara became extinct about 1487, and was replaced by *Narasinha*, a prince of Telugu origin, who reigned till 1508. He was therefore reigning at the time of the first arrival of the Portuguese, and the name of Narsinga, which they learned to apply to this kingdom from his name, continued to be applied to it for nearly two centuries.

1505. "Hasse notizia delli maggiori Re che hanno nell' India, che è el Re de **Narsin**, indiano zentil; confina in Estremadura con el regno de Comj (qu. *regno Doonij?*), el qual Re si è Moro. El qual Re de **Narsin** tien grande regno; sarà (harà?) ad ogni suo comando 10 mila elefanti, 30 mila cavalli, e infinito numero di genti."—*Lunardo Ca' Masser*, 35.

1510. "The Governor ..... learning of the embassy which the King of Bisnega was sending to Cananore to the Viceroy, to offer firm friendship, he was most desirous to make alliance and secure peace ..... principally because the kingdom of **Narsinga** extends in the interior from above Calecut and from the Balagate as far as Cambaya, and thus if we had any wars in those countries by sea, we might by land have the most valuable aid from the King of Bisnega."—*Correa*, ii. 30.

1513. "Aderant tunc apud nostrũ praefectũ a **Narsingae** rege legati."—*Emanuel. Reg. Epist.*, f. 3v.

1516. "45 leagues from these mountains inland, there is a very large city which is called Bijanaguer, very populous .... The King of **Narsinga** always resides there."—*Barbosa*, 85.

c. 1538. "And she (the Queen of Onor) swore to him by the golden sandals of her pagod that she would rejoice as much should God give him the victory over them (the Turks) as if the King of **Narsinga**, whose slave she was, should place her at table with his wife."—*F. Mendez Pinto*, ch. ix., see also *Cogan*, p. 11.

1553. "And they had learned besides from a Friar who had come from *Narsinga* to stay at Cananor, how that the King of **Narsinga**, who was as it were an Emperor of the Gentiles of India in state and riches, was appointing ambassadors to send him ...."—*Barros*, I. viii. 9.

1572.
"... O Reyno **Narsinga** poderoso
Mais de ouro e de pedras, que de forte gente."
Camões, vii. 21.

By Burton:
"Narsinga's Kingdom, with her rich display
Of gold and gems, but poor in martial vein. . . ."

1580. "In the Kingdom of **Narsingua** to this day, the wives of their priests are buried alive with the bodies of their husbands; all other wives are burnt at their husbands' funerals."—*Montaigne*, by Cotton, ch. xi.

(What is said here of *priests* applies to **Lingayats**, q. v.)

1611. ". . . . the Dutch President on the coast of *Choromandell*, shewed us a *Caul* (see **Cowle**) from the King of **Narsinga**, *Wencapati*, *Raia*, wherein was granted that it should not be lawfull for any one that came out of Europe to trade there, but such as brought Prince *Maurice* his Patent, and therefore desired our departure."—*P. W. Floris*, in *Purchas*, i. 320.

1681. "Coromandel. Ciudad muy grande, sugeta al Rey de **Narsinga**, el qual Reyno e llamado por otre nombre *Bisnaga*."—*Martinez de la Puente*, *Compendio*, 16.

Nassick, n.p. *Nāsik*; Νασίκα of Ptolemy (vii. i. 63); an ancient city of Hindu sanctity on the upper course of the Godavery R., and the head-quarter of a district of the same name in the Bombay Presidency. A curious discussion took place at the R. Geog. Society in 1867, arising out of a paper by Mr. (now Sir) George Campbell, in which the selection of a capital for British India was determined on logical principles in favour of Nassick. But logic does not decide the site of capitals, though government by logic is quite likely to lose India.

Certain highly elaborated magic squares and magic cubes, investigated by the Rev. A. H. Frost (*Cambridge Math. Jour.*, 1857), have been called by him *Nasik* squares, and *Nasik* cubes, from his residence at that ancient place (see *Encyc. Britan.* 9th ed. xv. 215).

Nat, s. Burmese *nāt*; a term applied to all spiritual beings, angels, elfs, demons, or what not, including the gods of the Hindus.

Nautch, s. A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. *nāch*; from Skt. *nritya*, dancing or stage-playing, through Prakrit *nachcha*. The word is in European use all over India.

Browning seems fond of using this word, and persists in using it wrongly.

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Hist,

61) et passim infiniti Maho
ani reperiebantur tum indigenae quos
naiteas vocabant, tum externi —
Jarric 1 7

18,2
" let he there was n worst
Of degradation spurned Hindoo, ordained
from first
T

1626 There are two sorts of Moors
one West cos of mixed seed of Moore fathers
moth ers called **Naiteani**
in their religion the other
Purchas Pilgrimage,

Th

1876
" I looked in the swarth little lady—
I swear,
From the head to the foot of her well
quite as bare'
No **Nautch** shall cheat me said I
taking my stand
At this bolt which I draw
Natural Magic, in *Punch* ...otto etc

Nazir, s Hind from Arab *nazir*,
inspector (*nazr* sight) The title of
a native official in the Anglo Indian
Courts sometimes improperly rendered
'sheriff, because he serves processes,
&c

Nautch girl, s See **Bayadere**, **Dancing girl** The second quotation is a glorious jumble after the manner of the compiler

1670 The Khan ordered his
Nassir, or Master of the Court, to assign
something to the servants *Andrice*,
41

1878 'The **Nazir** had charge of the
treasury, stamps &c and also the issue of
summonses and processes —*Life in the Mofussil* i 204

Neel s See **Anil**

be conceived —*Hist* 109

1830 'In India
girls are trained to
give a fascinating
natch for which I
In *P Phillips, A Million of Facts*, 322

comp German *rufen*, and *outroop* of

with Skt *nava*, new,
and implying 'new convert'

1552 "Sons of Moors and of Gentile
women who are called **Neiteas** —
Castanheda, iii 24

1553 **Naiteas** que são mestiços quanto
aos padres de geração dos Arabes e
per parte das madres das Gentias —*Barros*,
I ix iii

'And because of this fertility of

the effects of a deceased European is,
may be seen in the quotation from
Linschoten

it beginneth in ye morning at 7 of the
clocke and continueth till ... in the

principal streete of the citie . . . . and is called the **Leylon**, which is as much as to say, as an *outroop* . . . and when any man dieth, all his goods are brought thether and sold to the last pennieworth, in the same outroop, whosoever they be, yea although they were the Viceroyes goodes . . . ."—*Linschoten*, ch. xxix.

c. 1610. ". . . . le mary vient frapper à la porte, dont la femme faisant fort l'estonnee, prie le Portugais de se cacher dans vne petite cuue à pourcelaine, et l'ayant fait entrer là dedans, et ferme tres bien à clef, ouurit la porte à son mary, qui . . . . le laissa tremper là iusqu'au lendemain matin, qu'il fit porter ceste cuue au marché, ou **lailan** ainsi qu'ils appellent . . . ."—*Mocquet*, 344.

Linschoten gives an engraving of the *Rua Direita* in Goa, with many of these auctions going on, and the superscription: "*O* **Leilao** *que se faz cada dia pola menhã na Rua direita de Goa.*"

The Portuguese word has taken root at Canton Chinese in the form *yé-lang;* but more distinctly betrays its origin in the Amoy form *lé-lang* and Swatow *loy-lang* (see *Giles;* also Dennys's *Notes and Queries*, vol. i.).

Neelgye, Nilghau, &c., s. Hind. *nīlgau*, *nīlgāī*, *līlgāī*, *i.e.* 'blue cow;' the popular name of the great antilope, called by Pallas *Antilope tragocamelus* (*Portax pictus*, of Jerdon), given from the slaty blue which is its predominating colour. The proper Hindi name of the animal is *rōjh* (Skt. *ṛiśya* or *ṛishya*).

1663. "After these Elephants are brought divers tamed *Gazelles*, which are made to fight with one another; as also some **Nilgaux**, or grey oxen, which in my opinion are a kind of *Elands*, and *Rhinoceross*, and those great *Buffalos* of *Bengala* . . . . to combat with a Lion or Tiger."—*Bernier*, E. T., p. 84.

1824. "There are not only **neelghaus**, and the common Indian deer, but some noble red-deer in the park" (at Lucknow). —*Heber* (ed. 1844), i. 214.

1882. "All officers, we believe, who have served, like the present writers, on the canals of Upper India, look back on their peripatetic life there as a happy time . . . occasionally on a winding part of the bank one intruded on the solitude of a huge **nīlgai**."—*Mem. of General Sir W. E. Baker*, p. 11.

Neem, s. The Tree (Ord. *Meliaceae*) *Azadirachta indica*, Jussieu; Hind. *nīm* (and *nīb*, according to Playfair, *Taleef Shereef*, 170), Mahr. *nimb*, from Skt. *nimba*. It grows in almost all parts of India, and has a repute for various remedial uses. Thus poultices of the leaves are applied to boils, and their fresh juice given in various diseases; the bitter bark is given in fevers; the fruit is described as purgative and emollient, and as useful in worms, &c., whilst a medicinal oil is extracted from the seeds; and the gum also is reckoned medicinal. It is akin to the *bakain* (see **buckyne**), on which it grafts readily.

1563. "*R.* I beg you to recall the tree by help of which you cured that valuable horse of yours, of which you told me, for I wish to remember it.

"*O.* You are quite right, for in sooth it is a tree that has a great repute as valuable and medicinal among nations that I am acquainted with, and the name among them all is **nimbo**. I came to know its virtues in the Balaghat, because with it I there succeeded in curing sore backs of horses that were most difficult to clean and heal; and these sores were cleaned very quickly, and the horses very quickly cured. And this was done entirely with the leaves of this tree pounded and put over the sores, mixt with lemon-juice . . . ."—*Garcia*, f. 153.

1578. "There is another tree highly medicinal . . . . which is called **Nimbo**; and the Malabars call it *Bepole*."—*Acosta*, 284.

1877. "The elders of the Clans sat every day on their platform, under the great **neem** tree in the town, and attended to all complaints."—*Meadows Taylor*, *Story*, &c., ii. 85.

Negapatam, n.p. A seaport of Tanjore District in S. India, written *Nāgai-ppaṭṭanam*, which may mean 'Snake Town.' It is, perhaps, the Νίγαμα Μητρόπολις of Ptolemy; and see under **Coromandel**.

Negombo, n.p. A pleasant town and old Dutch fort nearly 20 miles north of Columbo in Ceylon; formerly famous for the growth of the best cinnamon. The etymology is given in very different ways. We read recently that the name is properly (Tamil) *Nīr-Koḷumbu*, *i.e.* 'Columbo in the water.' But according to Emerson Tennent the ordinary derivation is *Mi-gamoa*, the 'Village of bees;' whilst Burnouf says it is properly *Nāga-bhu*, 'Land of Nagas' or serpent worshippers (see *Tennent*, ii. 630).

1613. "On this he cast anchor; but the wind blowing very strong by daybreak, the ships were obliged to weigh, as they could not stand at their moorings. The vessel of Andrea Coelho and that of Nuno

is reef is the *Alguada*, on which
ble lighthouse was erected by
(now Lieut Gen) A Fraser,
of the Engineers, with great
r and skill The statement of
original
to But
he real
French
jée. In
, or *Le-*
Sunken Island (*N Dir.*

Dragon's whirlpool.' Th
tide here is very apt to
shore, and thus the locali
for wrecks It is possib

term *Barra de N*
quently occurs in
see Balbi, Fitch,
is a misinterpretati

Malayal *nel*, 'rice
ns is the Dravidian
addy (q v), and is
French and Portu-
here English-

1583
S.W.,
the N
ing we
Negrais
port which runs up into Pegu"—*Gasparo* | f. 52 *b*
Balb f. 9

that is, unpounded rice,
the husk."—*Rogerius*, p.

. ." (after speaking of "the great Island
of Negrais") . . . he goes on . . . "The
other Island of Negrais, which makes the

* In the charts the extreme south point of the mainland is called Pagoda Point and the seaward promontory, N W of this, *Cape Negrais*.

Nerbudda R, n p. Skt. *Narmadā*, 'causing delight,' Ptol. Ναμάδος; Peripl. Ναμναῖος (amended by Fabricius to Ναμμάδος). Dean Vincent's conjectured etymology of *Nahr-Budda*,

'River of Buddha,' is a caution against such guesses.

c. 1020. "From Dhár southwards to the R. **Nerbadda** nine (parasangs); thence to Mahrat-des . . . eighteen . . ."—*Al-Birūnī*, in *Elliot*, i. 60. The reading of Nerbadda is however doubtful.

c. 1310. "There were means of crossing all the rivers, but the **Nerbadda** was such that you might say it was a remnant of the universal deluge."—*Amir Khusru*, in *Elliot*, 79.

Nercha, s. Malm. *Nerchcha*, 'a vow,' from verb *neruya*, 'to agree or promise.'

1606. "They all assemble on certain days in the porches of the churches and dine together . . . . . and this they call **nercha**."—*Gouvea*, *Synodo*, f. 63. See also f. 11.

This term also includes offerings to saints, or to temples, or particular forms of devotion. Among Hindoos a common form is to feed a lamp before an idol with *ghee* instead of oil.

Nerrick, Nerruck, Nirk, &c., s. Hind. from Pers. *nirakh*. A tariff, rate, or price current, especially one established by authority. The system of publishing such rates of prices and wages by local authority prevailed generally in India a generation or two back, and is probably not quite extinct even in our own territories. It is still in force in the French settlements, and with no apparent ill effects.

1799. "I have written to Campbell a long letter about the **nerrick** of exchange, in which I have endeavoured to explain the principles of the whole system of *shroffing* . . ."—*Wellington*, i. 56.

1800. "While I was absent with the army, Col. Sherbrooke had altered the **nerrick** of artificers, and of all kinds of materials for building, at the instigation of Capt. Norris . . . and on the examination of the subject a system of engineering came out, well worthy of the example set at Madras."—*Id.* i. 67.

1878. "On expressing his surprise at this, the man assured him that it was really the case that the bazar '**nerik**' or market-rate, had so risen."—*Life in the Mofussil*, i. p. 33.

Ngapee, s. The Burmese name, *ngapi* ('pressed fish'), of the odorous delicacy described under **Balachong**, q. v.

1855. "Makertich, the Armenian, assured us that the jars of **ngapé** at Amarapoora exhibited a flux and reflux of tide with the changes of the moon. I see this is an old belief. De la Loubère mentions it in 1688 as held by the Siamese."—*Mission to Ava*, p. 160.

Nicobar Islands, n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the Βάρουσσαι of Ptolemy, and the Lankha Bālus of the oldest Arab *Relation*. The Danes attempted to colonize the islands in the middle of last century, and since, unsuccessfully. An account of the various attempts will be found in the *Voyage of the Novara*. Since 1869 they have been partially occupied by the British Government, as an appendage of the Andaman settlement.

Comparing the old forms *Lankha* and *Nakku*-vāram, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (*nañgā*).

c. 1050. The name appears as **Nakka-vāram** in the great Tanjore Inscription of the 11th century.

c. 1292. "When you leave the island of Java (the Less) and the Kingdom of Lambri, you sail north about 150 miles, and then you come to two Islands, one of which is called **Necuveran**. In this island they have no king nor chief, but live like beasts . . ."—*Marco Polo*, Bk. III. ch. 12.

c. 1300. "Opposite Lámúri is the island of Lákwáram (probably to read **Nakwaram**), which produces plenty of red amber. Men and women go naked, except that the latter cover the pudenda with cocoanut leaves. They are all subject to the Káán."—*Rashíduddín*, in *Elliot*, i. 71.

c. 1322. "Departing from that country, and sailing towards the south over the Ocean Sea, I found many islands and countries, where among others was one called **Nicoveran** . . . both the men and women there have faces like dogs, etc. . . ."—*Friar Odoric*, in *Cathay*, &c., 97.

1510. "In front of the before named island of Samatra, across the Gulf of the Ganges, are 5 or 6 small islands, which have very good water and ports for ships. They are inhabited by Gentiles, poor people, and are called **Niconvar** (Nacabar in Lisbon ed.), and they find in them very good amber, which they carry thence to Malaca and other parts."—*Barbosa*, 195.

1514. "Seeing the land, the pilot said it was the land of **Nicubar** . . . The pilot was at the top to look out, and coming down he said that this land was all cut up (*i.e.* in islands), and that it was possible to pass through the middle; and that now there was no help for it but to chance it or turn back to Cochin . . . The natives of the country had sight of us and suddenly came forth in great boats full of people . . . They were all *Cafres*, with fish-bones inserted in their lips and chin; big men and

lightful to look on; having their boats full of bows and arrows poisoned with herbs."—*Giov. da Empoli*, in *Archiv. St.* ... 71 ...

Nigger, s. It is an ... of the Englishman in I... this term to the natives, ... from Ives quoted belo...

... [illegible] ...

1582. "A negroe of John ... Pilot to *Paulo de la Gama*, wa... run away to the Moores."—*Ca...* N. L., f. 19.

1622. Ed. Grant, purser of the *Diamond*, reports capture of vessels, including a junk "with some stoor of negers, which was devided bytwick the Duch and the English."—*Sainsbury*, iii. p. 78.

c. 1755. "You cannot affront them (the ...

... with care."—*MS. Letter of James Rennell*, Sept. 30th.

1866. "Now the political creed of the ...

... *Bungalow*, p. 225.

Th... it ... In...

...*adu*, 'Hill country'), which is the chief site of hill-sanitaria in the Madras Presidency. Skt. *Nilagiri*, 'Blue Mountain.' The name *Nila* or *Niladri* (synonymous with *Nilagiri*) belongs to one of the mythical or semi-mythical ranges of the Hindu Puranic Cosmography (see *Vishnu* ...

... he following ... ier refers to ... Hedges ...

... Australia, and the leaves of which afford the chief material used for thatch in the Archipelago. "In the Philippines," says Crawfurd, "but not that I am aware of anywhere else, the sap ...

b. Arrack made from the sap of a palm-tree, a manufacture by no means confined to the Philippines. The Portu... appropriating the word *Nipa* ... spirit, called the tree itself ...

1611. "Other wine is of another kind of palm which is called Nipa (growing in ... and Tanasarim, Malaca, and the Philippines or Manila, but that of Tanasarim exceeds all in goodness."—*Teixeira, Relaciones*, i. 17.

1613. "And then on from the marsh to the Nypeirras or wild palms of the rivulet of Parit China."—*Godinho de Eredia*, 6.

...13. "And the wild palms called **Nyras** . . . from those flowers is drawn liquor which is distilled into wine by alembic, which is the best wine of In-..."—*Ibid.* 161.

1848. "Steaming amongst the low swampy islands of the Sunderbunds . . . the paddles of the steamer tossed up the huge fruits of the **Nipa** *fruticans*, a low stemless palm that grows in the tidal waters of the Indian ocean, and bears a large head of nuts. It is a plant of no interest to the common observer, but of much to the geologist, from the nuts of a similar plant abounding in the tertiary formations at the mouth of the Thames, having floated about there in as great profusion as here, till buried deep in the silt and mud that now form the island of Sheppey."—*Hooker, Himalayan Journal*, i. 1-2.

1860. "The **Nipa** is very extensively cultivated in the Province of Tavoy. From incisions in the stem of the fruit, toddy is extracted, which has very much the flavour of mead, and this extract, when boiled down, becomes sugar."—*Mason's Burmah*, p. 506.

1874. "It (sugar) is also got from **Nipa** *fruticans*, Thunb., a tree of the low coast-regions, extensively cultivated in Tavoy."—*Hanbury and Flückiger*, 655.

These last quotations confirm the old travellers who represent Tenasserim as the great source of the **Nipa** spirit.

b.—

1568. "**Nipa**, qual' è vn Vino eccellentissimo che nasce nel fior d'vn arbore chiamato **Niper**, il cui liquor si distilla, e se ne fa vna beuanda eccellentissima."—*Ces. Federici*, in *Ramusio*, iii. 392 v.

c. 1567. "Euery yeere is there lade (at Tenasserim) some ships with Verzino, **Nipa**, and Beniamin."—*Ibid.* (E. T. in *Hakluyt*), ii. 359.

1591. "Those of Tanaseri are chiefly freighted with Rice and **Nipar** wine, which is very strong."—*Barker's Account of Lancaster's Voyage*, in *Hak.* ii. 592.

In the next two quotations *nipe* is confounded with coco-nut spirit.

1598. "Likewise there is much wine brought thether, which is made of Cocus or Indian Nuttes, and is called **Nype** *de Tanassaria*, that is *Aqua-Composita of Tanassaria*."—*Linschoten*, 30.

" "The Sura, being distilled, is called *Fula* (see **Fool-rack**) or **Nipe**, and is an excellent *Aqua Vitae* as any is made in Dort."—*Id.* 101.

1623. "In the daytime they did nothing but talk a little with one another, and some of them get drunk upon a certain wine they have of raisins, or on a kind of aqua vitæ with other things mixt in it, in India called **nippa**, which had been given them."—*P. della Valle*, ii. 669.

We think there can be little doubt that the slang word **nip** for a small dram of spirits is adopted from **Nipa**.

Nirvána, s. Sansk. *nirvāna*.* The literal meaning of this word is simply 'blown out,' like a candle. It is the technical term in the philosophy of the Buddhists for the condition to which they aspire as the crown and goal of virtue, viz., the cessation of sentient existence. On the exact meaning of the term see Childers's Pali Dictionary, s.v. *nibbāna*, an article from which we quote a few sentences below, but which covers ten double-column pages.

The word has become common in Europe along with the growing interest in Buddhism, and partly from its use by Schopenhauer. But it is often employed very inaccurately, of which an instance occurs in the quotation below from Dr. Draper.

The oldest European occurrence of which we are aware is in Purchas, who had met with the Pali form common in Burma, &c., *nibban*.

1626. "After death they (the Talapoys) beleeve three Places, one of Pleasure *Scuum* (perhaps *sukham*) like the Mahumitane Paradise; another of Torment *Naxac* (read *Narac*), the third of Annihilation which they call **Niba**."—*Purchas, Pilgrimage*, 506.

c. 1815. ". . . the state of **Niban**, which is the most perfect of all states. This consists in an almost perpetual extacy, in which those who attain it are not only free from troubles and miseries of life, from death, illness and old age, but are abstracted from all sensation; they have no longer either a thought or a desire."—*Sangermano, Burmese Empire*, p. 6.

1858. ". . . Transience, Pain, and Unreality . . . these are the characters of all existence, and the only true good is exemption from these in the attainment of **nirwāna**, whether that be, as in the view of the Brahmin or the theistic Buddhist, absorption into the supreme essence; or whether it be, as many have thought, absolute nothingness; or whether it be, as Mr. Hodgson quaintly phrases it, the *ubi* or the *modus* in which the infinitely atte-nuated elements of all things exist, in th... last and highest state of abstraction from all particular modifications such as ou... senses and understandings are cognisa... of."—*Mission to Ava*, 236.

"When from between the s... tre... at Kusinâra he passed into **nirwana**, (Buddha) ceased, as the extinguished f... ceases."—*Ibid.* 239.

1869. "What Bishop Bigandet ... others represent as the popular view of **Nirvâna**, in contradistinction to that of Buddhist divines, was, in my opinion,

Trubner's Or Record, Oct. 16, 1869

1875 "Nibbânam. ... truction annihilation; being, Nirvâna, annihil... passion, Arhatship or fi...

"In Trubner ... Record ...

sanctification called Arhatship, a... annihilation of existence in which ... ship ends "—*Childers, Pali Dictiona...* 265-266

" universal ... is reache... state in ... born."—*I...*

1879 "And ... fell
That Buddha died ....
And how a thousand thousand crores since then
Have trod the Path which leads whither he went
Unto Nirvâna where the Silence lives"
E Arnold, Light of Asia, 237

Nokar, s A servant, either domestic military or civil also pl *Nokar*...

N... ... India to ...

of positive laws and rules of administration, and the division of duties, much the same might now be said of the difference between *Regulation* and *Non-regulation* Provinces that a witty Frenchman said of Intervention and Non-intervention —" La *Non-intervention* est une phrase politique et technique qui veut dire enfin à-peu-

than Englishmen. As regards Englishmen, compare hugger-mugger, hurdy-gurdy, tip-top, highty-tighty, higgledy-piggledy, hocus-pocus, tit for tat, roly-poly ... stump, sl... (see chac... would sc... introduce... of Chingl...

c. 1407.

the Governor-General to visit some new building Lord Dalhousie said to him "It is not a thing that one must say in public but I would give ... ...le of India ... ...y years the ...-regulation ...val of that ...ere, as in ... provinces, ...ible to hold

some worschyppen Non-regulacion (*veluti* Gog 'et Magog). . . ."—Ext. from a MS. of *The Travels of Sir John Mandevill in the E. Indies*, lately discovered.

1867. ". . . We believe we should indicate the sort of government that Sicily wants, tolerably well to Englishmen who know anything of India, by saying that it should be treated in great measure as a '**non-regulation** province.'"—*Quarterly Review*, Jan. 1867, p. 135.

1883. 'The Delhi district, happily for all, was a **non-regulation** province."—*Life of Lord Lawrence*, i. 44.

Nor-wester, s. A sudden and violent storm, such as often occurs in the hot weather, bringing probably a 'dust storm' at first, and culminating in hail or torrents of rain. See **Tufaun**.

1810. ". . . those violent squalls called '**north-westers**,' in consequence of their usually either commencing in, or veering round to that quarter. . . . The force of these **north-westers** is next to incredible."—*Williamson, V. M.*, ii. 35.

Nowbehar, n. p. This is a name which occurs in various places far apart, a monument of the former extension of Buddhism. Thus, in the early history of the Mahommedans in Sind, we find repeated mention of a temple called *Nau-vihār* (*Nava-vihāra*, 'New Monastery'). And the same name occurs at Balkh, near the Oxus.

Nowroze, s. Pers. *nau-rōz*, 'New (Year's) Day;' *i.e.* the first day of the Solar Year. In W. India this is observed by the Parsees.

c. 1590. "This was also the cause why the **Naurūz** *i Jalāli* was observed, on which day, since his Majesty's accession, a great feast was given. . . . The **New Year's Day** *feast* . . . commences on the day when the Sun in his splendour moves to Aries, and lasts till the 19th day of the month (Farwardīn)."—*Aīn*, 183 and 276.

1638. "There are two Festivals which are celebrated in this place with extraordinary ceremonies; one whereof is that of the first day of the year, which, with the Persians, they call **Naurus**, **Nauros**, or **Norose**, which signifies *nine dayes*, though now it lasts *eighteen* at least, and it falls at the moment that the Sun enters Aries."—*Mandelslo*, 41.

1673. "On the day of the Vernal *Equinox*, we returned to *Gombroon*, when the *Moors* introduced their New-Year *Æde*, or **Noe Rose**, with Banqueting and great Solemnity."—*Fryer*, 306.

1712. "Restat **Nauruus**, *i.e.* vertentis anni initium, incidens in diem aequinoctii verni. Non legalis est, sed ab antiquis Persis haereditate accepta festivitas, omnium caeterarum maxima et solennissima."—*Kaempfer, Am. Exot.* 162.

1815. "Jemsheed also introduced the solar year; and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. It is called **Nauroze**, or new year's day, and is still the great festival in Persia."—*Malcolm, H. of Persia*, i. 17.

1832. "**Now-roz** (new year's day) is a festival or eed of no mean importance in the estimation of Mussulman society. . . . The trays of presents prepared by the ladies for their friends are tastefully set out, and the work of many days' previous arrangement. Eggs are boiled hard, some of these are stained in colours resembling our mottled papers; others are neatly painted in figures and devices; many are ornamented with gilding; every lady evincing her own peculiar taste in the prepared eggs for **now-roz**."—*Mrs. Meer Hassan Ali, Obsns. on the Mussulmans of India*, i. 283–4.

Nowshadder, s. Pers. *naushādar* (Skt. *narasāra*, but recent), Sal-ammoniac, *i.e.*, chloride of ammonium.

c. 1300. We find this word in a medieval list of articles of trade contained in Capmany's *Memorias de Barcelona* (ii. App. 71) under the form **noxadre**.

1343. "Salarmoniaco, cioè **lisciadro**, e non si dà nè sacco nè cassa con essa."—*Pegolotti*, p. 17; also see 57, etc.

Nuddeea Rivers, n. p. See under **Hoogly River**, of which these are branches, intersecting the *Nadiya* District. In order to keep open navigation by the directest course from the Ganges to Calcutta, much labour is, or was, annually expended, under a special officer, in endeavouring during the dry season to maintain sufficient depth in these channels.

Nuggurcote, n. p. *Nagarkoṭ*. This is the form used in olden times, and even now not obsolete, for the name of the ancient fortress in the Punjab Himālaya which we now usually know as *Koṭ-kāngra*, both being substantially the same name, *Nagarkoṭ*, 'The fortress town,' or *Koṭ-kā-nagara*, 'The town of the fortress.' In yet older times, and in the history of Mahmūd of Ghazni, it is styled Bhīm-nagar. The name *Nagarkoṭ* is sometimes used by older European writers to designate the Himalayan mountains.

1008. "The Sultan himself (Mahmūd) joined in the pursuit, and went after them as far as the fort called *Bhīm-nagar*, which is very strong, situated on the promontory

were able to take it.—*Badr-i chach* in

318

Hindustán and situated in these mountains. The distance was 30 *kos* but the road lay through jungles and over lofty and rugged hills."—*Autobiog. of Timur* in ... 40.

they cut ... ut their tongues again in the course of two ...
"—*Ayeen*, ii 110.

1609. Bordering to him is another great ...

at one time a kind of militia under

N... Hind. *nala*. A water-... cessarily a *dry* water-... this is perhaps more ... indicated in the Anglo-Indian use.

1776. "When the water fails in all the nullahs." —*Halhed's Code*, 52.

c. 1785. "Major ... had sent on the ... to throw a ..." —*Caraccioli*.

"... ch the enemy ... composed of ..." —*Munro*.

... ii. 310.

28. "In a tampaded tent of a great ... and lined with yellow woollen stuff ... opposite Nader Kooli Khan, upon a ... numud ..."

Nuncaties. ... Rich ... made ... the Mahommedans in W. India ... mostly imported into Bombay from ... mat.

Nut, Promotion. ... From its ... used ... dabble ... the kernel of the coco-nut is so called in S. India, where, roasted and hot, it is a favourite ... .

Nuzzer. ... Hind. from Arab. ... or ... properly ... vow or votive offering; but, in ordinary use, a ceremonial present, ... an inferior to a ... ; ... superior, ... that of Nazrāna ... (Numbers ... 2).

1785. "... nuzzers, ... Letter in Life of ..."

1786. "... French Government of Pondichery ... a present of ... nuzzar ... Select Letters of Tippoo, ... 367."

1809. "The Nawāb ... offered the nazur of fruit." — Ld. Valentia, i. 151.

1876. "The Standard has the following ... in its Court Circular of a few days ago:—

'Sir Salar Jung was presented to the Queen by the Marquis of Salisbury, and offered his Muggur as a token of allegiance, which her Majesty touched and returned.'" —Punch, July 15th.

For the true sense of the word so ... introduced instead of **Nuzzer**, see **Muggur**.

O.

Oart, s. A coco-nut garden. The word is peculiar to Western India, and is a corruption of Port. *orta* (now more usually *horta*). "Any man's particular allotment of coco-nut trees in the groves at Mahim or Girgaum is spoken of as his **oart**" (*Sir G. Birdwood*).

Port. "... ortas ... Goa ..." — ... Archivo Portuguez ..., fasc. 5, 157.

c. 1610. "... **orta**, ... Pyrard de Laval, ii. 17."

1613. "... **orthas**." ... Malaca ...

1673. "... Old ... Garden ... **Oarts**." — Fryer, 151.

c. 1760. "... the **Oarts**, or Coco-nut groves, which ... the most considerable part of ... property." — Grose, i. 47.

1793. "For sale ... That neat and ... Dwelling House built by Mr. William ... situated in a most ... Oart ..." — Bombay Courier, Jan. 1793.

Obang, s. Jap. ... Lit. 'greater division.' The name of a large oblong Japanese gold piece, similar to the **Kobang** (q.v.), but of 10 times the value; 5 to 6 inches in length and 3 to 4 inches in width, with an average weight of 2564 grs. troy. First issued in 1580, and last in 1860. Tavernier has a representation of one.

Old Strait. n.p. This is an old name of the narrow strait between the island of Singapore and the mainland, which was the old passage followed by ships passing towards China, but has long been abandoned for the wider strait south of Singapore and north of Bintang. It is called by the Malays *Salāt Tambrau*, from an edible fish called by the last name. It is the Strait of Singapura of some of the old navigators; whilst the wider southern strait was known as New Strait or **Governor's Straits** (q.v.).

1727. "... *Johore Lamma*, which is sometimes the Place of that King's Residence, and has the Benefit of a fine deep large River, which admits of two Entrances into it. The smallest is from the Westward, called by *Europeans* the Streights of *Sincapore*, but by the Natives *Salleta de Bre...* (i. e., *Salāt Tambrau*, as above). —A. Ha... ii. 92.

1860. "The **Old Straits**, through wh... formerly our Indiamen passed on their v..."

to China, are from 1 to 2 miles in width,

Ollah, s Tam. *ōlai*, Malm *ola*. A palm-leaf, but especially the leaf of

of papers under their ... , and each ... them has always several of these leaves in blank but signed at the top by the king and when he commands them to despatch any business they write it on these leaves.'—Pp. 110-111, *Hak Soc*, but translation modified.

1553. "All the Gentiles of India . when they wish to commit anythi written record, do it on certain leaves which they call **olla**, of the breadth of two fingers"—*Barros*, I, ix 3

" "All the rest of the town was of wood, thatched with a kind of palm leaf, which they call **ola**."—*Ibid* I, iv. vii

1563. ". . . . in the Maldiva Islands they make a kind of vessel which with its nails, its sails and its cordage is all made with the fronds (which we call Ialavar) they cover houses and —*Garcia*, f 67

order, and burned the whole of *Id* f 112 113

' The writing was on leaves of hich they call **Olla**."—*Purchas*, *re*, 554

e houses are low, and thatched f the Cocoe Trees"—*Fryer*,

Ola peculiariter Ma- et inter alia Papyri loco *Rumphius*, i 2

Damulian Leaves, com- **Oles**"—*Prop of the Gospel*,

O R, i 377

palm"—*Tennent, Ceylon*, i 512

1870 " . Un manuscrit sur **olles** . "—*Revue Critique*, June 11th, 374

Omedwaur, s Hind from Pers ' or *umed*, 'hope'),

r

r

ghts of being three or four years an **omeedwar**, and of staying out here till fifty deterred me."—*M. Elphinstone* in *Life*, i. 344

1828. "In a two-poled tent of a great ... e, and lined with yellow woollen stuff of ... urope, sat Nader Koolee Khan, upon a ... parse numud . . ." *The Kuzzilbash*, i. 251.

Nuncaties, s. (?) Rich cakes made by the Mahommedans in W. India, chiefly imported into Bombay from Surat.

Nut, Promotion, s. From its supposed indigestible character, the kernel of the cashew-nut is so called in S. India, where, roasted and hot, it is a favourite dessert-dish.

Nuzzer, s. Hind. from Arab. *nazr* or *nazar* (prop. *nadhr*), primarily 'a vow or votive offering'; but, in ordinary use, a ceremonial present, properly an offering from an inferior to a superior, the converse of *in'ām*. The root is the same as that of *Nazarite* (Numbers, vi. 2).

1785. "Presents of ceremony, called **nuzzers**, were to many a great portion of their subsistence. . . ."—Letter in *Life of Colebrooke*, 16.

1786. "Tippoo, even in writing to the French Governor of Pondichery, whom it was his interest to conciliate, and in acknowledging a present of 500 muskets, cannot restrain his insolence, but calls them "sent by way of **nuzr**." *Select Letters of Tippoo*, 377.

1809. "The Aumil himself offered the **nazur** of fruit."—*Ld. Valentia*, i. 453.

1876. "The Standard has the following curious piece of news in its Court Circular of a few days ago:—

'Sir Salar Jung was presented to the Queen by the Marquis of Salisbury, and offered his **Muggur** as a token of allegiance, which her Majesty touched and returned.'"—*Punch*, July 15th.

For the true sense of the word so deliciously introduced instead of **Nuzzer**, see **Muggur**.

O.

Oart, s. A coco-nut garden. The word is peculiar to Western India, and is a corruption of Port. *orta* (now more usually *horta*). "Any man's particular allotment of coco-nut trees in the groves at Mahim or Girgaum is spoken of as his **oart**" (*Sir G. Birdwood*).

1561. ". . . e me praz de fazer merce á dita cidade emfatiota para sempre que a ortaliça das **ortas** dos moradores Portuguezes e christãos que nesta cidade de Goa e ilha tē . . . possão vender . . ." &c.—*Proclamation of Dom Sebastian*, in *Archiv. Port. Orient.*, fasc. 2, 157.

c. 1610. "Il y a vn grand nombre de *Palmero* ou **orta**, comme vous diriez ici des vergers, pleins d'arbres de Cocos, plantez bien pres à pres; mais ils ne viennent qu'es lieux aquatiques et bas . . . ."—*Pyrard de Laval*, ii. 17-18.

1613. "E os naturaes habitão ao longo do rio de Malaca, em seus pomares e **orthas**."—*Godinho de Eredia*, 11.

1673. "Old Goa . . . her Soil is luxurious and Campaign, and abounds with Rich Inhabitants, whose Rural Palaces are immured with Groves and **Hortos**."—*Fryer*, 151.

c. 1760. "As to the **Oarts**, or Coco-nut groves, they make the most considerable part of the landed property."—*Grose*, i. 47.

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shorthand —*Buchanan*, *Christian Researches*, 2d ed. 70

1860 The books of the Singhalese are formed to-day, as they have been for ages past, of olas or strips taken from the young leaves of the Talipot or the Palmyra palm"—*Tennent*, *Ceylon*, i 512

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here till fifty deterred me.'—*M Elphinstone* in *Life*, i. 344

Omlah, s. This is properly the Arabic plural, *'umalā*, of *'āmil* (see Aumil). It is applied on the Bengal side of India to the native officers, clerks, and other staff of a civil court or cutcherry (q.v.) collectively.

c 1778. "I was at this place met by the Omlah or officers belonging to the establishment, who hailed my arrival in a variety of boats dressed out for the occasion."—*Hon. R. Lindsay*, in *Lives of the Lindsays*, iii. 167.

1866. "At the worst we will hunt to the Omlahs to discover a fast which it is necessary that they shall keep with great solemnity."—*Trevelyan, The Dawk Bungalow*, in *Fraser*, lxxiii. 390.

The use of an English plural *omlahs* here is incorrect and unusual; though *omrahs* is used (see next word).

1878. ". . . . the subordinate managers, young, inexperienced, and altogether in the hands of the Omlah."—*Life in the Mofussil*, ii. 6.

Omrah, s. This is properly, like the last word, an Arabic plural (*Umarā*, pl. of *Amīr*, see **Ameer**), and should be applied collectively to the higher officials at a Mahommedan Court, especially that of the Great Mogul. But in old European narratives it is used as a singular for a lord or grandee of that court; and, indeed, in Hindustani the word was similarly used, for we have a H. plural *umarāyān*=omrahs.

From the remarks and quotations of Blochmann, it would seem that *Mansabdārs*, from the commandant of 1000 upwards, were ... *-i-kabār*, or ... rs;" and *umarā* ... properly ... were styled ... 239-240), a ... Court of the

... ahs who are great ... T. Ro...

... owbeit, out of this prodigi... at payments: yearely many great ... and Vm... Lieutenants of Provinces ..."—*Sir T.* ... of Townes and Forts ... , p. 55.

... "Et sous le commandement de ... qu'ils ... plusieurs autres seigneurs de ceux ... Paris, appellent **Ommeraudes**."—*Mandelslo* ... 59, 174.

1653. "Il y a quantité d'elephans ... dans les Indes . . . . . les **Omaras** s'en seruent par grandeur."—*De la Boullaye-le-Gouz*, ed. 1657, p. 250.

c. 1665. "Les **Omras** sont les grand seigneurs du Roiaume, qui sont pour la plupart Persans ou fils de Persans."—*Thevenot*, v. 307.

1673. "The President . . . . has a Noise of Trumpets . . . . an Horse of State led before him, a *Mirchal* (a Fan of Ostrich Feathers) to keep off the Sun, as the **Ombrahs** or Great Men have."—*Fryer*, 86.

The word *Mirchal* in this passage stands for *Morch'hal*, a fan of peacock's "feathers;" see **Morchul**.

1676.
"Their standard, planted on the battlement,
Despair and death among the soldiers sent;
You the bold **Omrah** tumbled from the wall,
And shouts of victory pursued the fall."
Dryden, Aurengzebe, ii. 1.

1710. "Donna Juliana . . . . let the Heer Ambassador know . . . . that the Emperor had ordered the **Ammaraws** Enay Ullah Chan (&c.) to take care of our interests."—*Valentijn*, iv. *Suratte*, 284.

1727. "You made several complaints against former Governors, all of which I have here from several of my **Umbras**."—*Firmān of Aurangzīb*, in *A. Ham.* ii. 227.

1791. ". . . . les **Omrahs** ou grands seigneurs Indiens . . . ."—*B. de St. Pierre*, *La Chaumière Indienne*, 32.

Omum Water. A common domestic medicine in S. India, made from the strong-smelling carminative seeds of an umbelliferous plant, *Carum copticum*, Benth. (*Ptycholis coptica*, and *Ptych. Ajowan* of Decand.), called in Tamil *omam*. See *Hanbury and Flückiger*, 269.

Onore, n.p. See **Honore**.

Oojyne, n.p. *Ujjayanī*, or, in modern vernacular, *Ujjain*, one of the most ancient of Indian cities, and one of their seven sacred cities. It was the capital of King Vikramaditya, and was the first meridian of Hindu astronomers, from which they calculated their longitudes.

The name of Ujjain long led to a curious imbroglio in the interpretation of the Arabian geographers. Its meridian, as we have just mentioned, was the zero of longitude among the Hindus. The Arab writers borrowing from the Hindus wrote the name apparently *Azīn*, but this by the mere omission of a diacritical point became *Arīn*, and from the Arabs passed to medieval Christian geographers as the name of an imaginary point on the equator, the intersection of the central meridian

centuries in geographical tables or statements. The idea was that just 180° of the earth's circumference was habitable or at any rate cognizable as such, and this meridian of Arin bisected this habitable hemisphere. But as the western limit extended to the Fortunate Islands it became manifest to the Arabs that the central meridian could not be so far east as the Hin
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Maleum et reg ones ei contern os et trans t per Syene n quae nunc Arym vocatur Nam n l b o cursuum planetarun d citur quod duplex est S ene una sub solst t o alia s b aequ noct ali

vel terrae et hoc versus orientem — *Roger Bacon Opus Majus* 139 (ed London 1633)

c. 1030 Les Astronomes ont fait correspondre la ville d'Odjein avec le

n *Dalrymple* O R. i. 263

Oooolooballong s Malay *Ulubalang* a chosen warrior a champion

* See quotation from the *Aryabhata* under Java.

c. 1546. "Four of twelve gates that were in the Town were opened, thorough each of the which sallied forth one of the four Captaines with his company, having first sent out for Spies into the Camp six **Orobalons** of the most valiant that were about the King. . ."—*Pinto* (in *Cogan*), p. 260.

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Ooplah, s. Cow dung patted into cakes, and dried and stacked for fuel. Hind. *uplā*. It is in S. India called **bratty** (q. v.). This fuel, which is also common in Egypt and Western Asia, appears to have been not unknown even in England a century ago, thus:—

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1404. "And the Lord (Timour) was very wroth with his Mirassaes (Mirzas), because he did not see the Ambassador at this feast, and because the *Truximan* (Interpreter) had not been with them . . . . and he sent for the *Truximan* and said to him: 'How is it that you have enraged and vexed the Lord? Now since you were not with the Frank ambassadors, and to punish you, and ensure your always being ready, we order your nostrils to be bored, and a cord put through them, and that you be led through the whole **Ordo** as a punishment.'"—*Clavijo*, § cxi.

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Opal, s. This word is certainly of Indian origin: Lat. *opalus*, Greek, ὀπάλλιος, Sansk. *upala*, 'a stone.' The European word seem [illegible] Pliny. We do not [illegible] Sansk word receiv[illegible] meaning, but there [illegible] gous cases.

Opium, s. This word is in origin Greek, not Oriental. But from the Greek ὄπιον the Arabs took *afyūn*, which has sometimes reacted on old spellings of the word. The collection [illegible]

[illegible]

into China, from Arabia, at the be- [illegible]

[illegible]

ruptly called *afīn*, of which *afin*, 'imbecile,' is a popular etymology Similarly the Bengalees derive it from *afī-ken*, 'serpent-home.'

c. A.D. 70. ". . . . which juice thus drawne, and thus prepared, hath power not onely to provoke sleepe, but if it be taken in any great quantitie, to make men die in their sleepe . and this our Physicians call opium. [illegible]

[illegible]

Malabar pepper, of which they use a great deal in China, and drugs of Cambay, such as *opium*, which we call *opium* [illegible]

[illegible]

"O[illegible] that which I call of Cambaia comes for the most part from that territory which is called Malvi (*Malwa*) [illegible] I know a secretary of Nizamoxa, a native of Coraçon, who every day eat three *tolas* (sic) *Tola*) or a weight of 10½ [illegible]

[illegible]

Garcia, [illegible]

[illegible]

"The original [illegible]

[illegible]

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Opium This word is in origin
Greek,
Greek
which
spellin
of the
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(c A I
full a
Hanbu
The
into China, from Arabia, at the beginning of the 9th century, and its earliest Chinese name is **A-fu-yung**,

Italiano, 55

1516. 'For the return voyage (to China) they ship there (at Malacca) Sumatra and

Malabar pepper, of which they use a great deal in China, and drugs of Cambay, much *anfiam*, which we call opium . . "—*Barbosa*, 206

quantity as is expended, and how much may be eaten every day'
* * * * * * *

Garcia, 153*v* to 155*v*

1727 "The Chiefs of Calecut, for many years had vended between 500 and 1000

inland Countries, where it is very much used."—*A. Ham.* i. 315.

1770. "Patna . . . is the most celebrated place in the world for the cultivation of opium. Besides what is carried into the inland parts, there are annually 3 or 4000 chests exported, each weighing 300 lbs. . . . An excessive fondness for opium prevails in all the countries to the east of India. The Chinese emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison."—*Raynal* (tr. 1777), i. 424.

Orange, s. A good example of plausible but entirely incorrect etymology is that of orange from Lat. *aurantium.* The latter word is in fact an ingenious medieval fabrication. The word doubtless came from the Arab. *nāranj*, which is again a form of Pers. *nārang* or *nārangī*, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Sansk. *nāgaranga*, and *nāranga*, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanskritised from some southern term. Sir William Jones, in his article on the Spikenard of the Ancients, quotes from Dr. Anderson of Madras, "a very curious philological remark, that in the Tamul dictionary, most words beginning with *nar* have some relation to *fragrance*; as *narukeradu*, to yield an odour; *nártum pillei*, lemon-grass; *nártei*, citron; *nárta manum* (read *marum*), the wild orange-tree; *nárum panei*, the Indian jasmine; *nárum alleri*, a strong smelling flower; and *nártu*, which is put for *nard* in the Tamul version of our scriptures." (See *As. Res.*, vol. ii. p. 414). We have not been able to verify many of these Tamil terms. But it is true that in both Tamil and Malayalam *naru* is 'fragrant.' See, also, on the subject of this article, *A. F. Pott*, in Lassen's *Zeitschrift f. d. Kunde des Morgenlandes*, vii. 114 *seqq.*

The native country of the orange is believed to be somewhere on the northern border of India. A wild orange, the supposed parent of the cultivated species, both sweet and bitter, occurs in Garhwāl and in Sikkim, as well as in the Kāsia country (see **Cossya**), the valleys of which last are still abundantly productive of excellent oranges. It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see *Hanbury and Flückiger*, 111–112).

From the Arabic, Byzantine Greek got *νεράντζιον*, the Spaniards *naranja*, old Italian *narancia*, the Portuguese *laranja*; from which last, or some similar form, by the easy detachment of the *l* (taken probably, as in many other instances, for an article) we have the Ital. *arancio*, L. Latin *aurantium*, French *orange*, the modification of these two being shaped by *aurum* and *or*. Indeed, the quotation from Jacques de Vitry possibly indicates that some form like *al-arangi* may have been current in Syria. Perhaps, however, his phrase *ab indigenis nuncupantur* may refer only to the Frank or quasi-Frank settlers, in which case we should have among them the birthplace of our word in its present form. The reference to this passage we derived in the first instance from Hehn, who gives a most interesting history of the introduction of the various species of *citrus* into Europe. But we can hardly think he is right in supposing that the Portuguese first brought the sweet orange (*Citrus aurantium dulce*) into Europe from China, c. 1548. No doubt there may have been a re-introduction of some fine varieties at that time.* But as early as the beginning of the 14th century we find Abulfeda extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dependances de Lisbonne est la ville de Schintara; à Schintara on recueille des pommes admirables pour la grosseur et le gout" (244 †). That these *pommes* were the famous Cintra oranges can hardly be doubted. For Baber (*Autobiog.*, 328) describes an orange under the name of *Sangtarah*, which is, indeed, a recognized Persian and Hind. word for a species of the fruit. And this early propagation of the sweet orange in Portugal would account not only for such wide diffusion of the name of *Cintra*, but for the persistence with which the alternative name of *Portugals* has adhered to

* There seems to have been great oscillation of traffic in this matter. About 1873, one of the present writers, then resident at Palermo, sent, in compliance with a request from Lahore, a collection of plants of many (about forty) varieties of *citrus* cultivated in Sicily, for introduction into the Punjab. This despatch was much aided by the kindness of Prof. Todaro, in charge of the Royal Botanic Garden at Palermo.

† In Reiske's version "poma stupendae molis et excellentissima."—*Büsching's Magazin*, iv. 230

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—*A Ham* 131

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* See Frazala.

native haunts."—*Wallace, Malay Archip.* 39.

In the following passage the term is applied to a tribe of men:

1881. "The Jacoons belong to one of the wild aboriginal tribes . . . they are often styled **Orang Utan**, or men of the forest."—*Cavenagh, Rem. of an Indian Official*, 293.

Orankay, Arangkaio, &c., s. Malay, *Orăng kaya.* In the Archipelago, a person of distinction, a chief or noble, corresponding to the Indian **omrah**; literally 'a rich man,' analogous therefore to the use of *riche-homme* by Joinville and other old French writers.

c. 1612. "The Malay officers of state are classified as 1. *Bandahara*; 2. *Perdana Mantri*; 3. *Punghulu Bandari*; 4. the chief *Hulubalang* or champion; 5. the *Paramantris*; 6. **Orang Kayas**; 7. *Chatriyas* (Khsehtryas); 8. *Sedu Sidahs*; 9. *Bentaras* or heralds; 10. *Hulubalangs.*"—*Sijara Malayu*, in *J. Ind. Arch.* v. 246.

1613. "The nobler **Orancayas** spend their time in pastimes and recreations, in music and in cock fighting, a royal sport. . ."—*Godinho de Eredia*, f. 31*v*.

" "An **Oran Caya** came aboord, and told me that a *Curra Curra* (see **Caracoa**) of the Flemmings had searched three or foure Praws or Canoas comming aboord vs with Cloues, and had taken them from them, threatening death to them for the next offence."—*Saris* in *Purchas*, i. 348.

1615. "Another conference with all the **Arrankayos** of Lugho and Cambello in the hills among the bushes: their reverence for the King and the honorable Company."—*Sainsbury*, i. p. 420.

1620. "Premierement sur vn fort grand Elephant il y auoit vne chaire couuerte, dans laquelle s'est assis vn des principaux **Orangcayes** ou Seigneurs."—*Beaulieu*, in *Thevenot's Collection*, i. 49.

1711. "Two Pieces of Callico or Silk to the *Shabander*, and head **Oronkoy** or Minister of State."—*Lockyer*, 36.

1727. "As he was entering at the Door, the **Orankay** past a long Lance through his Heart, and so made an end of the Beast."—*A. Ham.* ii. 97.

" "However, the reigning King not expecting that his Customs would meet with such Opposition, sent an **Orangkaya** aboard of my Ship, with the Linguist, to know why we made War on him."—*Ibid.* 106.

1784. "Three or four days before my departure, Posally signified to me the King meant to confer on me the honour of being made Knight of the Golden Sword, **Orang Kayo** *derry piddang mas*" (*orang kaya dări pădang mas*).—*Forrest, V. to Mergui*, 54.

1811. "From amongst the **orang kayas** the Sultan appoints the officers of state, who as members of Council are called *mantri* (see **Mandarin**)."—*Marsden, H. of Sumatra*, 350.

Orissa, n. p. The name of the ancient kingdom and modern province which lies between Bengal and the Coromandel Coast.

1516. "*Kingdom* of **Orisa**. Further on towards the interior there is another kingdom which is conterminous with that of Narsynga, and on another side with Bengala, and on another with the great Kingdom of Dely. . ."—*Barbosa* in Lisbon ed. 306.

c. 1568. "**Orisa** fu già vn Regno molto bello e securo . . . . sina che regnò il suo Rè legitimo, qual era Gentile."—*Ces. Federici, Ramus.* iii. 392.

Ormesine, s. A kind of silk texture, which we are unable to define. The name suggests derivation from Ormus.

c. 1566. ". . . . . a little Island called Tana, a place very populous with Portugals, Moores, and Gentiles: these have nothing but Rice; they are makers of **Armesie** and weavers of girdles of wooll and bumbast."—*Caes. Fredericke*, in *Hakluyt*, ii. 344.

1726. "Velvet, Damasks, **Armosyn**, Sattyn."—*Valentijn*, v. 183.

Ormus or **Ormuz,** n.p. Properly *Hurmuz* or *Hurmūz*, a famous maritime city and minor kingdom near the mouth of the Persian Gulf. The original place of the city was on the northern shore of the Gulf, some 30 miles east of the site of Bandar Abbās or **Gombroon** (q. v.); but about A.D. 1300, apparently to escape from Tartar raids, it was transferred to the small island of Gerūn or Jerūn, which may be identified with the *Organa* of Nearchus, about 12 m. westward, and five miles from the shore, and this was the seat of the kingdom when first visited and attacked by the Portuguese under Alboquerque in 1506. It was taken by them about 1515, and occupied permanently (though the nominal reign of the native kings was maintained), until wrested from them by Shāh 'Abbās, with the assistance of an English squadron from Surat, in 1622. The place was destroyed by the Persians, and the island has since remained desolate, and all but uninhabited, though the Portuguese citadel and water-tanks remain.

B.C. c. 325. "They weighed next day at dawn, and after a course of 100 stadia anchored at the mouth of the river

Anamis, in a country called **Harmozeia** " *Arrian, Voyage of Nearchus*, ch xxxiii 1 by *M Crindle*, p 202.

c A.D 150 (on the coast of Carmania "Ἁρμοῦζα πολις "Ἁρμοζον ακρον" *Ptol* VI viii 5

c. 540 At this time one Gabriel is mentioned as (Nestorian) Bishop of **Hormuz** (see *Assemani*, i 147 8)

c 655 "No ominus velut quales vos esse Sacerdotes ad vos allegare, Theodorum videlicet Episcopum **Hormuzdadschir** et Georgium Episcopum Susatrae"—*Syriac Letter of the Patriarch Jesujabus*, in *ibid* 133.

Cathay, &c, 56

c. 1331 "I departed from 'Oman for the country of **Hormuz** The city of Hormuz stands on the shore of the sea. The

c. 1470 'Hormuz is 4 miles across water, and stands on an Island"—*At Nikitin*, in do, p 8

to India in *Assemani*, iii 591.

1503 ' In la bocha di questo m Persia) e vn altra insula chiam muzo doue sono perle infinite che per tutte quelle parti precio"—*Letter of K Emanuel*,

By Burton

"But see yon Gerum isle the tale unfold of mighty things which Time can make

own yon shore upon lory this her rival won '

touchant le mot **Ormuz** il est moderne, et luy a esté imposé par les Portugais le nom venant de l accident de ce qu ils cherchoient que c estoit que l Or, tellement qu estant arrivez là, et voyans le trafic de tous biens auquel le pais ils dirent *Vssi esta Or mucho* c est Il y a force d Or et pource ils don le nom d **Ormucho** à la dite isle — *evet Cosmographie Univ*, liv x i

a throne of royal state, which far Outshone the wealth of **Ormus** and of Ind Or where the gorgeous East with richest hand Showers on her

me is applied to a udja, to

Otta, Otter, s. ur,' a Hindi word original.

"Confound this Shekhawati land,
My bread's half wheat-meal and half sand."
Boileau, Tour through Rajwara, 1837, p. 274.

Otto, Otter, s. Or usually 'Otto of Roses,' or by imperfect purists '*Attar* of Roses,' an essential oil obtained in India from the petals of the flower, a manufacture of which the chief seat is at Ghāzipūr on the Ganges. The word is the Arab. *'iṭr*, 'perfume.' From this word are derivatives *'aṭṭār*, 'a perfumer or druggist,' *'aṭṭārī*, adj. 'pertaining to a perfumer.' And a relic of Saracen rule in Palermo is the *Via Lattarini*, 'the Street of the perfumers' shops.' We find the same in an old Spanish account of Fez:

1573. "Issuing thence to the Cayzerie by a gate which faces the north there is a handsome street which is called *of the* **Atarin**, which is the Spicery."—*Marmol, Affrica*, ii. f. 88.

1712. Kaempfer enumerating the departments of the Royal Household in Persia names: "*Pharmacopoeia* . . . . **Atthaar** *choneh*, in quâ medicamenta, et praesertim variae virtutis opiata, pro Majestate et aulicis praeparantur. . . ."—*Am. Exot.*, 124.

1824. "The **attar** is obtained after the rose-water is made, by setting it out during the night and till sunrise in the morning in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top."—*Heber*, i. 154 (ed. 1844).

Oudh, Oude, n.p. *Awadh*; properly the ancient and holy city of *Ayodhya* (Skt. 'not to be warred against') the capital of Rāma, on the right bank of the river Sarayu, now commonly called the Gogra. Also the province in which Ayodhya was situated, but of which Lucknow (Lakhnao) for about 150 years has been the capital, as that of the dynasty of the Nawabs, and from 1814 kings, of Oudh. Oudh was annexed to the British Empire in 1856 as a Chief Commissionership. This was re-established after the Mutiny was subdued and the country re-conquered, in 1858. In 1877 the Chief Commissionership was united to the Lieut.-Governorship of the N. W. Provinces.

B. C. *x*. "The noble city of **Ayodhyā** crowned with a royal highway had already cleaned and besprinkled all its streets, and spread its broad banners. Women, children, and all the dwellers in the city eagerly looking for the c[illegible]secration of *Rāma*, waited with imp[illegible] the rising of the morrow's sun."—*Ramāyana*, Bk. iii. (*Ayodhya Kanda*), ch. 3.

636. "Departing from this Kingdom (*Kanyākubja* or Kanauj) he (Hwen T'sang) travelled about 600 *li* to the S.E., crossed the Ganges, and then taking his course southerly he arrived at the Kingdom of **'Oyut'o** (Ayōdhyā)."—*Pèlerins Bouddh.*, ii. 267.

1255. "A peremptory command had been issued that Malik Kutlugh Khān . . . should leave the province of **Awadh**, and proceed to the fief of Bharā'ij, and he had not obeyed. . . ."—*Tābaḳāt-i-Nāsirī*, E.T. by *Raverty*, 107.

1289. "Mu'izzu-d dín Kai-Kubád, on his arrival from Dehli, pitched his camp at **Oudh** (Ajudhya) on the bank of the Ghágra. Nasiru-d dín, from the opposite side, sent his chamberlain to deliver a message to Kai-Kubád, who by way of intimidation himself discharged an arrow at him. . . ."—*Amīr Khusrū* in *Elliot*, iii. 530.

c. 1335. "The territories to the west of the Ganges, and where the Sultan himself lived, were afflicted by famine, whilst those to the east of it enjoyed great plenty. These latter were then governed by 'Ain-ul-Mulk . . . and among their chief towns we may name the city of **Awadh**, and the city of Ẓafarābād and the city of *Laknau*, et cetera."—*Ibn Batuta*, iii. 342.

c. 1340. The 23 principal provinces of India under Mahommed Tughlak are thus stated, on the authority of Sirajuddin Abu'l-fatah Omah, a native of **'Awadh**: "(1) *Aklīm Dihlī*, (2) *Multān*; (3) *Kahrān* (Guhrām), and (4) *Samān* (both about Sirhind); (5) *Siwastān* (Sehwān in Sind), (6) *Waja* (Ūja, *i.e.* Ūch), (7) *Hāsī* (Hānsī), (8) *Sarsati* (Sirsa), (9) *Ma'bar* (Coromandel), (10) *Tiling* (Kalinga), (11) *Gujrāt*, (12) *Badāūn*, (13) **'Awadh**, (14), *Kanauj*, (15) *Laknautī* (N. Bengal), (16) *Bahār*, (17) *Karra* (Lower Doāb), (18) *Malāwa* (Malwa), (19) *Lahāwar* (Lahore), (20) *Kalanūr* (E. Punjab), (21) *Jajnagar* (Orissa), (22) *Tilinj* (?), (23) *Dursamand* (Mysore)."—*Shihābuddin*, in *Notices et Extraits*, xiii. 167–171.

Outcry, s. Auction. This term seems to have survived a good deal longer in India than in England. See **Neelam**.

The old Italian expression for auction seems to be identical in sense, viz., *gridaggio*, and the auctioneer *gridatore*, thus:

c. 1343. "For jewels, and plate; and (other) merchandize that is sold by **outcry** (*gridaggio*), *i.e.* by auction (*oncanto*) in Cyprus, the buyer pays the crier (*gridatore*) one quarter *carat* per bezant on the price bid for the thing bought through the crier, and the seller pays nothing except, &c."—*Pegolotti*, 74.

1627. "**Out-crie** *of goods to be sold*. G(allicè) Encánt. Incánt. I(talicè).—Incánto . . .

Overland. Specifically applied the Mediterranean route to India, which in former days involved usually

1673 "French and Dutch Jewellers,

—*Fryer*, 89

1776. "We had advices long ago from England, as late as the end of May, by way of Suez This is a new Route opened by Govr. Hastings, and the Letters which left

n Monday last was Marrie l

other Gentlemen's care, between Suez and

t left England in July, wild Arabs between a"—*Lord Cornwallis*, *ndence*, &c, i 247.

1793 "Ext of a letter from Poonamalee, dated 7th June

The dispatch by way of Suez has put us in a commotion'"—*Bombay Courier*, ne 29th

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arising probably out of the old importance of the export trade of rice from Java (see *Raffles's Java*, i. 239-

ii 380

Jarric, iii 155

1614 "The Padres make a church of one of the ... Mass ... Purch

161 ... broug ... him ... house ... 564

162 ... preti

—P. della Valle, ii 580

1665 "They (Hindu Jogis) are impertinent enough to compare themselves with our Religious Men they meet with in the

—Bernier, 104

say the priests, instruct the children in the

1726 "May 14 Mr Leeke went with

Capital two French, two Armenian, and two Portuguese Patres, have their churches ...—Ibid, p 15

1809 "The Padre, who is a half cast Portuguese, informed me that he had three districts under him —Ld Valentia, i 329

1830 ...

the hot weather —The Dilemma, ch.

... is known as Lord (or lat) padre ... ahib

...aw, Podshaw, s Pers. Hind. 'Emperor', the Great Mogul King

dustan, we have "King, Patchaw" And

again: "Is the King at Agra? . . . Punshaw *Agramcha?*" *—99-100.

1673. "They took upon them without controul the Regal Dignity and Title of **Pedeshaw**."—*Fryer*, 166.

1727. "Aureng-zib, who is now saluted **Pautshaw**, or Emperor, by the Army, notwithstanding his Father was then alive."—*A. Ham.*, i. 175.

Pagar, s. **a**. This word, the Malay for a 'fence, enclosure,' occurs in the sense of 'factory' in the following passage:

1702. "Some other out-**pagars** or Factories, depending upon the Factory of Bencoolen."—*Charters of E. I. Co.*, p. 324.

In some degree analogous to this use is the application, common among Hindustani-speaking natives, of the Hind. (Arab.) word *iḥāṭa*, 'a fence, enclosure,' in the sense of *Presidency: Bombay kī iḥāṭa*, *Bangāl kī iḥāṭa*, a sense not given in Shakespear or Forbes; it is given in Fallon.

b. (*pagár*). This word is in general use in the Bombay domestic dialect for 'wages.' It is obviously the Port. verb *pagar*, 'to pay,' used as a substantive.

Pagoda. s. This obscure and remarkable word is used in three different senses.

a. An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous "Porcelain tower" of Nanking, now destroyed, may be recalled as typical.

In the 17th cent. we find the word sometimes misapplied to places of Mahommedan worship, as by Faria-y-Sousa, who speaks of the "**Pagoda** of Mecca."

b. An idol.

c. A coin long current in S. India. The coins so called were both gold and silver, but generally gold. The gold pagoda was the *varāha* or *hūn* of the natives; the former name (fr. Skt. for 'boar') being taken from the Boar avatār of Vishnu, which was figured on a variety of ancient coins of the South; and the latter signifying 'gold,' no doubt identical with *sonā*, and an instance of the exchange of *h* and *s*. See also **Pardao** in *Suppt.*

Accounts at Madras down to 1818 were kept in *pagodas*, *fanams*, and *kās* (or **cash**, q.v.; 8 *kās* = 1 *fanam*, 42 *fanams* = 1 *pagoda*). In the year named the rupee was made the standard coin.* The pagoda was then reckoned as equivalent to 3½ rupees. In the suggestions of etymologies for this word, the first and most prominent meaning alone has almost always been regarded, and doubtless justly; for the other uses are deduceable from it. Such suggestions have been many.

Thus Chinese origins have been propounded in more than one form; e.g. *Pao-t'ah*, 'precious pile,' and *Poh-kuh-t'ah* (white-bones-pile.') † Anything can be made out of Chinese monosyllables in the way of etymology; though no doubt it is curious that the first at least of these phrases is actually applied by the Chinese to the polygonal towers which in China foreigners specially call *pagodas*. Whether it be possible that this phrase may have been in any measure formed in imitation of *pagoda*, so constantly in the mouths of foreigners, we cannot say (though it would not be a solitary example of such borrowing, see **Neelam**); but we can say with confidence that it is impossible *pagoda* should have been taken from the Chinese. The quotations from Corsali and Barbosa set that suggestion at rest.

Another derivation is given (and adopted by so learned an etymologist as H. Wedgwood) from the Portuguese *pagão*, 'a pagan.' It is possible that this word may have helped to facilitate the Portuguese adoption of *pagoda*; it is not possible that it should have given rise to the word. A third theory makes *pagoda* a transposition of *dagoba*. The latter is a genuine word, used in Ceylon, but known in Continental India, since the extinction of Buddhism, only in the most rare and exceptional way (see **Dagoba**).

A fourth suggestion connects it with the Sanskrit *bhagavat*, 'holy, divine,' or *Bhagavati*, applied to Durga and other goddesses; and a fifth makes it a corruption of the Pers. *but-kadah*, 'idol-temple'; a derivation given below by Ovington. There can be little doubt that the origin really lies between these two.

The two contributors to this book are somewhat divided on this subject:—

(1) Against the derivation from

* *i.e.* (Hindustani) *Pādishāh Āgra meṅ hai?*

* Prinsep's *Useful Tables*, by E. Thomas, p. 19.

† See *Giles' Glossary of Reference*, s. v.

the *paqodas* of the Madras Mint, as | MS tracts belonging to Malabar, the

of Măn-
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current in the mouths of foreign visitors before the arrival of the Portuguese; but if the word was of Portuguese origin there may easily have been some confusion in their ears between *Bagavati* and *butkadah* which shaped the new word. It is no sufficient objection to say that *bhagavati* is not a term applied by the natives to *a temple*, the question is rather what misunderstanding and mispronunciation by foreigners of a native term may probably have given rise to the term?* (H. Y.)† The use of the word by Barbosa at so early a date as 1516, and its application to a particular class of temples must not be overlooked.

a.—

1516. "There is another sect of people among the Indians of Malabar, which is called *Cuyaven*. . . . Their business is to work at baked clay, and tiles for covering houses, with which the temples and Royal buildings are roofed . . . Their idolatry and their idols are different from those of the others; and in their houses of prayer they perform a thousand acts of witchcraft and necromancy; they call their temples **pagodes**, and they are separate from the others."—*Barbosa*, 135.

This is Lord Stanley of Alderley's translation from a Spanish MS. The Italian of Ramusio reads: "nelle loro orationi fanno molte strigherie e necromātie, le quali chiamano **Pagodes**, differenti assai dall' altre" (*Ramusio*, i. f. 308*v*.). In the Portuguese MS. published by the Lisbon Academy in 1812, the words are altogether absent; and in interpolating them from Ramusio the editor has given the same sense as in Lord Stanley's English.

1516. "In this City of Goa, and all over India, there are an infinity of ancient buildings of the Gentiles, and in a small island near this, called Dinari, the Portuguese, in order to build the city, have destroyed an ancient temple called **Pagode**, which was built with marvellous art, and with ancient figures wrought to the greatest perfection in a certain black stone, some of which remain standing, ruined and shattered, because these Portuguese care nothing about them. If I can come by one of these shattered images I will send it to your Lordship, that you may perceive how much in old times sculpture was esteemed in every part of the world."—Letter of *Andrea Corsali* to *Giuliano de' Medici*, in *Ramusio*, i. f. 177.

1543. "And with all his fleet he anchored at Coulão (**Quilon**) and landed there with all his people. And the Governor (Martim Afonso de Sousa) went thither because of information he had of a **pagode** which was quite near in the interior, and which, they said, contained much treasure . . . And the people of the country seeing that the Governor was going to the **pagode**, they sent to offer him 30,000 pardaos not to go."—*Correa*, iv. 325-326.

1554. "And for the monastery of Santa Fee 845,000 *reis* yearly, besides the revenue of the **Paguodes** which His Highness bestowed upon the said House, which gives 600,000 reis a year. . ."—*Botelho, Tombo*, in *Subsidios*, 70.

1563. "They have (at Baçaim) in one part a certain island called Salsete, where there are two **pagodes** or houses of idolatry."—*Garcia*, f. 211*v*.

1582. ". . . **Pagode**, which is the house of praiers to their Idolls."—*Castañeda* (by N. L.), f. 34.

1594. "And as to what you have written to me, viz., that although you understand how necessary it was for the increase of the Christianity of those parts to destroy all the **pagodas** and mosques (*pagodes e mesquitas*), which the Gentiles and the Moors possess in the fortified places of this State. . ." (The King goes on to enjoin the Viceroy to treat this matter carefully with some theologians and canonists of those parts, but not to act till he shall have reported to the King.)—Letter from the *K. of*

* Since the above was written Sir Walter Elliot has kindly furnished a note, of which the following is an extract:

"I took some pains to get at the origin of the word when at Madras, and the conclusion I came to was that it arose from the term used generally for the object of their worship, viz., *Bhagavat*, 'god', *Bhagavati*, 'goddess.'

"Thus, the Hindu temple with its lofty *gopuram* or propylon at once attracts attention, and a stranger inquiring what it was, would be told 'the house or place of *Bhagavat*.' The village divinity throughout the south is always a form of *Durga*, or, as she is commonly called, simply '*Devi*' (or *Bhagavati*, 'the goddess') . . . In like manner a figure of Durga is found on most of the gold *huns* (*i.e.*, *pagoda* coins) current in the Dakhan, and a foreigner inquiring what such a coin was, or rather what was the form stamped upon it, would be told it was 'the goddess,' *i.e.*, '*Bhagavati*.'"

† As my friend can no longer represent his own view, it seems right to print here the latest remarks of his on the subject that I can find. They are in a letter from Tanjore, dated 10th March, 1880. "I think I overlooked a remark of yours regarding my observation that the *e* in *Pagode* was pronounced, and that this was a difficulty in deriving it from *Bhagavati*. In modern Portuguese *e* is *not* sounded, but verses show that it was in the 16th century. Now, if there is a final vowel in *Pagoda*, it must come from *Bhagavati*; but though the goddess is and was worshipped to a certain extent in S. India, it is by other names (*Amma*, &c.). Gundert and Kittel give '*Pogodi*' as a name of a Durga temple, but assuredly this is no corruption of *Bhagavati*, but Pagoda! Malayālam and Tamil are full of such adopted words. *Bhagavati* is little used, and the goddess is too insignificant to give rise to *pagoda* as a general name for a temple.

"*Bhagavat* can only appear in the S. Indian languages in its (Skt.) nominative form *bhagavan* (Tamil, *pagavan*). As such, in Tamil and Malayālam it equals Vishnu or Siva, which would suit. But *pagoda* can't be got out of *bhagavan*; and if we look to the N. Indian forms, *bhagavant*, &c., there is the difficulty about the *e*, to say nothing of the *nt*."

Portugal to the Viceroy ır *Orient.* Fasc. 3 ı 417

1598 houses of they call Pagodes —*L nschot* —

1606 Go vea uses pagode both for a temple and for an dol c g see f 46 f 47

1630 That he should erect pagods for God s vorsh p and adore mages nder green trees —*Lo d Displ*

1638 Tl ere d d mee

(*pagode* ın or g) —*Ste ens s Faria y Sousa* i 45

—*O ington*, 159

1696 qui eussent été é des pagodes au m lieu des villes —*La Bru re C ractères* ed Jouast 1881 ı 306

1717 The Pagods or Churches —*Pl ll ps s Account*, 12

1727 There are many ancient Pagods

Lendas ı. 119

1582 The D vell ıs oftent n es n them b t they say t ıs one f the r Gods or Pagodes —*Casta eda* (tr by N L) f 37

The house ın wh ch h s pagode standeth ıs covered with tiles of —*R F tcl* ın *Hakl* ı 391

1 98 The Pagodes the r fal e and divelish idols. —*L nschoten* 26

1664 The r class c model pro ed a maggot Their D rectory an Indian Pagod *Hud b as* Pt II Canto

1693 For say they hat s the Pagoda? ıt s an ı nage or stone In *Wl eeler* ı 69

1809 In

Tl land

18.. Among a palm trees and small pa colossal Gaudama towers and Me nnon l ke, glower s th a plac d and eternal *from the Ba ks of the Irawa Ma* May 18..

b —

1498 And the King gave the letter

d oro de modo che l cauall Arabı sono in

Edict of the K g n Arrl Port. Or ent. ııı) 8

1598 There are yet other sorts of

money called **Pagodes** . . . They are Indian and Heathenish money with the picture of a Divell vpon them, and therefore are called **Pagodes** . . ."—*Linschoten*, 54 and 69.

1602. "And he caused to be sent out for the Kings of the Decan and Canara two thousand horses from those that were in Goa, and this brought the King 80,000 **pagodes**, for every one had to pay forty as duty. These were imported by the Moors and other merchants from the ports of Arabia and Persia, in entering Goa they are free and uncharged, but on leaving that place they have to pay these duties."—*Couto*, IV. vi. 6.

1623. ". . . An Indian Gentile Lord called Rama Rau, who has no more in all than 2000 **pagod** of annual revenue, of which again he pays about 800 to Venktapà Naieka, whose tributary he is . . ."—*P. della Valle*, ii. 682.

1673. "About this time the Rajah . . . was weighed in Gold, and poized about 16,000 **Pagods**."—*Fryer*, 80.

1676. "For in regard these **Pagods** are very thick, and cannot be clipt, those that are Masters of the trade, take a Puncer, and pierce the **Pagod** through the side, halfway or more, taking out of one piece as much Gold as comes to two or three Sous."—*Tavernier, Travels*, ii. 4 (Eng. tr. 1684).

1785. "Your servants have no Trade in this country, neither do you pay them high wages, yet in a few years they return to England with many lacs of **pagodas**."—*Nabob of Arcot*, in *Burke's Speech on the Nabob's Debts*, Works, ed. 1852, iv. 18.

1796. "La Bhagavadi, moneta d'oro, che ha l'immagine della dea Bhagavadi, nome corrotto in **Pagodi** o **Pagode** dagli Europei, è moneta rotonda, convessa in una parte . . ."—*Fra Paolino*, 57.

1803. "It frequently happens that in the bazaar, the star **pagoda** exchanges for 4 rupees, and at other times for not more than 3."—*Wellington, Desp.*, ed. 1837, ii. 375.

Pagoda-Tree. A slang phrase once current, rather in England than in India, to express the openings to rapid fortune which at one time existed in India.

1877. "India has been transferred from the regions of romance to the realms of fact . . . the mines of Golconda no longer pay the cost of working, and the **pagoda-tree** has been stripped of all its golden fruit."—*Blackwood's Magazine*, 575.

1881. "It might be mistaken . . . for the work of some modern architect, built for the Nabob of a couple of generations back, who had enriched himself when the **pagoda-tree** was worth the shaking."—*Sat. Review*, Sept. 3, p. 307.

Palankeen, Palanquin, s. A box-litter for travelling in, with a pole projecting before and behind, which is borne on the shoulders of 4 or 6 men; 4 always in Bengal; 6 sometimes in the Telugu country.

The origin of the word is not doubtful, though it is by no means clear how the Portuguese got the exact form which they have handed over to us. The nasal termination may be dismissed as a usual Portuguese addition, such as occurs in *mandarin*, *Baçaim* (*Wasai*) and many other words and names as used by them. The basis of all the forms is Skt. *paryanka*, or *palyanka*, 'a bed,' from which we have Hind. and Mahr. *palang*, 'a bed,' Hind. *pālkī*, 'a palankin,' Pali *pallanko*, 'a couch, bed, litter, or palankin' (*Childers*), and in Javanese and Malay *palangki*, 'a litter or sedan' (*Crawfurd*).*

It is curious that there is a Spanish word *palanca* (L. Latin *phalanga*) for a pole used to carry loads on the shoulders of two bearers (called in Sp. *palanquinos*); a method of transport more common in the south than in England, though even in old English the thing has a name, viz., 'a cowle-staff.' It is just possible that this word (though we do not find it in the Portuguese dictionaries) may have influenced the form in which the early Portuguese visitors to India took up the word.

The *thing* appears already in the Ramayana. It is spoken of by Ibn Batuta and by John Marignolli (both c. 1350), but neither uses this Indian name; and we have not found evidence of *pālkī* older than Akbar (see *Elliot*, iv. 515, and *Āīn*, i. 254).

As drawn by Linschoten (1597), and as described by Grose at Bombay (c. 1760), the palankin was hung from a bamboo which bent in an arch over the vehicle; a form perhaps not yet entirely obsolete in native use. Williamson (*V. M.*, i. 316 *seqq.*) gives an account of the different changes in the fashion of palankins, from which it would appear that the present form must have come into use about the end of last century. Up to 1840–50 most people in Calcutta kept a palankin and set of bearers (usually

* In *Canticles*, iii. 9, the "*ferculum quod fecit sibi rex Salomon de lignis Libani*" is in the Hebrew *appiryon*, which has by some been supposed to be Greek φορεῖον; highly improbable, as the litter came to Greece from the East. Is it possible that the word can be in some way taken from *paryanka*?

natives of Orissa), but the practice and the vehicle are now almost, if not entirely obsolete among the better class

localities.

—*Correa, Lendas*, II i 460

1563 " and the branches are for

1567. " . . . . with eight Falchines (*fachini*), which are hired to carry the

palanchines, eight for a Palanchine (*palanchino*), foure at a time "—*C. Frederike* in *Hakl* ii 348.

1616 " . *Abdala Chan*, the great

Palleki and sometimes Pallanquin; Bernier has Paleky

* "*Pagos do aljube*" We are not sure of the meaning.

which is a long hollow Cane . . . arched in the middle . . . where hangs the **Palenkeen**, as big as an ordinary Couch, broad enough to tumble in . . ."—*Fryer*, 34.

1720. "I desire that all the free Merchants of my acquaintance do attend me in their **palenkeens** to the place of burial."—Will of *Charles Davers*, Merchant, in *Wheeler*, ii. 340.

1726. ". . . **Palangkyn** dragers" (palankin-bearers). *Valentyn, Ceylon*, 45.

1736. "**Palanquin**, a kind of chaise or chair, borne by men on their shoulders, much used by the *Chinese* and other Eastern people for travelling from place to place."—*Bailey's Dict.*, 2d ed.

1750-52. "The greater nobility are carried in a **palekee**, which looks very like a hammock fastened to a pole."—*Toreen's Voyage to Suratte, China*, &c., ii. 201.

1754-58. In the former year the Court of Directors ordered that Writers in their Service should "lay aside the expense of either horse, chair, or **Palankeen**, during their Writership." The Writers of Fort William (4th Nov. 1756) remonstrated, begging "to be indulged in keeping a **Palankeen** for such months of the year as the excessive heats and violent rains make it impossible to go on foot without the utmost hazard of their health." The Court, however, replied (Feby. 11, 1756) "We very well know that the indulging Writers with **Palankeens** has not a little contributed to the neglect of business we complain of, by affording them opportunities of rambling;" and again, with an obduracy and fervour too great for grammar (March 3, 1758): "We do most positively order and direct (and will admit of no representation for postponing the execution of) that no Writer whatsoever be permitted to keep either **palankeen**, horse, or chaise, during his Writership, on pain of being immediately dismissed from our service."—In *Long*, pp. 54, 71, 130.

1780. "The Nawaub, on seeing his con-ition was struck with grief and com-assion; but . . . did not even bend his rebrow at the sight, but lifting up the rtain of the **Palkee** with his own hand, saw that the eagle of his (Ali Ruza's) l, at one flight had winged its way to the dens of Paradise."—*H. of Hydur*, p. 429.

781.

he Sun in gaudy **palanqueen**
Curtain'd with purple, fring'd with gold,
ing no more heav'n's vault serene,
Retir'd to sup with Ganges old."
Plassy Plain, a ballad by *Sir W. Jones*; in *Life and Works*, ed. 1807, ii. 503.

"Give orders that a **palanquin** made for me; let it be very light, e pannels made of canvas instead of nd the poles fixed as for a dooley. Bengally **palanquins** are so heavy y cannot be used out of Calcutta." *gton* (to Major Shaw), 20th June.

The following measures a change i ideas. A palankin is now hardly eve used by a European, even of humbl position, much less by the opulent:

1808. "**Palkee.** A litter well known in India, called by the English **Palankeen.** A *Guzerat* punster (aware of no other) hazards the Etymology *Pa-lakhee* [*pāo-lākh*] a thing requiring an annual income of a quarter Lack to support it and corresponding luxuries."—*R. Drummond, Illustrations*, &c.

1809.

"Woe! Woe! around their **palankeen**,
As on a bridal day
With symphony and dance and song,
Their kindred and their friends come on,
The dance of sacrifice! The funeral song!"
Kehama, i. 6.

1808. "The conveyances of the island (Madeira) are of three kinds, viz.: horses, mules, and a litter, ycleped a **palanquin**, being a chair in the shape of a bathing-tub, with a pole across, carried by two men, as doolees are in the east."—*Welsh, Reminiscences*, i. 282.

c. 1830. "Un curieux indiscret reçut un galet dans la tête; on l'emporta baigné de sang, couché dans un **palanquin**."—*V. Jacquemont, Corr.* i. 67.

1880. "It will amaze readers in these days to learn that the Governor-General sometimes condescended to be carried in a **Palanquin**—a mode of conveyance which, except for long journeys away from railroads, has long been abandoned to portly Baboos, and Eurasian clerks."—*Sat. Rev.*, Feb. 14.

1881. "In the great procession on Corpus Christi Day, when the Pope is carried in a **palanquin** round the Piazza c St. Peter, it is generally believed that th cushions and furniture of the **palanquin** ar so arranged as to enable him to bear the fatigue of the ceremony by sitting whilst to the spectator he appears to be kneeling."—*Dean Stanley, Christian Institutions*, 231.

Palaveram, n.p. A town and cantonment 11 miles S.W. from Madras. The name is *Pallāvaram*, probably *Palla-puram*, the 'town of the Pallas'; the latter a caste claiming descent from the Pallavas who ruled at Conjeveram. (*Seshagiri Sāstrī.*)

Pale Ale. The name formerly given to the beer brewed for Indian use. See **Beer.**

1784. "London Porter and **Pale Ale**, light and excellent, Sicca Rupees 150 per hhd."—Advt. in *Seton-Karr*, i. 39.

1793. "For Sale . . . . **Pale Ale** (per hhd. . . . Rs. 80."—*Bombay Courier*, Jan. 19th.

1848. "Constant dinners, tiffins, pale ale, and claret, the prodigious labour of cutchery, and the refreshment of brandy

pawnee, which he was forced to take there, had this effect upon Waterloo Sedley."—*Vanity Fair*, ed 1867, ii 208.

nople, 22.

1867

"Pain bis, galette ou panaton,
Fromage à la pie ou Stilton,
Cidre ou pale-ale de Burton,
Vin de brie, ou branne mouton"
Th. Gautier à Ch. Garnier.

Palempore, s. A kind of chintz

recently shown some tendency to revive. The etymology is not quite certain,—we know no place of the name likely to have been the eponymic,—and possibly it is a corruption of a hybrid (Hind. and Pers.) *palang-*

1673. "Staple commodities (at Masulipatam) are calicuts white and painted, Palempores, Carpets."—*Fryer*, 34

1813

"A stain on every bush that bore
A fragment of his palampore,
His breast with wounds unnumber'd riven,
His back to earth, his face to heaven ."

tion are simply incomparable."—*Birdwood, The Industrial Arts of India*, 260.

name of the sacred Southern Buddhists, to their apparently lition *Magadhi*, the we now call South Bahar, in which Sakya Muni discoursed. It is one of the Prākrits or

derived their religion from India through Ceylon Pali is "a sort of Tuscan among the Prakrits" from its inherent grace and strength (*Childers*). But the analogy to Tuscan is closer still in the parallelism of the modifica-

1689 "Les uns font valoir le style de leur Alcoran, les autres de leur Bali."—*Lettres Edif*, xxv 61

Ethiopia, we have but very imperfect information * . . . . It has been the opinion of some of the most enlightened writers on the languages of the East, that the **Pali**, the sacred language of the priests of Boodh, is nearly allied to the Shanscrit of the Bramins: and there certainly is much of that holy idiom engrafted on the vulgar language of Ava, by the introduction of the Hindoo religion."—*Symes*, 337-8.

1818. "The Talapoins . . . . do apply themselves in some degree to study, since according to their rules they are obliged to learn the Sadà, which is the grammar of the **Palì** language or Magatà, to read the Vini, the Padimot . . . . and the sermons of Godama . . . . All these books are written in the **Pali** tongue, but the text is accompanied by a Burmese translation. They were all brought into the kingdom by a certain Brahmin from the island of Ceylon."—*Sangermano's Burmese Empire*, p. 141.

1837. "Buddhists are impressed with the conviction that their sacred and classical language, the Mágadhi or **Pali**, is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe that the very word **Páli** signifies original, text, regularity; and there is scarcely a Buddhist scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favourite verse,—*Sá Mágadhi; múla bhásá* (etc.). 'There is a language which is the root; . . . . men and bráhmans at the commencement of the creation, who never before heard nor uttered a human accent, and even the Supreme Buddhos, spoke it: it is Mágadhi.' This verse is a quotation from Kachchá-yanó's grammar, the oldest referred to in the Páli literature of Ceylon . . . . Let me . . . at once avow, that, exclusive of all philological considerations, I am inclined, n primâ facie evidence—external as well s internal—to entertain an opinion adverse the claims of the buddhists on this parcular point."—*George Turnour, Introd. to hâwanso*, p. xxii.

874. "The spoken language of Italy s to be found in a number of provincial ects, each with its own characteristics, Piedmontese harsh, the Neapolitan l, the Tuscan soft and flowing. These cts had been rising in importance as n declined; the birth-time of a new ry language was imminent. Then came e, and choosing for his immortal Com the finest and most cultivated of the ulars, raised it at once to the position nity which it still retains. Read it for Latin, Magadhese for Tuscan, Three Baskets for the Divina Com and the parallel is complete . . . . alian, **Pali** is at once flowing and s; it is a characteristic of both languages that nearly every word ends in vowel, and that all harsh conjunctions ar softened down by assimilation, elision, o crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought."—*Childers, Preface to Pali Dict.*, pp. xiii.-xiv.

Palkee-garry, s. A 'palankin-coach,' as it is termed in India; *i.e.*, a carriage shaped somewhat like a palankin on wheels; Hind. *pālkī-gārī*. The word is however one formed under European influences.

1878. "The Governor-General's carriage . . . . may be jostled by the hired '**palki-gharry**,' with its two wretched ponies, rope harness, nearly naked driver, and wheels whose sinuous motions impress one with the idea that they must come off at the next revolution."—*Life in the Mofussil*, i. 38.

This description applies rather to the **cranchee** (q.v.) than to the palkee-garry, which is (or used to be) seldom so sordidly equipt.

Palmyra, s. The fan-palm (*Borassus flabelliformis*), which is very commonly cultivated in S. India and Ceylon (as it also is indeed in the Ganges valley from Farakhābād down to the head of the Delta), and hence was called by the Portuguese *palmeira* or 'the palm-tree *par excellence*.'* It is an important tree in the economy of S. India, Ceylon, and parts of the Archipelago as producing **jaggery** (q.v.) or 'palm-sugar'; whilst the wood affords rafters and laths, and the leaves gives a material for thatch, mats, umbrellas, fans, and a substitute for paper. Its minor uses are many: indeed it is supposed to supply nearly all the wants of man, and a Tamil proverb ascribes to it 801 uses (see Ferguson's *Palmyra-Palm of Ceylon*, and *Tennent's Ceylon*, i. 111, ii. 519 *seqq.*).

1563. ". . . . A ilha de Ceilão . . . . ha muitas **palmeiras**."—*Garcia*, ff. 65 *v.*-66.

1673. "Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Conveniency: the Poorer are made of Boughs and *ollas* of the **Palmeroes**."—*Fryer*, 199.

1718. ". . . . Leaves of a Tree called **Palmeira**."—*Prop. of the Gospel in the East*, iii. 85.

1756. "The interval was planted with rows of **palmira**, and coco-nut trees."—*Orme*, ii. 90, ed. 1803.

1860. "Here, too, the beautiful **palmyra**

* . . . riter is here led away by Wilford's non-

* Sir J. Hooker writes: "I believe this palm is nowhere wild in India; and I have always suspected that it, like the tamarind, was introduced from Africa."

palm, which abounds over the north of the Island begins to appear —*Tennent's Ceylon* ii. 54

See Brab

–

south west is called *False Point* from its liability to be mistaken for P P

deste cabo fazemos fim do Reyno

partite A native almanac in S India is called so because it contains information on five subjects viz

for the villagers

1612 Every year they make new almanacs for the eclipses of the Sun and of the Moon, and they have a perpetual one which serves to pronounce their auguries and this they call Panchagão"—*Couto* V vi 4

1651 The Bramins, in order to know the good and bad days, have made certain writings after the fashion of our Almanacks and these they call Panjangam. —*Roge*

This author gives a specimen

no one without consulting the or almanac keeper knows to perform the ceremonies of religion —*Buchanan's Mysore* etc i 234

of the convenience of drinking Water —*Phillips's Account* 19

1745 Je suis la procession d'un

Norbert Mémoires iii 3

Pandaram s A Hindu ascetic mendicant of the (so-called) Sūdra or

1711 But the destruction of 50 or 60 000 pagodas worth of grain and killing the **Pandarrum**, these are things which make his demands really carry too much justice with them"—Letter in *Wheeler*, ii. 163.

1717 " Bramans, **Pantarongal**,

and other holy men." —*Phillips's Account*, 15.

The word is here in the Tamil plural.

1718. "Abundance of Bramanes, **Pantares**, and Poets . . . . flocked together."—*Propn. of the Gospel*, ii. 18.

1745. "On voit ici quelquefois les **Pandarams** ou Penitens qui ont été en pèlerinage à Bengale; quand ils retournent ils apportent ici avec grand soin de l'eau du *Gange* dans des pots ou vases bien formés." —*Nobert, Mém.* iii. 28.

c. 1760. "The **Pandarams**, the Mahometan priests, and the Bramins themselves yield to the force of truth."—*Grose*, i. 252.

1781. "Les **Pandarons** ne sont pas moins révérés que les *Sanasis*. Ils sont de la secte de Chiven, se barbouillent toute la figure, la poitrine, et les bras avec des cendres de bouze de vache," etc.—*Sonnerat* (8vo ed.), ii. 113, 114.

1798. "The other figure is of a **Pandaram** or Senassey, of the class of pilgrims to the various pagodas." *Pennant's View of Hindostan*, preface.

1800. "In Chera the *Pujaris* (see **poojaree**) or priests in these temples are all **Pandarums**, who are the *Sudras* dedicated to the service of Siva's temples . . ."—*Buchanan's Mysore*, etc., ii. 338.

1809. "The chief of the pagoda (Rameswaram), or **Pandaram**, waiting on the beach."—*Ld. Valentia*, i. 338.

1860. "In the island of Nainativoe, to the south-west of Jafna, there was till recently a little temple, dedicated to the goddess Naga Tambiran, in which consecrated serpents were tenderly reared by the **Pandarams**, and daily fed at the expense of the worshippers."—*Tennent's Ceylon*, i. 373.

Pandarāni, n.p. The name of a port of Malabar of great reputation in the middle ages, a name which has come through many curious corruptions. Its position is clear enough from Varthema's statement that an uninhabited island stood opposite at two leagues distance, which must be the "Sacrifice Rock" of our charts. The name appears upon no modern map, but it still attaches to a miserable fishing village on the site, in the form Pantalāni (approx. lat. 11° 26′), a little north of Koilandi. It is seen below in Ibn Batuta's notice that Pandarani afforded an exceptional shelter for shipping during the S.W. monsoon ... referred to in an interesting letter to one of the present writers from the late Col. (now Lt.-Gen.) R. H. Sankey, C.B., R.E., dated Madras, 13th ... 1881. "One very extraordinary feature on the coast is the occurrence of mud-banks in from 1 to 6 fathoms of water, which have the effect of breaking both surf and swell to such an extent that ships can run into the patches of water so sheltered at the very height of the monsoon, when the elements are raging, and not only find a perfectly still sea, but are able to land their cargoes . . . . Possibly the snugness of some of the harbours frequented by the Chinese junks, such as **Pandarani**, may have been mostly due to banks of this kind? By the way, I suspect your 'Pandarani' was nothing but the roadstead of Couloto (Coulandi or Quelande of our Atlas). The Master Attendant who accompanied me, appears to have a good opinion of it as an anchorage, and as well sheltered."

c. 1150. "**Fandarina** is a town built at the mouth of a river which comes from Manibar [Malabar], where vessels from India and Sind cast anchor. The inhabitants are rich, the markets well supplied, and trade flourishing."—*Edrisi*, in *Elliot*, i. 90.

1296. "In the year (1296) it was prohibited to merchants who traded in fine or costly products with Maparh (Ma'bar or Coromandel), Pei-nan (?) and **Fantalaina**, three foreign kingdoms, to export any one of them more than the value of 50,000 *ting* in paper money."—*Chinese Annals of the Mongol Dynasty*, quoted by *Pauthier*, *Marc Pol*, 532.

c. 1300. "Of the cities on the shore the first is Sindâbur, then Faknur, then the country of Manjarur, then the country of Hili, then the country of (**Fandaraina***)." —*Rashiduddin*, in *Elliot*, i. 68.

c. 1321. "And the forest in which the pepper groweth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called **Flandrina**, and the other Cyngilin" (see **Shinkali**).—*Friar Odoric*, in *Cathay*, &c., 75.

c. 1343. "From Boddfattan we proceeded to **Fandaraina**, a great and fine town with gardens and bazars. The Musulmans there occupy three quarters, each having its mosque. . . . It is at this town that the ships of China pass the winter" (*i.e.* the S.W. monsoon).—*Ibn Batuta*, iv. 88. (Compare *Roteiro* below.)

c. 1442. "The humble author of this narrative having received his order of dismissal departed from Calicut by sea, after having passed the port of Bandinaneh (read **Bandarānah**) situated on the coast of Malabar, (he) reached the port of Mangalor. . . ." —*Abdurrazzāk*, in *India in XVth Cent.*, 20.

1498. " . . . . hum lugar que se chama **Pandarany** . . . . por que alli estava bom porto, e que alli nos amarassemos . . . .

* This is the true reading, see note at the place, and *J. R. As. Soc.*, N. S.

e que era costume que os navios que vinham a esta terra pousasem alu por estarem seguros "—*Roteiro de Vasco da Gama*, 53

thema, 133

1516 "Further on, south south east is another Moorish place which is called Pandarani in which also there are many ships —Barb

were pandies by caste, hence all sepoys were pandies, and ever will be so called" (*Bourchier*, as below)

1857 "As long as I feel the entire confidence I do, that we shall triumph over this iniquitous combination, I cannot feel gloom I leave this feeling to the Pandies who have sacrificed honour and existence to the ghost of a delusion —*H Greathed, Letters during the Siege of Delh* 99

vait before
nd mortar
soon hove
t a pound
Bourchier,
the Bengal

From the
ed on the

or boates
innes, and
cordes —

ala the
or, and
th cer
h saile
ring it

"These Pangaios are made of light planks, and sowed together with cords, without any nailes —*Linschoten*, ch 4.

1616 "Each of these bars, of Quilimane, Cuama and L the entrance of
and pangaios
ovisions, and
they discharge
ery long boats
d,

of Persia recurring in Herodotus and in Busbeck, with an interval of nearly 2 000 years"

We the suggestion of the gold-digging ant Mr Blakesley in

"Here in this desert,

live amid the sand great ants, in size somewhat less than dogs, but bigger than foxes. The Persian King has a number of them, which have been caught by the hunters in the land whereof we are speaking . . ."—*Herod.* iii. 102 (*Rawlinson's* tr.).

1562. Among presents to the G. Turk from the King of Persia: "in his inusitati generis animantes, qualem memini dictum fuisse allatam *formicam Indicam* mediocris canis magnitudine, mordacem admodum et saevam"—*Busbequii Opera, Elzev.*, 1633, p. 343.

Panicale, s. This is mentioned by Bluteau (vi. 223), as an Indian disease, a swelling of the feet. *Câle* is here probably the Tamil *Kāl*, 'leg.'

Panikar, Panyca, &c., s. Malayal. *panikan*, 'a fencing master, a teacher;' but at present it more usually means 'an astrologer.'

1518. "And there are very skilful men who teach this art (fencing), and they are called **Panicars**."—*Barbosa*, 128.

1553. "And when (the Naire) comes to the age of 7 years he is obliged to go to the fencing-school, the master of which (whom they call **Panical**) they regard as a father, on account of the instruction he gives them."—*Barros*, I., ix. 3.

1554. "To the **panical** (in the Factory at Cochin) 300 *reis* a month, which are for the year 3600 *reis*."—*S. Botelho, Tombo*, 24.

1556. ". . . . aho Rei arma caualleiro ho **Panica** q̃ ho ensinou."—*D. de Goes, Chron.*, 51.

1583. "The maisters which teach them, be graduats in the weapons which they teach, and they bee called in their language **Panycaes**."—*Castañeda* (by N. L.), f. 36*v*.

1599. "L'Archidiacre pour assurer sa personne fit appeller quelques-uns des principaux Maitres d'Armes de sa Nation. On appelle ces Gens-là **Panicals**. . . . Ils sont extremement redoutez."—*La Croze*, 101.

1604. "The deceased **Panical** had engaged in his pay many Nayres, with obligation to die for him."—*Guerrero, Relacion*, 90.

1606. "**Paniquais** is the name by which the same Malauares call their masters of fence."—*Gouvea*, f. 28.

1644. "To the cost of a **Penical** and 4 Nayres who serve the factory in the conveyance of the pepper on rafts for the year 12,960 *res*."—*Bocarro, MS.*, 316.

Panthay, Panthé, s. This is the name applied of late years in Burma, and in intelligence coming from the side of Burma, to the Mahommedans of Yunnan, who established a brief independence at Talifu, between 1867 and 1873. The origin of the name is exceedingly obscure. It is not, as Mr. Baber assures us, used or known in Yunnan itself (*i.e.* by the *Chinese*). It must be remarked that the usual Burmese name for a Mahommedan is *Pathi*, and one would have been inclined to suppose *Panthé* to be a form of the same; as indeed we see that Gen. Fytche has stated it to be (*Burma, Past and Present*, ii. 297–8). But Sir Arthur Phayre, a high authority, in a note with which he has favoured us, observes: '**Panthé**, I believe, comes from a Chinese word signifying 'native or indigenous.' It is quite a modern name in Burma, and is applied exclusively to the Chinese Mahommedans who come with caravans from Yunnan. I am not aware that they can be distinguished from other Chinese caravan traders, except that they *do not bring hams for sale* as the others do. In dress and appearance, as well as in drinking **samshu** and gambling, they are like the others. The word *Pa-thi* again is the old Burmese word for 'Mahommedan.' It is applied to all Mahommedans other than the Chinese *Panthé*. It is in no way connected with the latter word, but is, I believe, a corruption of *Pārsī* or *Fārsī*," i.e. Persian.'*

The last suggestion is highly probable, and greatly to be preferred to that of M. Jacquet, who supposed that the word might be taken from *Pasei* in Sumatra, which during part of the later Middle Ages was a kind of metropolis of Islam in the Eastern Seas.†

We may mention two possible origins for *Panthé*, as indicating lines for further enquiry:

A. The title *Pathi* (or *Passī*, for the former is only the Burmese lisping utterance) is very old. In the remarkable Chinese Account of Camboja, dating from the year 1296, which has been translated by Abel-Rémusat, there is a notice of a sect in Camboja called *Pa-sse*. The author identifies them, in a passing way, with the *Tao-sse*, but that is a term which Fahian also in India uses in a vague way, apparently quite inapplicable to the Chinese sect properly so called. These *Pa-sse*, the Chinese writer says, "wear a red or white cloth on their

* [illegible] ırmese call their own ın- [illegible] '*Pathı-Kula*,' and Hindūs [illegible] y wish to distinguish between the two" (see **Kula**).

† See *Journ. As.*, Ser. II., tom. viii. 352.

the Burme
plication
the Burme

find it in Ramusio) was
that used in Cuba whilst the Carib

have struck many besides ourselves
We do not know the correct form
but this one has substantially come

and Panoel.'—*Bocarro, MS.*, f 227

of it."—*Linschoten*, 97

c. 1630 " Pappaes Cocoes, and Plantains, all sweet and delicious —*Sir T Herbert* ed 1665, p 350

lma Christi and the fair Papaw
it a seed (preventing Nature's Law)
the circle of the hasty year,
a shade, and lovely fruits do
wear"
Waller, Battle of the Summer Islands

* Cushing's Shan Dictionary gives *Pasi* for Mahommedan. We do not find *Panthé*

* See also *De Candolle Plantes Cultivées* p. 234.

1626(?). "[illegible] Papay, [illegible] ... Labri [illegible]

1673. "Here the [illegible] Papaw [illegible] Taste like our Melons, and as big, but growing on a Tree [illegible] like our Fig-tree ..." — *Fryer*, 19(?).

1705(?). "[illegible] Papaw [illegible]" — *Luillier* [illegible].

1764.
"Thy temples shaded by the tremulous palm,
Or quick papaw, whose top is necklaced round
With numerous rows of parti-coloured fruit."
Grainger, Bk. iv.

1878. "... The small papaya [illegible]" — *Ph. Robinson, In My Indian Garden*, 50.

Parabyke, s. Burmese *parabeik*; the name given to a species of writing book which is commonly used in Burma. It consists of paper made from the bark of a species of shrub, which is agglutinated into a kind of paste-board and blackened with a paste of charcoal. It is then folded, screen-fashion, into a note-book, and written on with a steatite pencil. The same mode of writing has long been used in Canara; and from La Loubère we see that it is or was also used in Siam. The Canara books are called *kadatam*, and are described by Col. Wilks under the name of *cudduttum*, *curruttum*, or *currut* (*Hist. Sketches*, Preface, I. xii.). They appear exactly to resemble the Burmese *parabeik*, except that the substance blackened is cotton cloth instead of paper. "The writing is similar to that on a slate, and may be in like manner rubbed out and renewed. It is performed by a pencil of the *balapum* or lapis ollaris; and this mode of writing was not only in ancient use for records and public documents, but is still universally employed in Mysoor by merchants and shopkeepers. I have even seen a bond, regularly witnessed, entered in the *cudduttum* of a merchant, produced and received in evidence.

"This is the word *kirret*, translated 'palm-leaf' (of course conjecturally) in Mr. Crisp's translation of Tippoo's regulations. The Sultan prohibited its use in recording the public accounts; but altho' liable to be expunged, and affording facility to permanent entries, it is much more durable than [illegible] and [illegible] than the best writing on the best paper. . . . It is probable that this is the linen or cotton cloth described by Arrian, from Nearchus, on which the Indians wrote."

1688. "The Siamese make Paper of old Cotton rags, and likewise of the bark of a Tree named *Ton Coe* . . . but these Papers have a great deal less Equality, Body and Whiteness than ours. The Siamese cease not to write thereon with China Ink. Yet more frequently they blacken them, which renders them smoother, and gives them a greater body; and then they write thereon with a kind of *Crayon*, which is made only of a clayish earth dried in the Sun. Their Books are not bound, and consist only in a very long Leaf . . . which they fold in and out like a Fan, and the way which the Lines are writ, is according to the length of the folds. . . ." — *La Loubère*, E. T., p. 12.

1855. "Here the [illegible] similar goods are arrayed against the corner of the palace palisade, and at the very gate of the Palace is the principal seat for the stationers who deal in the **parabeiks** or black books and steatite pencils, which form the only ordinary writing materials of the Burmese in their common transactions." — *Mission to Ava*, p. 1[illegible].

Paranghee, s. An obstinate chronic disease endemic in Ceylon. It has a superficial resemblance to syphilis; the whole body being covered with ulcers, whilst the sufferer rapidly declines in strength. It seems to arise from insufficient diet, and to be analogous to the *pellagra* which causes havoc among the peasants of S. Europe. The word is apparently = *Firinghi*, 'European' or (in S. India) 'Portuguese;' and this would perhaps point to association with syphilis.

Parbutty, s. This is a name in parts of the Madras Presidency for a subordinate village officer, a writer under the *patel*, sometimes the village-crier, etc., also in some places a superintendent or manager. It is a corruption of Telug. and Canarese, *pārupatti*, Mahr. and Konkani, *pārpatya*, from Skt. *pravritti*, 'employment.' The term frequently occurs in old Portuguese documents in such forms as *perpotim*, etc.

We presume that the Great Duke (audax omnia *perpeti !*) has used it in the Anglicised form at the head of this article; for though we cannot find it in his Despatches, Gurwood's *Explana-*

tio i of h l a i T rms gives **Parbutty,** writer to the l atell

Sacred Counc l of Goa in Arch Port Oriental Fascic. 4

n 151 2

in Grose s time The 2nd edition of Grose which we use is dated 1772 but he appears to have left India about 1760

1[?] 4 *Parell* is mentioned as one of aldeas Parell, Varella Varell and Siva attached to the *Kasbah* (*Caçabe* see Cusba of Maim —*Botelho, Tombo* 1o7 in *Sub s d os*

terest "—*Grose*, i 46

Pariah Parriar &c s a The name of a low caste of Hindus in Southern India constituting one of the most numerous castes if not *the* most numerous in the Tamil country The word in its present shape means properly a drummer' Tamil *parai*

they are low al o in habits frequently eating carrion and other objectionable

castes or people without any caste But this is hardly a correct use There are several castes in the Tamil country considered to be lower than the *Pariahs e g* the caste of shoemakers, and the lowest caste of washermen

oio

Sir Walter Elliot however in the paper referred to further on includes under the term *Paraiya* all the servile

that they may have been descended from a race older in the country than the proper Dravidian and reduced to slavery by the first Dravidians

This last is the view of Sir Walter Elliot who adduces a variety of interesting facts in its favour in his paper on the *Characteristics of the Population of South India* *

Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a kind of Saturnalia in which the Pariahs are the officiating priests, and there are several other customs which are most easily intelligible on the supposition that the Pariahs are the representatives of the earliest inhabitants and original masters of the soil. In a recent communication from this venerable man he writes: 'My brother (Col. C. Elliot, C.B.) found them at Raipūr, to be an important and respectable class of cultivators. The Pariahs have a sacerdotal order among themselves.'

The mistaken use of *pariah*, as synonymous with out-caste, has spread in English parlance over all India. Thus the lamented Prof. Blochmann, in his *School Geography of India*: "Outcasts are called **pariahs**." The name first became generally known in Europe through Sonnerat's Travels (pub. in 1782, and soon after translated into English). In this work the **Parias** figure as the lowest of castes. The common use of the term is however probably due, in both France and England, to its appearance in the Abbé Raynal's famous *Hist. Philosophique des Établissements dans les Indes*, formerly read very widely in both countries, and yet more perhaps to its use in Bernardin de St. Pierre's preposterous though once popular tale, *La Chaumière Indienne*, whence too the misplaced halo of sentiment which reached its acme in the drama of Casimir Delavigne, and which still in some degree adheres to the name.

It should be added that Mr. C. P. Brown says expressly, "The word *Paria* is unknown" (in *our* sense?) "to all natives, unless as learned from us."

b. See **Pariah-Dog**.

1516. "There is another low sort of Gentiles who live in desert places, called **Pareas**. These likewise have no dealings with anybody, and are reckoned worse than the devil, and avoided by everybody; a man becomes contaminated by only looking at them, and is excommunicated . . . They live on the *imane* (*iname*, i.e. 'yams'), which are like the root of *iucca* or *batate* found in the West Indies, and on other roots and wild fruits."—*Barbosa*, in *Ramusio*, i. f. 310.

N.B. The word in the Spanish version transl. by Lord Stanley of Alderley is *Pareni*, in the Portuguese of the Lisbon Academy, *Parcens*. So we are not quite sure that *Pareas* is the proper reading, though this is probable.

1626. ". . . The **Pareas** are of worse esteeme."—(*W. Methold*, in) *Purchas, Pilgrimage*, 553.

" ". . . the worst whereof are the abhorred **Piriawes** . . . they are in publike Justice the hateful executioners, and are the basest, most stinking, ill-favored people that I have seene."—*Ibid.* 998-9.

1648. ". . . the servants of the factory even will not touch it (beef) when they put it on the table, nevertheless there is a caste called **Pareyaes** (they are the most contemned of all, so that if another Gentoo touches them, he is compelled to be dipt in the water) who eat it freely."—*Van de Broecke*, 82.

1672. "The **Parreas** are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat mice and rats), in a word a contemned and stinking vile people."—*Baldaeus* (Germ. ed.), 410.

1711. "The Company allow two or three Peons to attend the Gate, and a **Parrear** Fellow to keep all clean."—*Lockyer*, 20.

" "And there . . . is such a resort of basket-makers, Scavengers, people that look after the buffaloes, and other **Parriars**, to drink Toddy, that all the Punch-houses in Madras have not half the noise in them."—*Wheeler*, ii. 125.

1716. "A young lad of the Left-hand Caste having done hurt to a **Pariah** woman of the Right-hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice."—*Ibid.* 230.

1717. ". . . **Barrier**, or a sort of poor people that eat all sort of Flesh and other things, which others deem unclean."—*Phillips, Account*, &c., 127.

1726. "As for the separate generations and sorts of people who embrace this religion, there are, according to what some folks say, only 4; but in our opinion they are 5 in number, viz.:

α. The Bramins.
β. The Settreas.
γ. The Weynyas or Veynsyas.
δ. The Sudras.
ε. The **Perrias**, whom the High-Dutch and Danes call **Barriars**."—*Valentijn, Chorom.* 73.

1745. "Les **Parreas** . . . sont regardés comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques-là qu'on ne sçauroit les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jesuites."—*Norbert*, i. 71.

1750. "*K.* Es ist der Mist von einer Kuh, denselben nehmen die **Parreyer-Weiber**, machen runde Kuchen daraus, und wenn sie in der Sonne genug getrocken sind, so verkauffen sie dieselbigen.* *Fr.* O Wunder! Ist das das Feuerwerk, das ihr hier halt?"—*Madras*, &c., *Halle*, p. 14.

* See **Ooplah**.

1770 "The fate of these unhappy

– Munro's Narrative, 28–9

in India, 222.

20

reception of Christianity by the Hindoos, is the admission of the Parias in our Churches. . ."—Ld. Valentia, i 246.

1821

"Il est sur ce rivage une race flétrie,
Une race étrangère au sein de sa patrie
Sans abri protecteur, sans temple hospitalier,
Abominable, impie, horrible au peuple entier
Les Parias, le jour à regret les éclaire,
La terre sur son sein les porte avec colère
* * * *
Eh bien! mais je frémis; tu vas me fuir peut-être;
Je suis un Paria . . ."

Casimir Delavigne, Le Paria, Acte I, Sc. 1

1843. "The Christian Pariah, whom both sects curse, Does all the good he can and loves his brother"—*Forster's Life*

la parole'"(?)—*Hovelacque et Vinson, Études de Linguistique*, &c, Paris, 67

1872

"Fifine, ordained from first to last,
In body and in soul
For one life-long debauch,
h of the north,
ean *nautch*."

rowning, Fifine at the Fair

hyme, but no reason See

ms also to have been adopted

Europeans often . .
nd compared with the poor
—ax Hardwar, ch. vii

Pariah-Arrack In the 17th and 18th centuries this was a name commonly given to the poisonous native spirit commonly sold to European soldiers and sailors

nwholesome liquor called
"—*Sir W. Langhorne*,

Tobacco, Beetle, and
which such great profit
pended by the Inhabi
3.

In Long, 51. See Fool Rack

from being a low-bred caste-less animal; often elliptically 'pariah' only.

1789 " . . A species of the common cur, called a pariar-dog"—*Munro, Narr.* p. 36.

1810 "The nuisance may be kept circling for days, until forcibly removed, or until the pariah dogs swim in, and draw the carcase to the shore."—*Williamson, V. M.*, ii. 261.

1824 "The other beggar was a Pariah dog, who sneaked down in much bodily fear to our bivouac."—*Heber* (ed. 1844), i 79.

1875. "Le Musulman qui va prier à la mosquée, maudit les parias honnis."—*Rev. des Deux Mondes*, April, 539.

Pariah-Kite, s. The commonest Indian kite, *Milvus Govinda*, Sykes, notable for its great numbers, and its impudence. "They are excessively bold and fearless, often snatching morsels off a dish *en route* from kitchen to hall, and even, according to Adams, seizing a fragment from a man's very mouth" (*Jerdon*). Compare quotation under **Brahminy Kite**.

Parsee, n.p. This name, which distinguishes the descendants of those emigrants of the old Persian stock, who left their native country, and, retaining their Zoroastrian religion, settled in India to avoid Mahommedan persecution, is only the old form of the word for a Persian, viz., *Pārsī*, which Arabic influences have in more modern times converted into *Fārsī*. The Portuguese have used both *Parseo* and *Perseo*. From the latter some of our old travellers have taken the form *Persee*; from the former doubtless we got *Parsee*. It is a curious example of the way in which different accidental mouldings of the same word come to denote entirely different ideas, that *Persian*, in this form, in Western India, means a Zoroastrian fire-worshipper, whilst *Pathi* (see **Panthay**) a Burmese corruption of the same word, in Burma means a Mahommedan.

c. 1328. "There be also other pagan-folk in this India who worship fire; they bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower, and there expose them totally uncovered to the fowls of heaven. These believe in two First Principles, to wit, of Evil and of Good, of Darkness and of Light."—*Friar Jordanus*, 21.

1552. "In any case he dismissed them with favour and hospitality, showing himself glad of the coming of such personages, and granting them protection for their ships as being (**Parseos**) Persians of the Kingdom of Ormuz."—*Barros*, I. viii. 9.

" ". . . . induced by the [illegible] Moors (*Mouros*, **Parseos** *e Guzarates*) to be converted from heathen (*Gentios*) to the sect of Mahamed."—*Ib.*, II. vi. 1.

1616. "There is one set among the Gentiles, which neither burne nor interre their dead (they are called **Parcees**) who incircle pieces of ground with high stone walls, remote from houses or Road-wayes, and therein lay their Carcasses, wrapped in Sheetes, thus having no other Tombes but the gorges of rauenous Fowles."—*Terry* in *Purchas*, ii. 1479.

1630. "Whilst my observation was bestowed on such inquiry, I observed in the town of Surrat, the place where I resided, another Sect called the **Persees** . . ."—*Lord, Two Forraigne Sects.*

1638. "Outre les Benjans il y a encore vne autre sorte de Payens dans le royaume de *Gusuratte*, qu'ils appellent **Parsis**. Ce sont des Perses de Fars, et de Chorasan."—*Mandelslo* (Paris, 1659), 213.

1648. "They (the **Persians** of India, i.e. *Parsees*) are in general a fast-gripping and avaricious nation (not unlike the Benyans and the Chinese), and very fraudulent in buying and selling."—*Van Twist*, 48.

1653. "Les Ottomans appellent *gueuure* vne secte de Payens, que nous connaissons sous le nom d'adorateurs du feu, les Persans sous celuy d'*Atechperés*, et les Indous sous celuy de **Parsi**, terme dont ils se nomment eux-mesmes."—*De la Boullaye-le-Gouz*, ed. 1657, p. 200.

1672. "Non tutti ancora de' Gentili sono d' vna medesima fede. Alcuni descendono dalli **Persiani**, li quali si conoscono dal colore, ed adorano il fuoco . . . In Suratte ne trouai molti . . . "—*P. F. Vincenzo Maria, Viaggio*, 234.

1673. "On this side the Water are people of another Offspring than those we have yet mentioned, these be called **Parseys** . . . these are somewhat white, and I think nastier than the Gentues . . . "—*Fryer*, 117.

" "The **Parsies**, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about Surat."—*Ib.* p. 197.

1689. ". . . the **Persies** are a Sect very considerable in India . . . "—*Ovington*, 370.

1726. ". . . to say a word of a certain other sort of Heathen, who have spread in the City of Suratte and in its whole territory, and who also maintain themselves in Agra, and in various places of Persia, especially in the Province of Kerman, at Yezd, and in Ispahan. They are commonly called by the Indians **Persees** or **Parsis**, but by the Persians *Gaurs* or *Gebbers*, and also *Atech Peres* or adorers of Fire."—*Valentijn*, iv. (*Suratte*) 153.

1727. "The **Parsees** are numerous about Surat and the adjacent Countries. They are a remnant of the ancient Persians."—*A. Ham.* ch. xiv.

1877. ". . . en se levant, le **Parsi**, après s'être lavé les mains et la figure avec l'urine du taureau, met sa ceinture en disant: Souverain soit Ormuzd, abattu soit Ahrimān.' —*Darmesteter, Ormuzd et Ahriman*, p. 2.

Parvoe, Purvo, s. The popular name of the writer-caste in Western India, *Prabhū* or *Parbhū*, lord or chief (Skt. *prabhu*), being an honorific

title assum
Kayastha,
commonly
bay term o

1548 "And to
Mor 1800 reis a
month . . "—*S*

1809 "The B
speak and write
are mostly **parvoes**, or writers"—*Maria Graham*, 11

1813 "These writers at Bombay are generally called **Purvoes**; a faithful diligent

Tribe of Ramoosies, p 77

Pasador, s. A marlin-spike Sea-

poli, p. 53

1553.
Lopes) w
of Pacem
had given
did not t
case . .
coming at
and Pace
multitude of ships that go there for car-
goes"—*Barros* II iv 31

Pāt, s A can or pot Sea Hind. from English —*Roebuck*.

dicated by Volney (*Voyage en Egypte,&c*, ch ix note) that the name *abuṭaka* (or corruptly *baṭuka*, see also *Dozy & Eng.*

particular year (or the
on thereof, still struck
the old die), is accepted,
'father of dots,' from
oints which mark the

tham, a native of the Deccan. It is

sold in every bazar in Hindustan. The *pacha-pát* is used as an ingredient in tobacco for smoking, as a hair-scent by women, and especially for stuffing mattresses and laying amongst clothes as we use lavender.

In a fluid form *patchouli* was introduced into England in 1844, and soon became very fashionable as a perfume.

The origin of the word is a difficulty. The name is alleged in Drury, and in Forbes Watson's Nomenclature to be Bengali. Littré says the word *patchouli* is *patchey-elley*, 'feuille de patchey'; in what language we know not; perhaps it is from Tamil *pachcha*, 'green,' and *ēlā, ēlam*, an aromatic perfume for the hair.

1673. "*Note*, that if the following Goods from *Acheen* hold out the following *Rates*, the Factor employed is no further responsible.

* * * *

Patch Leaf, 1 *Bahar Maunds* 7 20 *catt.*"—*Fryer*, 209.

Patcharée, Patcherry, Parcherry, s. In the Bengal Presidency, before the general construction of 'married quarters' by Government, *patcharée* was the name applied in European corps to the cottages which used to form the quarters of married soldiers. The origin of the word is obscure, and it has been suggested that it was a corruption of *pichch'hārī*, 'the rear,' because these cottages were in rear of the barracks. But we think it most likely that the word was brought, like many other terms peculiar to the British soldier in India, from Madras, and is identical with a term in use there, *parcherry* or *patcherry*, which represents the Tamil *parash'shēri*, 'a Pariah village,' or rather the quarter or outskirts of a town or village where the Pariahs reside.

1781. "Leurs maisons (c.-à-d. des *Parias*) sont des cahutes où un homme peut à peine entrer, et elles forment de petits villages qu'on appelle **Paretcheris**."—*Sonnerat*, ed. 1782, i. 98.

1878. "During the greater portion of the year extra working gangs of scavengers were kept for the sole purpose of going from **Parcherry** to **Parcherry** and cleaning them."—*Report of Madras Municipality*, p. 24.

c. 1880. "Experience obtained in Madras some years ago with reconstructed **parcherries**, and their effect on health, might be imitated possibly with advantage in Calcutta."—*Report by Army Sanitary Commission*.

Pateca, s. This word is used by the Portuguese in India for a water-melon (*Citrullus vulgaris*, Schrader; *Cucurbita Citrullus*, L.) It is from the Arabic *al-baṭṭīkh* or *al-biṭṭīkh*. F. Johnson gives this 'a melon, musk-melon. A pumpkin; a cucurbitaceous plant.' We presume this is not merely the too common dictionary looseness, for the chaos of cucurbitaceous nomenclature both vulgar and scientific is universal (see *A. De Candolle, Origine des Plantes cultivées*. In Lane's Modern Egyptians (ed. 1837, i. 200) the word *baṭṭīkh* is rendered explicitly 'water-melon.' We have also in Spanish *albudeca*, which is given by Dozy and Eng. as 'espèce de melon'; and we have the French *pastèque*, which we believe always means a water-melon. De Candolle seems to have no doubt that the water-melon was cultivated in ancient Egypt, and believes it to have been introduced into the Græco-Roman world about the beginning of our era; whilst Hehn carries it to Persia from India, 'whether at the time of the Arabian or of the Mongol domination, (and then) to Greece, through the medium of the Turks, and to Russia, through that of the Tartar States of Astrakan and Kazan.'

The name **pateca**, looking to the existence of essentially the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia De Orta is inconsistent with this. In his *Colloquio XXXVI*, the gist of the dialogue is that his visitor from Europe, Ruano, tells how he had seen what seemed a most beautiful melon, and how Garcia's housekeeper recommended it, but on trying it, it tasted only of mud instead of melon! Garcia then tells him that at Diu, and in the Balaghat, &c., he would find excellent melons with the flavour of the melons of Portugal; but "those others which the Portuguese here in India call **patecas** are quite another thing—huge round or oval fruits, with black seeds,—not sweet (*doce*) like the Portugal melons, but bland (*suave*), most juicy and cooling, excellent in bilious fevers, and congestions of the liver and kidneys, &c." Both name and thing are represented as novelties to Ruano. Garcia tells him also that the Arabs and Persians call it *batiec indi*, *i.e.*, melon of India (F.

coole men "—*Linschoten,*

a note in the writing of
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is used all over India,

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melon from the Greeks, whilst for the water melon | word by the Spanish *badieca.*"

1814. "At the settling of the *jumma-bundee*, they pay their proportion of the village assessment to government, and then dispose of their grain, cotton, and fruit, without being accountable to the **patell**."—*Forbes, Or. Mem.* ii. 418.

1819. "The present system of Police, as far as relates to the villagers may easily be kept up: but I doubt whether it is enough that the village establishment be maintained, and the whole put under the **Mamlutdar**. The **Potail's** respectability and influence in his village must be kept up."—*Elphinstone*, in *Life*, ii. 81.

1820. "The **Patail** holds his office direct of Government, under a written obligation . . . which specifies his duties, his rank, and the ceremonies of respect he is entitled to; and his perquisites, and the quantity of freehold land allotted to him as wages."—*T. Coats*, in *Tr. Bo. Lit. Soc.*, iii. 183.

1823. "The heads of the family . . . . have purchased the office of **Potail**, or head-man."—*Malcolm, Central India*, i. 99.

1826. "The **potail** offered me a room in his own house, and I very thankfully accepted it."—*Pandurang Hari*, 241.

1851. "This affected humility was in fact one great means of effecting his elevation. When at Poonah he (Madhajee Sindea) . . . instead of arrogating any exalted title, would only suffer himself to be called **Patell**. . ."—*Fraser, Mil. Mem. of Skinner*, i. 33.

1870. "The **Potail** accounted for the revenue collections, receiving the perquisites and percentages, which were the accustomed dues of the office."—*Systems of Land Tenure* (Cobden Club), 163.

Patna, n. p. The chief city of Bahar; and the representative of the *Palibothra* of the Greeks (*Pataliputra*); Hind. *Pattana*, "the city."

1586. "From Bannaras I went to **Patenaw** downe the riuer of Ganges . . . **Patenaw** is a very long and a great towne. In times past it was a kingdom, but now it is vnder Zelabdim Echebar, the great Mogor . . . . In this towne there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bengala and India, very much Opium and other commodities."—*R. Fitch*, in *Hakluyt*, ii. 388.

1616. "*Bengala*, . . . spacious . . . fruitful Province, . . . ly . . . called a kingdom . . . of . . . large Provinces w . . . the one lying on t . . . the west side of the . . . ed. 1665, p. 357.

1673. "*Sir Willi* . . . Super . . . over a . . . coas . . . *andel*, a . . . *Be* . . . Huyg . . . *Fo* . . . *M* . . . *Mo* . . . *Be* . . . *B* . . . —*F* . . .

1726. "If you go higher up the Ganges to the N. W. you come to the great and famous trading city of **Pattena**, capital of the Kingdom of Behar, and the residence of the Vice-roy."—*Valentijn*, v. 164.

1727. "**Patana** is the next Town frequented by *Europeans* . . . for Saltpetre and raw Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity."—*A. Ham.* ii. 21.

Patola, s. Canarese and Malᵃ. *pattuda*, 'a silk-cloth.' In the fourth quotation it is rather mis-applied to the Ceylon dress (v. **Comboy**).

1516. "Coloured cottons and silks which the Indians called **patola**."—*Barbosa*, 154.

1522. ". . . **Patolos** of silk, which are cloths made at Cambaya that are highly prized at Malaca."—*Correa, Lendas*, ii. 2, 711.

1545. ". . . homens . . . encachados com **patolas** de seda."—*Pinto*, ch. clx. (*Cogan*, p. 219).

1552. "They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call **patolas**."—*Castanheda*, ii. 78.

1614. ". . . **Patollas** . . ."—*Peyton*, in *Purchas*, i. 530.

Pattamar, Patimar, &c., s. This word has two senses:

a. A foot-runner, a courier. In this use the word occurs only in the older writers, especially Portuguese.

b. A kind of lateen-rigged ship, with one, two, or three masts, common on the west coast. This sense seems to be comparatively modern. In both senses the word is perhaps the Konkani *path-mār*, 'a courier.'* C. P. B., however, says that *pattamar*, applied to a vessel, is Malayāl. signifying "goose-wing."

a.—

1552. ". . . But Lorenço de Brito, seeing things come to such a pass that certain Captains of the King (of Cananor) with troops chased him to the gates, he wrote to the Viceroy of the position in which he was by **Patamares**, who are men that make great . . . rneys by land."—*De Barros*, II. i . . . word occurs repeatedly in . . . III. i. 108, 149, &c. . . . There are other . . . which serue . . . , to carie le . . . in winter- . . . sea."—*L* . . .

. . . bot . . .

Coun... but ... vere forced to buy —*Roger Hawes* in *Purchas* i 605

c 1666 Tranquebar qui est eloigné de Saint Thomé de cinq journees d un Courier à pié qu on appelle **Patamar** —*Thevenot* v 275

... du Pays exprès

1758 ... or expres to our Jew merchant from Aleppo by the way of the *Desert* —*Ives* 297

pequeno dos que chamam **patamares** se meteria —*Lucena Vida do P F Xavier* 185

1860 Among the vessels at anchor ... the **dows** of the Arabs the **petamares** Malabar the **dhoneys** of Coromandel. *Tennent s Ceylon* i 103

Pattello Patellee s A large flat-bottomed boat on the Ganges Hind. *patela*

Pattana. —*Hedges* Jan. 6.

Paulist n p The Jesuits were commonly so called in India because their houses in that country were formerly always dedicated to St Paul

especially by those who don t like them

c. 1567 ... e vi sono assai Chiese dei padri di **San Paulo** i quali fanno in quei luoghi gran profitto in conuertire quei popoli —*Federici* in *Ramusio* iii 390

in *Europe* but only a certain Bonnet, resembling the Skull of a Hat without the Brims. —*Tavernier* E T ...7

16 3 St Paul s was the first Monastery of the Jesuits in *Goa* from whence they receive the name **Paulistins** —*Fryer* 150

four oars Beng *pansi* and *pansoi*

c. 1 60 **Ponsways** Guard boats." *Grose* ...

breadth is somewhat further aft and the ... —*Hod* ...

was a very characteristic and interesting vessel, large and broad, shaped like a snuffer-dish a deck fore-and-aft, and the middle covered with a roof of palm branches "—*Heber* ed. 1844, i. ...

1860. You may suppose that I

...e neither pinnace nor *bajra*,* but that ...rt and economy are sufficiently ob... by hiring a small *bhauliya** —or, what ...re likely at a fine weather season like ...a small native **pansóce**, which, with a ...le set of hands, or four oars, is a lighter ...much quicker boat." —*C. Grant, Rural ...in Bengal*, 10.

Pawl, s. H. *pal*. A small tent ...th two light poles, and steep sloping ...des; no walls, or ridge-pole.

1785. "Where is the great quantity of ...aggage belonging to you, seeing that you ...ave nothing besides tents, **pawls**, and ...other such necessary articles." —*Tippoo's Letters*, p. 19.

Pawn, s. The **betel-leaf** (q.v.) Hind. *pān*, from the Sansk. *parna*, 'a leaf.' It is a North-Indian term, and is generally used for the combination of betel, areca-nut, lime, &c., which is politely offered (along with otto of roses) to visitors, and which intimates the termination of the visit. This is more fully termed **pawn-sooparie** (*supārī*† is Hind. for areca).

1616. "The King giving mee many good words, and two pieces of his **Pawne** out of his Dish, to eate of the same he was eating. . ." —*Sir T. Roe*, in *Purchas*, i. 576.

1673. ". . . it is the only Indian entertainment, commonly called **Pawn**." —*Fryer*, p. 140.

1809. "On our departure **pawn** and roses were presented, but we were spared the *attar*, which is every way detestable." —*Lord Valentia*, i. 101.

Pawnee, s. Hind. *pānī*, 'water.' The word is used extensively in Anglo-Indian compound names, such as **bilāyatī pānī**, 'soda-water,' **brandy-pawnee**, *Khush-bo* **pānī** (for European scents), &c., &c. An old friend, Gen. J. T. Boileau, R.E. (Bengal), contributes from memory the following Hindi ode to Water, on the Pindaric theme ἄριστον μὲν ὕδωρ, or the Thaletic one ἀρχὴ δὲ τῶν πάντων ὕδωρ!

"**Pānī** kūā, pānī tāl;
Pānī ātā, pānī dāl;
Pānī bāgh, pānī ramna;
Pānī Ganga, pānī Jamna;
Pānī hanstā, pānī rota;
Pānī jagtā, pānī sotā;
Pānī bāp, pānī mā;
Pānī bāp, pānī mā;
Barā nām **pānī** kā!"

Thus rudely done into English:
"Thou, Water, stor'st our Wells and
Tanks,
Thou fillest Ganga's, Jumna's banks;
Thou, Water, sendest daily food,
And fruit and flowers and needful wood;
Thou, Water, laugh'st, thou, Water,
weepest;
Thou, Water, wak'st, thou, Water,
sleepest;
Father, Mother, in Thee blent,—
Hail, O glorious Element!"

Pawnee, Kalla. Hind. *Kālā pānī*, i.e. 'Black Water'; the name of dread by which natives of the interior of India designate the Sea, with especial reference to a voyage across it, and to transportation to penal settlements beyond it.

1823. "An agent of mine, who was for some days with Cheetoo" (a famous Pindāri leader), "told me he raved continually about **Kala Panee**, and that one of his followers assured him, when the Pindarry chief slept, he used in his dreams to repeat these dreaded words aloud."—*Sir J. Malcolm, Central India* (2d ed.), i. 446.

1833. "**Kala Pany**, dark water, in allusion to the Ocean, is the term used by the Natives to express transportation. Those in the interior picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous non-descript animals."—*Mackintosh, Acc. of the Tribe of Ramoosies*, 41.

Payen-ghaut, n.p. The country on the coast below the *Ghauts* or passes leading up to the table-land of the Deccan. It was applied usually on the west coast, but the expression *Carnatic* **Payen-ghaut** is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula. From Hind. and Mahr. *pāīn*, combined with Pers. *ghāt*, 'below.'

1629-30. "But ('Azam Khán) found that the enemy having placed their elephants and baggage in the fort of Dhárur, had the design of descending the **Payin-ghat**."—*'Abdu'l Hamid Lahori*, in *Elliot*, vii. 17.

1784. "Peace and friendship . . . between the said Company and the Nabob Tippo Sultan Bahauder, and their friends and allies, particularly including therein the Rajahs of Tanjore and Travencore, who are friends and allies to the English and the Carnatic **Payen Ghaut**."—*Treaty of Mangalore*, in *Munro's Narr.*, 252.

1785. "You write that the Euro... taken prisoner in the **Pâyen-ghaut** . . . being skilled in the mortar practice, ... propose conv... ...im to the faith ... It is know... ...ood)."—*Lett... ...ippoo*, p. 1...

* See **Budgerow** and **Boliah**.

† "These leaves are not vsed to bee eaten alone, but because of their bitternesse they are eaten with a certaine kind of fruit, which the *Malabars* and Portugalls call *Arecca*, the *Guzurates* an ..." —*... In Purchas*, ii. 1781.

Pecul Pikol s Malay and Javanese *pikul* a man's load It is

Pedir n p The name of a port and state tra Barr blishment greatest a on that island It is now a place of no consequence

1498 It s named as **Pater** i the *Rote ro*

1516 The Moors live in the seaports, and the Gentiles in the interior (of Sumatra) The principal kingdom of the Moors is called **Pedir** Much very good pepper grows in it, which is not strong nor so fine as that of Malabar Much silk is also grown there but not so good as the silk of China —*Barbosa* 196

1538 Furthermore I told him what course was usually held for the fishing of

Pedeare —*Ib* p 41a.

Peeada See under **Peon**

Dr Stewart also says of this *Pipal*

This tree grows to a large size occasionally reaching 10 feet in girth and

* The tree is popularly attributed to ... the ... Malabar ... *Hist* ...

from its leaves resembling those of the pipal . . . is frequently called by that name by plainsmen." (*Punjab Plants*, p. 204). A young *peepul* was shown to one of the present writers in a garden at Palermo as *populo delle Indie.* And the recognized name of the peepul in French books appears to be *peuplier d'Inde.* Col. Tod notices the resemblance (*Rajasthan*, i. 80), and it appears that Vahl called it *Ficus populifolia.** In Balfour's Indian Cyclopædia it is called by the same name in translation, 'the poplar-leaved Fig-tree.' We adduce these facts the more copiously perhaps because the suggestion of the identity of the names *pippala* and *populus* was somewhat scornfully rejected by a very learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below.

c. 1550. "His soul quivered like a **pipal** leaf."—*Ramáyana of Tulsi Dás*, by *Growse* (1878), ii. 25.

1806. "Au sortir du village un **pipal** élève sa tête majestueuse . . . Sa nombreuse posterité l'entoure au loin sur la plaine, telle qu'une armée de géans qui entrelacent fraternellement leurs bras informes."—*Haafner*, i. 149.

This writer seems to mean a **banyan.** The peepul does not drop roots in that fashion.

1817. "In the second ordeal, an excavation in the ground . . . . is filled with a fire of **pippal** wood, into which the party must walk barefoot, proving his guilt if he is burned; his innocence, if he escapes unhurt."—*Mill* (quoting from Halhed), ed. 1830, i. 280.

1826. "A little while after this he arose, and went to a **Peepul-tree**, a short way off, where he appeared busy about something, I could not well make out what."—*Pandurang Hari*, 27.

1836. "It is not proper to allow the English, after they have made war, and peace has been settled, to remain in the city. They are accustomed to act like the **Peepul** tree. Let not Younger Brother therefore allow the English to remain in his country."—Letter from *Court of China* to *Court of Ava*. See *Mission to Ava*, p. 265.

1854. "Je ne puis passer sous silence deux beaux arbres . . . ce sont le **peuplier** *d'Inde* à larges feuilles, arbre reputé sacré . . ."—*Pallegoix*, *Siam*, i. 140.

1861.
". . . . Yonder crown of umbrage hoar
Shall shield her well; the **Peepul** whisper
a dirge
And Caryota droop her tearlike store
Of beads; whilst over all slim. Casuarine
Points upwards, with her branchlets ever
green,
To that remaining Rest where Night and
Tears are o'er."
Barrackpore Park, *18th Nov.*, 1861.

* See also *Geograph. Magazine*, ii. 50.

Peer, s. *Pīr*, a Mahommedan Saint or *Beatus.* But the word is used elliptically for the *tombs* of such personages, the circumstance pertaining to them which chiefly creates notoriety or fame of sanctity; and it may be remarked that *Walí* (or *Wely* as it is often written), *Imāmzāda*, *Shaikh*, and *Marabout* (see under **Adjutant**), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that *Nabī* (Prophet) is used in the same fashion.

1665. "On the other side was the Garden and the chambers of the Mullahs, who with great conveniency and delight spend their lives there under the shadow of the miraculous Sanctity of this **Pire**, which they are not wanting to celebrate: But as I am always very unhappy on such occasions, he did no Miracle that day upon any of the sick."—*Bernier*, 133.

1673. "Hard by this is a **Peor**, or Burying place of one of the Prophets, being a goodly monument."—*Fryer*, 240.

The following are examples of the parallel use of the other words named:

Wali:

1841. "The highest part (of Hermon) crowned by the **Wely**, is towards the western end."—*Robinson, Biblical Researches*, iii. 173.

" "In many of the villages of Syria the Traveller will observe small dome-covered buildings, with grated windows and surmounted by the crescent. These are the so-called **Welis**, mausolea of saints, or tombs of sheikhs."—*Baedeker's Egypt*, Eng. ed., Pt. I., 150.

Imamzada:

1864. "We rode on for three farsakhs, or fourteen miles, more to another **Imámzádah**, called *Kafsh-girí* . . ."—*Eastwick*, *Three Years' Residence in Persia*, ii. 46.

1883. "The few villages . . . . . have numerous walled gardens, with rows of poplar and willow-trees and stunted mulberries, and the inevitable **Imamzadehs.**"—*Col. Beresford Lovett's Itinerary Notes of Route Surveys in Northern Persia in* 1881 *and* 1882, Proc. R. G. S. (N.S.) v. 73.

Shaikh:

1817. "Near the ford (on Jordan), half a mile to the south, is a tomb called '**Sheikh Daoud**,' standing on an apparent round hill resembling a barrow."—*Irby and Mangles*, 304.

Nabi:

1856. "Of all the points of interest about Jerusalem, none perhaps gains so

Bagou in F. M. Pinto under

"—Titolo of the Fortress Malaqua, in Tombo, p. 105 in

language, and is popularly alleged to mean 'conquered by stratagem,' to explain which a legend is given, but no doubt this is mere fancy. The form

1568 "Concludo che non è in terra Re di possanza maggiore del Re di Pegù, per ciòche ha sotto di se venti Re di corona."—Ces. Federici, in Ramusio, iii. 394

other new knowledge, from Conti, has

unmeet

bosa (1516) again *Paygu*, but **Pegu** is the usual Portuguese form, as in Barros, and so passed to us.

sometimes termed elliptically **Pegus**, as Arab horses are universally termed Arabs. The ponies were much valued,

Pegu

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Khānbāligh (*Cambaluc* of Polo) to the great city on the Yangtsze which has been since known as *Nan-King* or 'South-Court.' But before many years the Mongol capital was rehabilitated as the imperial residence, and became *Pe-King* accordingly. Its preparation for reoccupation began in 1409. The first English mention that we have met with is that quoted by Sainsbury, in which we have the subjects of more than one allusion in Milton.

1520. "Thomé Pires, quitting this pass, arrived at the Province of Nanquij, at its chief city called by the same name, where the King dwelt, and spent in coming thither always travelling north, four months; by which you may take note how vast a matter is the empire of this gentile Prince. He sent word to Thomé Pires that he was to wait for him at **Pequij**, where he would despatch his affair. This city is in another province so called, much further north, in which the King used to dwell for the most part, because it was on the frontier of the Tartars. . . ."—*Barros*, III. vi. 1.

1541. "This City of **Pequin**. . . is so prodigious, and the things therein so remarkable, as I do almost repent me for undertaking to discourse of it. . . . For one must not imagine it to be, either as the City of *Rome*, or *Constantinople*, or *Venice*, or *Paris*, or *London*, or *Sevill*, or *Lisbon*. . . . Nay I will say further, that one must not think it to be like to Grand *Cairo* in *Egypt*, *Tauris* in *Persia*, *Amadaba* (Amadabad) in *Cambaya*, *Bisnaga*(*r*) in *Narsingaa*, *Goura* (Gouro) in *Bengala*, *Ava* in *Chalen*, *Timplan* in *Calaminham*, *Martaban* (Martavão) and *Bagou* in *Pegu*, *Guimpel* and *Tinlau* in *Siammon*, *Odia* in the Kingdom of *Sornau*, *Passavan* and *Dema* in the Island of *Java*, *Pangor* in the Country of the *Lequiens* (no Lequio) *Usangea* (Uzãgnè) in the *Grand Cauchin*, *Lancama* (Laçame) in *Tartary*, and *Meaco* (Mioco) in *Jappun* . . . for I dare well affirm that all those same are not to be compared to the least part of the wonderful City of **Pequin**. . . ."—*Pinto* (in *Cogan*), p. 136 (orig. cap. cvii.).

1614. "Richard Cocks writing from Ferando understands there are great cities in the country of Corea, and between that and the sea mighty bogs, so that no man can travel there; but great waggons have been invented to go upon broad flat wheels, under sail as ships do, in which they transport their goods . . . the deceased Emperor of Japan did pretend to have conveyed a great army in these sailing wagons, to assail the Emperor of China in his City of **Paquin**."—In *Sainsbury*, i. 343.

166*. "from the destined walls
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temer's throne,
To **Paquin** of Sinaean Kings. . . ."
Paradise Lost, xi.

Pelican, s. This word, in its proper application to the *Pelicanus onocrotalus*, L., is in no respect peculiar to Anglo-India, though we may here observe that the bird is called in Hindi by the poetical name *gagan-bher*, *i.e.*, 'Sheep of the Sky,' which we have heard natives with their strong propensity to metathesis convert into the equally appropriate *Ganga-bheri* or 'Sheep of the Ganges.' The name may be illustrated by the old term 'Cape-sheep' applied to the albatross.* But *Pelican* is habitually misapplied by the British soldier in India to the bird usually called **Adjutant** (q.v.) We may remember how Prof. Max Müller, in his Lectures on Language, tells us that the Tahitians show respect to their sovereign by ceasing to employ in common language those words which form part or the whole of his name, and invent new terms to supply their place. "The object was clearly to guard against the name of the sovereign being ever used, even by accident, in ordinary conversation."† Now, by an analogous process, it is possible that some martinet, holding the office of adjutant, at an early date in the Anglo-Indian history, may have resented the ludicrously inappropriate employment of the usual name of the bird, and so may have introduced the entirely inappropriate name of *pelican* in its place.

It is in the recollection of one of the present writers that a worthy northern matron, who with her husband had risen from the ranks in the —th Light Dragoons, on being challenged for speaking of "the *pelicans* in the barrack-yard," maintained her correctness, conceding only that "some ca'd them **paylicans**, some ca'd them **audjutants**."

1829. "This officer . . . on going rou[nd] the yard (of the military prison) . . . . covered a large beef-bone recently dropp[ed] The sergeant was called to account for The sergeant was called to account for ominous appearance. This sergeant w[as a] shrewd fellow, and he immediately sai[d] 'Oh Sir, the **pelicans** have dropped This was very plausible, for these bird[s] carry enormous bones; and frequently

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* ". . . great diversion is found . . . i[n firing] balls at birds, particularly the *albitross*, species of the swan, commonly seen within three hundred miles round the Cape of Goo[d Hope] and which the French call *Moutons* (Mou[tons du] *Cap*."—*Munro's Narrative*, 13. The con[fusion of] genera here equals that mentioned in ou[r text] above.

† 2nd series, 1864, p. 35

Roulin, quoted by Littré, maintains the Welsh (or Breton) etymology, thinking the name was first given to some short-winged sea-bird with a white head, and then transferred to the penguin. And *Terry*, if to be depended on, supports this view.

1674.
"So Horses they affirm to be
More Engines made by Geometry,
And were invented first from Engins,
As *Indian Britons* were from **Penguins**."
Hudibras, Pt. I., Canto ii. 57.

Peon, s. This is a Portuguese word *peão* (Span. *peon*); from *pé*, 'foot,' and meaning 'a footman' (also a *pawn* at chess), and is not therefore a corruption, as has been alleged, of Hind. *piyāda*, meaning the same; though the words are, of course ultimately akin in root. It was originally used in the sense of 'a foot-soldier'; thence as 'orderly' or messenger. The word *Sepoy* was used within our recollection, perhaps is still, in the same sense in the city of Bombay. The transition of meaning comes out plainly in the quotation from Ives. In the sense of 'orderly' *peon* is the word usual in S. India, whilst **chuprassy** (q.v.) is more common in N. India, though *peon* is also used there. The word is likewise employed very generally for men employed on police service (see **Burkundauze**).

The word had probably become unusual in Portugal by 1600; for Manoel Correa, an early commentator on the Lusiads (d. 1613), thinks it necessary to explain **piões** by 'gente de pé.'

1503. "The Çamorym ordered the soldier (**pião**) to take the letter away, and strictly forbade him to say anything about his having seen it."—*Correa, Lendas*, I. i. 421.

1510. "So the Sabayo, putting much trust in this (Rumi), made him captain within the city (Goa), and outside of it put under him a captain of his with two thousand soldiers (**piães**) from the Balagate. . . ."—*Ib.*, II. i. 51.

1563. "The pawn (**pião**) they call *Piada*, which is as much as to say a man who travels on foot."—*Garcia*, f. 37.

1575.
"O Rey de Badajos era alto Mouro
Con quatro mil cavallos furiosos,
Innumeros **piões**, darmas e de ouro,
Guarnecidos, guerreiros, e lustrosos."
Camões, iii. 66.

By Burton:
"The King of Badajos was a Moslem bold,
with horse four thousand, fierce and furious knights,
and countless **Peons**, armed and dight with gold,
whose polisht surface glanceth lustrous light."

1609. "The first of February the Capitaine departed with fiftie **Peons**. . . ."—*W. Finch*, in *Purchas*, i. 421.

c. 1610. "Les **Pions** marchent après le prisonnier, lié avec des cordes qu'ils tiennent.—*Pyrard de Laval*, ii. 11.

c. 1630. "The first of *December*, with some **Pe-unes** (or black Foot-boyes, who can pratle some English) we rode (from Swally) to Surat."—*Sir T. Herbert*, ed. 1638, p. 35.

1666. ". . . . siete cientos y treinta y tres mil **peones**."—*Faria y Sousa*, i. 195.

1673. "The Town is walled with Mud, and Bulwarks for Watch-Places for the English **peons**."—*Fryer*, 29.

" ". . . . **Peons** or servants to wait on us."—*Ib.* 26.

1687. "Ordered that ten **peons** be sent along the coast to Pulicat . . . and enquire all the way for goods driven ashore."—In *Wheeler*, i. 179.

1689. "At this Moors Town, they got a **Peun** to be their guide to the Mogul's nearest Camp. . . . These **Peuns** are some of the Gentous or *Rashbouts*, who in all places along the Coast, especially in Seaport Towns, make it their business to hire themselves to wait upon Strangers."—*Dampier*, i. 508.

" "A **Peon** of mine, named *Gemal*, walking abroad in the Grass after the Rains, was unfortunately bit on a sudden by one of them" (a snake).—*Ovington*, 260.

1705. ". . . . **pions** qui sont ce que nous appellons ici des Gardes. . . ."—*Luillier*, 218.

1745. "Dès le lendemain je fis assembler dans la Forteresse où je demeurois en qualité d'Aumonier, le Chef des **Pions**, chez qui s'étaient fait les deux mariages."—*Norbert, Mém.*, iii. 129.

1746. "As the Nabob's behaviour when Madras was attacked by De la Bourdonnais, had caused the English to suspect his assurances of assistance, they had 2,000 **Peons** in the defence of Cuddalore. . . ."—*Orme*, i. 81.

c. 1760. "**Peon**. One who waits about the house to run on messages; and he commonly carries under his arm a sword, or in his sash a *krese*, and in his hand a ratan, to keep the rest of the servants in subjection. He also walks before your palanquin, carries **chits** (q.v.) or notes, and is your bodyguard."—*Ives*, 50.

1763. "Europeans distinguished these undisciplined troops by the general name of **Peons**."—*Orme* i. 80, ed. 1803.

1772. Hadley, writing in Bengal, spells the word **pune**; but this is evidently phonetic.

c. 1785. ". . . **Peons**, a name for the infantry of the Deckan."—*Carraccioli's L. of Clive*, iv. 563.

1780-90. "I sent off annually from Sylhet from 150 to 200 (elephants) divided into 4 distinct flocks. . . . They were put under charge of the common **peon**. These people

the Archipelago,
, indigenous in
Bengal Timor
Long pepper is
red and dried
All these kinds
has been said)

of Sir Ch. Napier, p 72

c 70 A.D "The cornes or graines

quotations *Pippalimula*, the root of
long pepper, still a stimulant medicine

ii. 135

c. 545. "This is the Pepper tree" (there is

c. 870. "The mariners say every bunch of **pepper** has over it a leaf that shelters it from the rain. When the rain ceases the leaf turns aside; if rain recommences the leaf again covers the fruit."—*Ibn Khurdâdba*, in *Journ. As.*, Ser. vi., tom. v., 284.

1166. "The trees which bear this fruit are planted in the fields which surround the towns, and every one knows his plantation. The trees are small, and the **pepper** is originally white, but when they collect it they put it into basons and pour hot water upon it; it is then exposed to the heat of the sun, and dried . . . in the course of which process it becomes of a black colour."—*Rabbi Benjamin*, in *Wright*, p. 114.

c. 1330. "L'albore che fa il **pepe** è fatto come l'elera che nasce su per gli muri. Questo pepe sale su per gli arbori che l'uomini piantano a modo de l'elera, e sale sopra tutti li arbori più alti. Questo pepe fa rami a modo dell'uve; . . . e maturo si lo vendemiano a modo de l'uve e poi pongono il pepe al sole a seccare come uve passe, e nulla altra cosa si fa del **pepe**."—*Odoric*, in *Cathay*, App. xlvii.

Pergunnah, s. Hind. *pargana*, a subdivision of a 'District' or **Zilla** (q. v.).

c. 1500. "The divisions into *sûbas* and **parganas**, which are maintained to the present day in the province of Tatta, were made by these people" (the Samma Dynasty).—*Târîkh-i-Tâhirî*, in *Elliot*, i. 273.

1535. "Item, from the 3 **praguanas**, viz., Anzor, Cairena, Panchenaa 133,260 *fedeas*."—*S. Botelho, Tombo*, 139.

1812. "A certain number of villages with a society thus organised, formed a **pergunnah**."—*Fifth Report*, 16.

Pergunnahs, The Twenty-four, n.p. The official name of the District immediately adjoining and inclosing, though not administratively including, Calcutta. The name is one of a character very ancient in India and the East. It was the original 'Zemindary of Calcutta' granted to the English Company by a 'Subadar's Perwana' in 1757-58. This grant was subsequently confirmed by the Great Mogul as an unconditional and rent-free **jaghire** (q.v.).

The quotation from Sir Richard Phillips's *Million of Facts*, illustrates the development of "facts" out of the moral consciousness. The book contains many of equal value. An approximate parallel to this statement would be that London is divided into Seven Dials.

1765. "The lands of the **twenty-four Purgunnahs**, ceded to the Company by the treaty of 1757, which subsequently became Colonel *Clive's* jagghier, were rated on the King's books at 2 lac and 22,000 rupees."—*Holwell, Hist. Events*, 2nd ed., p. 217.

1812. "The number of convicts confined at the six stations of this division (independent of *Zillah* **Twenty-four pergunnahs**) is about 4,000. Of them probably nine-tenths are dacoits."—*Fifth Report*, 559.

c. 1831. "Bengal is divided in **24 Pergunnahs**, each with its judge and magistrate, registrar, &c."—*Sir R. Phillips, Million of Facts*, stereot. ed. 1843, 927.

Peri, s. This Persian word for a class of imaginary sprites, rendered familiar in the verses of Moore and Southey, has no blood-relationship with the English *Fairy*, notwithstanding the exact compliance with Grimm's Law in the change of initial consonant. The Persian word is *parī*, from *par*, 'a feather, or wing;' therefore 'the winged one;' whilst the genealogy of fairy is apparently Ital. *fata*, French *fée*, whence *féerie* ("fay-dom") and thence *fairy*.

1800.
"From cluster'd henna, and from orange groves,
That with such perfumes fill the breeze
As **Peris** to their Sister bear,
When from the summit of some lofty tree
She hangs encaged, the captive of the Dives." *Thalaba*, vi. 24.

1817.
"But nought can charm the luckless **Peri**;
Her soul is sad—her wings are weary."
Moore, Paradise and the **Peri**.

Persaim, n.p. This is an old form of the name of **Bassein** (q.v.) in Pegu. It occurs (e.g.) in *Milburn*, ii. 281.

1759. "The Country for 20 miles round **Persaim** is represented as capable of producing Rice, sufficient to supply the Coast of CHOROMANDEL from *Pondichery* to *Masulipatam*."—Letter in *Dalrymple*, i. 110. Also in a Chart by Capt. G. Baker, 1754.

1795. "Having ordered presents of a trivial nature to be presented, in return for those brought from Negrais, he referred the deputy . . . to the Birman Governor of **Persaim** for a ratification and final adjustment of the treaty."—*Symes*, p. 40.

But this author also uses *Bassien* (*e.g.* 32), and "**Persaim** or *Bassien*" (39), which alternatives are also in the chart by Ensign Wood.

Persimmon, s. This American name is applied to a fruit common in China and Japan, which in a dried state is imported largely from China into Tibet. The tree is the *Diospyros kaki*, L. fil., a species of the same genus which pro-

Bird's *Japan*, i 234

Perumbaucum, n p. A town 14 m
N.
of I
T
big village

Pescaria, n p. The Coast
nevelly was so called by the
guese, from the great pearl
there.

1710 "The Coast of the Pescaria of

of the change is quoted below from

form occurs in the text of the *Ain*

war, or *Parshāwar*.

c 630 "The Kingdom of Kien to lo

See also 63

1059 "The Amír ordered a letter to be

c. 1220. "Farshābūr The vulgar pro

c 1555. "We came to the city of Pursha-

from great distances"—*Ain* (orig), i. 592.

1783. "The heat of **Peshour** seemed to me more intense, than that of any country I have visited in the upper parts of India. Other places may be warm; hot winds blowing over tracts of sand may drive us under the shelter of a wetted skreen; but at **Peshour**, the atmosphere, in the summer solstice, becomes almost inflammable."—*G. Forster*, ed. 1808, ii. 57.

1863. "Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient **Parashâwara**, of which he did not know the meaning, to **Peshâwar**, or the 'frontier town.' Abul Fazl gives both names."*—*Cunningham, Arch. Reports*, ii. 87.

Peshcubz, s. A form of dagger, the blade of which has a straight thick back, whilst the edge curves inwardly from a broad base to a very sharp point. Pers. *pésh-kabz*, 'fore-grip.' The handle is usually made of *shirmāhī*, 'the white bone (tooth?) of a large cetacean;' probably morse-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (*e.g.* see *Sainsbury*, ii. pp. 65, 159, 204, 305; iii. 89, 162, 268, 287, etc.).

Peshcush, s. Pers. *pesh-kash*. Wilson interprets this as literally 'first-fruits.' It is used for an offering or tribute, but with many specific and technical senses which will be found in Wilson, *e.g.* a fine on appointment, renewal, or investiture; a quit-rent, a payment exacted on lands formerly rent-free, or in substitution for service no longer exacted; sometimes a present to a great man, or (loosely) for the ordinary government demand on land.

1673. "Sometimes sending **Pishcashes** of considerable value."—*Fryer*, 166.

1675. "Being informed ... Mohun had sent a **Piscash** of P... Cases of Stronge Water, &c. to ... ir of this Countrey, that i... in ye kingdome, I went to ... abt. it, when he kept me ... —*Puckle's Diary*, MS. in ...

1689. "But the **Pishc**... expe... the *Nabobs* an... our... t for so... st... ngton, 415.

... obtain... h... yal c... y... privil... y... pish... Ai... vern... in ...

or ...

abt. ...

. . . . the Sultan . . . means the **Paishcush**, or tribute, which he was bound by former treaties to pay to the Government of Poonah; but which he does not think proper to . . . designate by any term denotive of inferiority, which the word *Paishcush* certainly is."—*Kirkpatrick*, Note on Tippoo's Letters, p. 9.

Pesh-khāna and **Pesh-khidmat**, ss. Pers. 'Fore-service.' The tents and accompanying retinue sent on over-night, during a march, to the new camping ground, to receive the master on his arrival. A great personage among the natives, or among ourselves, has a complete double establishment, one portion of which goes thus every night in advance.

1665. "When the King is in the field, he hath usually two Camps . . . to the end that when he breaketh up and leaveth one, the other may have passed before by a day and be found ready when he arriveth at the place design'd to encamp at: And 'tis therefore that they are called **Peiche-kanes**, as if you should say, Houses going before . . ."—*Bernier*, 115.

Peshwa, s. from Pers. 'a leader, a guide.' The chief minister of the Mahratta power, who afterwards, supplanting his master, the descendant of Sīvajī, became practically the prince of an independent state and chief of the Mahrattas. The Peshwa's power expired with the surrender to Sir John Malcolm of the last Peshwa, Bājī Rāo, in 1817. He lived in wealthy exile, and with a *jāgīr* under his own jurisdiction, at Bhitūr, near Cawnpoor, till January, 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nānā Sāhib.

Mr. C. P. Brown gives a feminine *peshwīn*: "The princess Gangā Bāī was *Pe... īn* of Purandhar." (MS. notes.)

... "He answered, it is well, and ...iness to *Moro Pundit* his ...cellour, to examine our ... an Account what they

... with the **Peshy**... no person ha... is only guic... *gton Des*...

(q...

D...

simply the Dutch term for pars ey

tramural suburb of a fortress or the
town atta
tress Th
rately fort
citadel
like man
occurs in

1763
to a large
people on
every town cont guous to a fortress —

of the veranda or pandal are fixed

1809 I passed throu h a country l ttle cu lt vated to K ngeri wl h has a small m l fort n good repa r an l a pettah apparently well filled w th inhab tants — *Ld Vale t a* i 419

1839 The Engl sh la l es tol l me th s Pettah was a horr d place—qu te native!

Schools ... by ... in *Ind Ant q* i 52.

Pice s Hin l ... a small copper coin which under the Anglo Indian system of currency is $\frac{1}{4}$ of an anna $\frac{1}{64}$ of a rupee, or somewhat less than $\frac{3}{8}$

of a farthing. *Pice* is used slangishly for money in general.

By Act XXIII. of 1870 (cl. 8) the following copper coins are current:—1. Double *Pice* or Half-anna. 2. *Pice* or $\frac{1}{4}$ anna. 3. *Half-pice* or $\frac{1}{8}$ annah. 4. *Pie* or $\frac{1}{12}$ anna. No. 2 is the only one in very common use.

As with most other coins, weights, and measures, there used to be *pucka pice*, and *cutcha pice* (see **cutcha** and **pucka**). The distinction was sometimes between the regularly minted copper of the Government and certain amorphous pieces of copper which did duty for small change (*e.g.* in the N.W. Provinces within memory), or between single and double Pice, *i.e.* $\frac{1}{4}$ anna-pieces and $\frac{1}{2}$ anna-pieces.

c. 1590. "The *Dám* . . . is the fortieth part of the rupee. At first this coin was called **Paisah**."—*Aín*, 31.

1615. "**Pice**, which is a Copper Coyne; twelve Drammes make one **Pice**. The English Shilling, if weight, will yeeld thirtie three *Pice* and a halfe."—*W. Peyton*, in *Purchas*, i. 530.

1616. "Brasse money, which they call **Pices**, whereof three or thereabouts countervail a Peny."—*Terry*, in *Purchas*, ii. 1471.

1648. ". . . de **Peysen** zijn kooper gelt . . ."—*Van Twist*, 62.

1653. "**Peça** est vne monnoye du Mogol de la valeur de 6 deniers."—*De la Boullaye-le-Gouz*, ed. 1657, p. 553.

1673. "**Pice**, a sort of Copper Money current among the Poorer sort of People . . . the Company's Accounts are kept in Book-rate **Pice**, viz. 32 to the Mam. [i.e. **Mamoodie**, q.v.], and 80 **Pice** to the Rupee."—*Fryer*, 205.

1689. "Lower than these (pice), bitter-Almonds here (at Surat) pass for Money, about Sixty of which make a **Pice**."—*Ovington*, 219.

1726. "1 *Ana* makes $1\frac{1}{2}$ stuyvers or 2 **peys**."—*Valentijn*, v. 179.

1768. "Shall I risk my cavalry, which cost 1000 rupees each horse, against your cannon balls that cost two **pice**?—No.—I will march your troops until their legs become the size of their bodies."—*Hyder Ali*, Letter to Col. Wood, in *Forbes, Or. Mem.* iii. 287.

c. 1816. "'Here,' said he, 'is four **pucker-pice** for Mary to spend in the bazar; but I will thank you, Mrs. Browne, not to let her have any fruit . . .'"—*Mrs. Sherwood's Stories*, 16, ed. 1863. Also see **Pie**.

Picota, s. An additional allowance or per centage, added as a handicap to the weight of goods, which varied with every description,—and which the editor of the *Subsidios* supposes to have led to the varieties of **bahar** (q.v.). Thus at Ormuz the bahar was of 20 farazolas (see **Frazala**), to which was added, as *picota*, for cloves and mace 3 maunds (of Ormus), or about $\frac{1}{72}$ additional; for cinnamon $\frac{1}{20}$ additional; for benzoin $\frac{1}{5}$ additional, etc. See the *Pesos*, &c. of *A. Nunes* (1554) *passim*. We have not been able to trace the origin of this term, nor any modern use.

Picottah, s. This is the term applied in S. India to that ancient machine for raising water, which consists of a long lever or yard, pivotted on an upright post, weighted on the short arm and bearing a line and bucket on the long arm. It is the *dhenklī* of Upper India, the *shādūf* of the Nile, and the old English *sweep*, *swape*, or *sway-pole*. The machine is we believe still used in the Terra Incognita of market-gardens S.E. of London. The name is Portuguese *picota*, a marine term now applied to the handle of a ship's pump and post in which it works—a 'pump-brake.' The *picota* at sea was also used as a pillory, whence the employment of the word as quoted from Correa.

The word is given in the Glossary attached to the "Fifth Report" (1812), but with no indication of its source. Fryer (1673, pub. 1698), describes the thing without giving it a name. In the following the word is used in the marine sense:

1524. "He (V. da Gama) ordered notice to be given that no seaman should wear a cloak, except on Sunday . . . and if he did, that it should be taken from him by the constables (lhe serra tomada polos meirinhos), and the man put in the **picota** in disgrace, for one day. He found great fault with men of military service wearing cloaks, for in that guise they did not look like soldiers."—*Correa*, *Lendas*, ii. 2, 822.

c. 1780. "Partout les **pakotiés**, ou puits à bascule, étoient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendoit les jardiniers égayer leurs travaux par des chansons."—*Haafner*, ii. 217.

1782. "Pour cet effet (arroser les terres) on emploie une machine appellée **Picôte**. C'est une bascule dressée sur le bord d'un puits ou d'un réservoir d'eaux pluviales, pour en tirer l'eau, et la conduire ensuite où l'on veut."—*Sonnerat*, *Voyage*, i. 188.

1807. "In one place I saw people employed in watering a rice-field with the *Yatam*, or **Pacota**, as it is called by the English."—*Buchanan*, *Journey through Mysore*, &c., i. 15.

Pie, s Hind *pa ı* the smallest copper coin of the Anglo-Indian currency, being $\frac{1}{12}$ of an anna, $\frac{1}{192}$ of a rupee = about ¼ a farthing

This is now the authorised meaning of *pie* But *pā'ī* was originally, it would seem, the fourth part of an anna, and in fact identical with *pice*, q v It is the Mahratti *pa ı*, 'a quarter,' from Skt. *pad* in that sense

Piece-goods This, which is now the technical term for Manchester cottons imported into Ind a, was ori-

d ties

In 1 9 the duties were raised. I need not give details but will c me down to 1814 just before the close of the war wl en they were I believe at a max mum Tl e duties then on plain white calicoes," were —

	£	s.	d	
Warehouse duty	4	0	0	per cent.
War enhancement	1	0	0	„
Custc ms duty	50	0	0	
War enhancement	1[illegible]	10	0	„
Total	6[illegible]	10	0	per cent. on value

Tl ere was an Excise duty upon British man

(i. 44, 45, 46, and ii. 90 221), and we assemble them below It is not in our power to explain the r peculiarities, except in very few cases, found under their proper heading

1665 "I have sometimes stood amazed at the vast quantity of Cotton Cloth of al sorts fine and others tinged and white, which the *Hollanders* alone draw from thence and transport into many places, especially into *Japan* and *Europe* not to mention what the *English Portugal* and *Indian* merchants carry away from those parts. —*Bernier*, E T , 141

6 Brawls.
16 Nunsarees
17 Neganepauts
18 Niccannees
19 Salempores
20 Salor pauts.
21 Stuffs brown.
22. Tapseils (see p 8)

...orted from *Madras and the Coast besides* 6, 9, 13, 19 *in the preced ing List*

1 Alleja.
2 Annneketchies
3 Callawapores
4 Cattaketchies
5. Chavonis
6 Doreas
7 Ginghams
8 Gu lel oor (dimi ties)
9 Izarees
11 Moorees.
12 Oringal (cloths)
13 Percaulas
14 Punjums
15 Putton Ketchies.
16 Romals
17 Sassergates.
18 Sastracundees
19 Tarnatannes (?)
20 Ventepollams.

in the Madras List

1 Adatis
2 Allibalhes.
3 Allibannies.
4 Arrahs.
5 Aubrahs
6. Baftas
7 Bandannas
8. Blue cloth.
9 Calicoes
10. Callipatties.

11. **Cambays.**
12. Cambrics.
13. Carpets.
14. Carridarries.
15. Charconnaes.
16. Chinechuras.
16a. Chittabullies.
17. Chowtars.
18. Chunderbannies.
19. Chundraconaes.
20. Chucklaes.
21. Clouts.
22. Coopees.
23. Corahs.
24. Cossaes.
25. Cushtaes.
26. **Cuttannees.**
27. Diapers.
28. Dimities.
29. Doreas.
30. Dosooties.
31. **Dungarees.**
32. Dysucksoys.
33. Elatches.
34. Emmerties.
35. Gurrahs.
36. Habassies.
37. Herba Taffaties.
38. Humhums.
39. Jamdannies.
40. Jamwars.
41. Kincha cloth.
42. Kissorsoys.
43. Laccowries.
44. **Loonghees**, Herba
45. Mamoodeatties.
46. Mammoodies.
47. Muggadooties.
48. Mulmuls.
49. Mushrues.
50. Naibabies.
51. Nainsooks.
52. Nillaes.
53. **Palampores.**
54. Peniascoes.
55. Percaulahs.
56. Photaes.
57. Pulicat handkerchiefs.
58. Puteahs.
59. Raings.
60. Sannoes.
61. Seerbands.
62. Seerbetties.
63. Seershauds.
64. Seersuckers.
65. Shalbafts.
66. Sicktersoys.
67. Soosies.
68. Subnoms, or Sublons.
69. Succatoons.
70. Taffaties of sorts.
71. Tainsooks.
72. Tanjeebs.
73. Tartorees.
74. Tepoys (?).
75. Terindams.

Pigdaun, s. A spittoon; H. *pīkdān*. *Pīk* is properly the expectorated juice of chewed betel.

1673. "The Rooms are spread with Carpets as in *India*, and they have **Pigdans**, or Spitting Pots of the Earth of this Place, which is valued next to that of China, to void their Spittle in."—*Fryer*, 223.

Pigeon English. The vile jargon which forms the medium of communication at the Chinese ports between Englishmen who do not speak Chinese, and those Chinese with whom they are in the habit of communicating. The word "business" appears, in this kind of talk, to be corrupted into "*pigeon*" and hence the name of the jargon is supposed to be taken.

1880. ". . . the English traders of the early days . . . instead of inducing the Chinese to make use of correct words rather than the misshapen syllables they had adopted, encouraged them, by approbation and example, to establish **Pigeon English**—a grotesque gibberish which would be laughable if it were not almost melancholy."—*Capt. W. Gill, River of Golden Sand*, i. 156.

1883. "The '**Pidjun English**' is revolting, and the most dignified persons demean themselves by speaking it . . . How the whole English-speaking community, without distinction of rank, has come to communicate with the Chinese in this baby talk is extraordinary."—*Bird, Golden Chersonese*, 37.

See also **Butler English**.

Pig-sticking. This is Anglo-Indian among a people delighting more in hog-hunting, or what would be called, lofty expression, 'the Chase of the Wild Boar.'

When, very many years since, one of the present writers, destined for the Bengal Presidency, first made acquaintance with an Indian mess-table, it was that of a Bombay regiment at Aden—in fact of that gallant corps which is now known as the 103rd Foot, or Royal Bombay Fusiliers. Hospitable as they were, the opportunity of enlightening an aspirant Bengalee on the shortcomings of his Presidency could not be foregone. The chief counts of indictment were three: 1st. The inferiority of the Bengal Horse Artillery system; 2nd. That the Bengalees were guilty of the base effeminacy of drinking beer out of champagne glasses; 3rd. That in pig-sticking they *threw* the spear at the boar.

The two last charges were evidently ancient traditions, maintaining their ground as facts down to 1840 therefore; and showed how little communication practically existed between the Presidencies as late as that year. Both the allegations had long ceased to be true, but probably the second had been true in the last century, as the third certainly had been. This may be seen by the quotation from R. Lin[…] say, and by the text and illustratio[…] of Williamson's *Oriental Field Sp[…]* (1807). There is, or perhaps we sho[…] say more diffidently there was, sti[…] difference between the Bengal prac[…] in *pig-sticking*, and that of Bom[…] The Bengal spear is about 6½ feet l[…] loaded with lead at the butt so th[…] can be grasped almost quite a[…] end and carried with the point […] inclining only slightly to the […] the boar's charge is received […] right flank, when the point, ra[…] 45° or 50° of inclination, if […] guided, pierces him in the sh[…] The Bombay spear is a longer w[…] and is carried under the armp[…] dragoon's lance. Judging fr[…] phinstone's statement below w[…] suppose that the Bombay a[…] the Bengal practice originall[…]

1879 One sees a single Sikh driving Chinamen in front of him, their pigtails together for ... Bird Golden Chersonese 283

P... Pilow Pilaf &c s Pers ... A dish in origin ... mmedan consisting of meat or fowl boiled along with rice

The name is ... England as

...nstance some

1866 'I may be a young pig ... but I am too old a sportsman to make such a mistake as that —*Trevelyan* *The Dawk Bungalow* in *Fraser* lxxi 387

c 1630 The feast begins it was compounded of a hundred sorts of pelo an l

1878 In the meantime there was a pig sticking me... trict —*L fe in th*...

recipe

Pig tail, s ... applied to the ... of hair, by tran... our grandfather ... was much more appropriate Though now universal among the Chinese this fashion was only introduced by their Manchu conquerors in the 17th century, and was 'long resisted by

1689 Palau, that is Rice boil d with Spices intermixt and a boil'd Fowl in the middle is the most common *Indian* Dish "—*Ovington* 397

1711 They cannot go to the Price of a Pilloe or boil'd Fowl and Rice, but the

better sort make that their principal Dish."—*Lockyer*, 231.

1793. "On a certain day .... all the Musulman officers belonging to your department shall be entertained at the charge of the *Sircar*, with a public repast, to consist of **Pullao** of the first sort."—*Select Letters of Tippoo S.*, App. xlii.

c. 1820.

"And nearer as they came, a genial savour
Of certain stews, and roast-meats, and pilaus,
Things which in hungry mortals' eyes find favour."—*Don Juan*, v. 47.

1848. "'There's a **pillau**, Joseph, just as you like it, and Papa has brought home the best turbot in Billingsgate.'"—*Vanity Fair*, i. 20.

Pinang, s. This is the Malay word for Areca, and it is almost always used by the Dutch to indicate that article, and after them by some Continental writers of other nations.

The Chinese word for the same product—*pin-lang*—is probably, as Bretschneider says, a corruption of the Malay word. See **Penang**.

1726. "But Shah Sousa gave him (viz. Van der Broek, an envoy to Rajmahal in 1655) good words, and regaled him with **Pinang** (a great favour), and promised that he should be amply paid for everything."—*Valentijn*, v. 165.

Pindarry, s. Hind. *pinḍārī*, *pinḍārā*, but of which the more original form appears to be Mahr. *penḍhārī*, a member of a body of plunderers called in that language *penḍhār* and *penḍhārā*. The etymology of the word is very obscure. We may discard, as a curious coincidence only, the circumstance observed by Mr. H. T. Prinsep, in the work quoted below (i. p. 37, note) that "**Pindara** seems to have the same reference to *Pandour* that *Kuzāk* has to *Cossack*." Sir John Malcolm observes that the most popular etymology among the natives ascribed the name to the dissolute habits of the class, leading them to frequent the shops dealing in an intoxicating drink called *pinda*. (One of the senses of *penḍhā*, according to Molesworth's Mahr. Dict., is 'a drink for cattle and men, prepared from *Holcus sorghum*' (see **Jowauree**) 'by steeping it and causing it to ferment'). Sir John adds: 'Kurreem Khan' (a famous Pindarry leader) 'told me he had never heard of any other reason for this name; and Major Henley had the etymology confirmed by the most intelligent of the Pindarries of whom he inquired' (*Central India*, 2nd ed., i. 433.) Wilson again considers the most probable derivation to be from the Mahr. *penḍhā*, but in the sense of a 'bundle of rice-straw,' and *hara*, 'who takes,' because the name was originally applied to horsemen who hung on to an army, and were employed in collecting forage. We cannot think either of the etymologies very satisfactory.*

The Pinḍāris seem to have grown up in the wars of the later Mahommedan dynasties in the Deccan, and in the latter part of the 17th century attached themselves to the Mahrattas in their revolt against Aurangzīb; the first mention which we have seen of the name occurs at this time. For some particulars regarding them we refer to the extract from Prinsep below.

During and after the Mahratta wars of Lord Wellesley's time many of the Pinḍārī leaders obtained grants of land in Central India from Sindia and Holkar, and in the chaos which reigned at that time outside the British territory their raids in all directions, attended by the most savage atrocities, became more and more intolerable; these outrages extending from Bundelkhand on the N.E., Kadapa on the S., and Orissa on the S.E. to Guzerat on the W., and at last repeatedly violated British territory. In a raid made upon the coast extending from Masulipatam northward, the Pinḍārīs in ten days plundered 339 villages, burning many, killing and wounding 682 persons, torturing 3600, and carrying off or destroying property to the amount of £250,000. It was not, however, till 1817 that the Governor-General, the Marquis of Hastings, found himself armed with permission from home, and in a position to strike at them effectually, and with the most extensive strategic combinations ever brought into action in India. The Pinḍāris were completely crushed, and those of the native princes who supported them compelled to submit, whilst the British power for the first

* We venture another, as a possible suggestion merely. Both *pind-parnā* in Hindi, and *pindasbasneh* in Mahratti signify 'to follow'; the latter being defined "to stick closely to; to follow to the death; used of the adherence of a disagreeable fellow." Such phrases would aptly apply to these hangers-on of an army in the field, looking out for prey.

time was rendered truly paramount throughout India

1706-7 "Zoolfecar Khan, after the [illegible]

[illegible]

—*Indian Vocabulary*, s v

should be armed with a matchlock Of the remaining 600, 400 were usually common looteeas (q v), indifferently mounted, and armed with every variety of weapon, and [illegible]

[illegible]

—*R. Drummond*

[illegible]

speckled.' This is the explanation in *Bluteau*.

Pisachee, Skt. *piśāchī*, a she-demon, m. *piśācha*. In S. India some of the demons worshipped by the ancient tribes are so called. The spirits of the dead, and particularly of those who have met with violent deaths, are especially so entitled. They are called in Tamil *pey*. Sir Walter Elliot considers that the *Piśāchīs* were (as in the case of *Rakshasas*) a branch of the aboriginal inhabitants. In a note he says: 'The *Piśāchī* dialect appears to have been a distinct Dravidian dialect, still to be recognized in the speech of the *Paraiya*, who cannot pronounce distinctly some of the pure Tamil letters.'

There is however in the Hindu drama a *Piśācha bhāshā*, a gibberish or corruption of Sanskrit, introduced.

The term *piśāchi* is also applied to the smaller circular storms, commonly by Europeans called **devils** (q.v. in Supplement). We do not know where Archdeacon Hare found the *Piśāchī* to be a *white* demon. (See below.)

1610. "The fifth (mode of Hindu marriage) is the *Pisácha-viváha*, when the lover, without obtaining the sanction of the girl's parents, takes her home by means of talismans, incantations, and such like magical practices, and then marries her. **Pisach**, in Sanskrit, is the name of a demon, which takes whatever person it fixes on, and as the above marriage takes place after the same manner, it has been called by this name."—*The Dabistán*, ii. 72.

c. 1780. "'Que demandez-vous?' leur criai-je d'un ton de voix rude. 'Pourquoi restez-vous là à m'attendre? et d'où vient que ces autres femmes se sont enfuies, comme si j'étois un **Péschaseh** (esprit malin), ou une bête sauvage qui voulût vous devorer?'"—*Haafner*, ii. 287.

1801. "They believe that such men as die accidental deaths become **Pysáchi**, or evil spirits, and are exceedingly troublesome by making extraordinary noises, in families, and occasioning fits and other diseases, especially in women."—*F. Buchanan's Mysore*, iii. 17.

1819. "These demons or **peisaches** are the usual attendants of Shiva."—*Erskine* on *Elephanta*, in *Bo. Lit. Soc. Trans.*, i. 219.

1827. "As a little girl was playing round me one day with her white frock over her head, I laughingly called her **Pisashee**, the name which the Indians give to their white devil. The child was delighted with so fine a name, and ran about the house crying out to every one she met, *I am the* **Pisashee**, *I am the* **Pisashee**. Would she have done so, had she been wrapt in black, and called *witch* or *devil* instead? No: for, as usual, the reality was nothing, the sound and colour everything."—*J. C. Hare*, in *Guesses at Truth*, by Two Brothers, 1st Series, ed. 1838, p. 7.

Pisang, s. This is the Malay word for **plantain** or **banana** (qq.v.) It is never used by English people, but is the usual word among the Dutch, and common also among Germans.

1651. "Les *Cottewaniens* vendent des fruits, comme du **Pisang**, etc."—*A. Roger*, *La Porte Ouverte*, p. 11.

c. 1785. "Nous arrivâmes au grand village de *Colla*, où nous vîmes de belles allées de bananiers ou **pisang** . . ."—*Haafner*, ii. 85.

Pishpash, s. Apparently a factitious Anglo-Indian word, applied to a slop of rice-soup with small pieces of meat in it, much used in the Anglo-Indian nursery.

1834. "They found the Secretary disengaged, that is to say, if surrounded with huge volumes of Financial Reports on one side, and a small silver tray holding a mess of **pishpash** on the other, can be called disengaged."—*The Baboo*, &c., i. 85.

Pitarrah, s. A coffer or box used in travelling by palankin, to carry the traveller's clothes, two such being slung to a **banghy** (q.v.). Hind. *piṭārā* or *peṭārā*. The thing was properly a basket made of cane; but in later practice of tin sheet, with a light wooden frame.

1849. "The attention of the staff was called to the necessity of putting their **pitarahs** and property in the Bungalow, as thieves abounded. 'My dear Sir,' was the reply, 'we are quite safe; we have nothing.'"—*Delhi Gazette*, 7th Nov.

1853. "It was very soon settled that Oakfield was to send to the dák bungalow for his **petarahs**, and stay with Staunton for about three weeks."—*Oakfield*, by *W. D. Arnold*, i. 223.

Plantain, s. This is the name by which the *Musa sapientum* is univer sally known to Anglo-India. Book distinguish between the *Musa sapientum* or plantain, and the *Musa paradisaic* or banana; but it is hard to understar where the line is supposed to be draw Variation is gradual and infinite.

The botanical name *Musa* represer the Arabic *mauz*, and that again from the Skt. *mocha*. The spec name *sapientum* arises out of a m understanding of a passage in Pli which we have explained under head **Jack**. The specific *paradi*

rather *platano*, appears to have been the name under which the fruit was first carried to the W Indies, according to Oviedo, in 1516 * That author is careful to explain that the plant was *improperly* so called, as it was quite another thing from the

tain or banana in the West, whence

1552 (tr 1582) "Moreover the Ilande (of Mombas) is verye pleasaunt having many orchards, wherein are planted and are growing Figges of the Indias.
—*Castañeda*, by N L., f 22.

1579 " a fruit which they call old (Magellane calls it a figge of a same but it is no other than that w twelve and Portingalls bygars"—
—*Drake's Voyage*, in *Works*,

588) "The Poligars, a race very thicke of orangted to arms of inde- *cedras*, 'citrons']

a tract of country . . . together with the title of *Pâleiya Kâran* (**Poligar**). . . ."—*Nelson's Madura*, Pt. iii., p. 99.

1868. "Some of the **Poligars** were placed in authority over others, and in time of war were answerable for the good conduct of their subordinates. Thus the Sethupati was chief of them all; and the **Poligar** of Dindigul is constantly spoken of *as being the chief of* eighteen **Poligars** . . . . when the levying of troops was required the Delavay (see **Dalaway**) sent requisitions to such and such **Poligars** to furnish so many armed men within a certain time. . . ."—*Id.*, p. 157.

The word got transferred in English parlance to the people *under* such Chiefs (see quotations above, 1780-1800); and especially, it would seem, to those whose habits were predatory.

1869. "There is a third well-defined race mixed with the general population, to which a common origin may probably be assigned. I mean the predatory classes. In the south they are called **Poligars**, and consist of the tribes of Marawars, Kallars (see **Collery**), Bedars, Ramuses (see **Ramoosees**); and in the North are represented by the Kolis of Guzerat, and the Gujars (see **Coolee** and **Goojer**) of the N.W. Provinces."—*Sir Walter Elliot*, in *J. Ethn. Soc. L.*, N. S., i. 112.

Pollam, s. Tam. *pālaiyam*; Telugu, *pālemu*; see under **Poligar**.

1783. "The principal reason which they assigned against the extirpation of the **polygars** was that the weavers were protected in their fortresses. They might have added, that the Company itself which stung them to death, had been warmed in the bosom of these unfortunate princes; for on the taking of Madras by the French, it was in their hospitable **pollams** that most of the inhabitants found refuge and protection."—*Burke's Speech on Fox's E. I. Bill*, in *Works*, iii. 488.

1795. "Having submitted the general remarks on the **Pollams** I shall proceed to observe that in general the conduct of the **Poligars** is much better than could be expected from a race of men, who have hitherto been excluded from those advantages, which almost always attend conquered countries, an intercourse with their conquerors. With the exception of a very few, when I arrived they had never seen a European. . ."—*Report on Dindigal*, by Mr. Wynch, quoted in *Nelson's Madura*, Pt. IV., p. 15.

Polo, s. The game of hockey on horseback, introduced of late years into England, under this name, which comes from Balti; *polo* being properly in the language of that region the ball used in the game.

The game thus lately revived was once known and practised (though in varied forms) from Provence to the borders of China (see **Chicane**). It had continued to exist down to our own day, it would seem, only near the extreme East and the extreme West of the Himālaya, viz. at Manipūr in the East (between Cachar and Burma), and on the West in the high valley of the Indus (in Ladāk,* Balti, Astōr and Gilgit, and extending into Chitrāl). From the former it was first adopted by our countrymen at Calcutta, and a little later (about 1864) it was introduced into the Punjab, almost simultaneously from the Lower Provinces and from Kashmir, where the summer visitors had taken it up. It was first played in England, it would seem at Aldershot, in July, 1871, and in August of the same year at Dublin in the Phœnix Park. The next year it was played in many places.† But the first mention we can find in the *Times* is a notice of a match at Lillie-bridge, 11th July, 1874, in the next day's paper.

There is mention of the game in the Illustrated London News of July 20, 1872, where it is treated as a new invention by British officers in India.

We learn from Professor Tylor that the game exists still in Japan, and a very curious circumstance is that the polo *racket*, just as it is described by Jo. Cinnamus in the extract under **Chicane** (*supra*, p. 147), has survived there.

1835. "The ponies of Muneepoor hold a very conspicuous rank in the estimation of the inhabitants. . . . The national game of Hockey, which is played by every male of the country capable of sitting a horse, renders them all expert equestrians; and it was by men and horses so trained, that the princes of Muneepoor were able for many years not only to repel the aggressions of the Burmahs, but to save the whole country . . . . and plant their banners on the banks of the Irrawattee."—*Pemberton's Report on the E. Frontier of Br. India*, 31-32.

1838. "At Shighur I first saw the game of the Chaughán, which was played the day after our arrival on the **Mydan** or plain laid out expressly for the purpose. . . . It is in fact hocky on horseback. The ball, which is larger than a cricket ball, is only a globe made of a kind of willow-wood, and is

* In Ladāk it is not indigenous, but an introduction from Baltistān. See a careful and inte- [illegible] game of those parts in Mr. [illegible]k, *The Jummoo and Kash-* [illegible], 380-392.

† [illegible] *Field* of Nov. 15th, 1884, p 667, courteously given in reply to a query from the present writer.

called in Tibeti 'Pulu I can conceive that the Chaugan requires only to be seen to be played It is the fit sport of an equestrian nation The game is played at almost every valley in Little Tibet and the adjoining countries Ladakh, Yessen Chitral &c. and I should recom mend it to l

Bayswater

...ur, Ladakh,

292

1810

...ersia and has been described by Mr

"Polo Tent pegging Hurlingham, the Rink,
I leave all these delights"
Browning, Inn Album 23

Pollock-saug s Hind *pālak palak-sāg*, a poor vegetable, called also 'country spinach' (*Beta vulgaris*, or *B. bengalensis* Roxb)

Polonga also ...

1681 "There are not ...

...ere are only four snakes ascertained to be poisonous, the cobra de capello

...mpriðor of ...
acus (Lab ...
is identified

the 'pilot fish' (*Naucrates ductor* of Day)

The name is probably from the Portuguese and a corruption of *pampano*, 'a vine leaf,' from supposed

1727 "Between *Cunnaca* and *Ballasore* ...alled ...sold ...them —A

1813 ...
tur
epic
dan

1874 "The greatest pleasure in Bombay was eating a fish called 'pomfret.'"—*Sat Rev*, 30th May, 690

Pommelo ...

...and skin is sold in London shops as "the Forbidden ...

pompone (*Voy. des Indes*, liv. iii. ch. 24), but the usual French name is *pampel-mousse.* Dampier has *Pumplenose* (ii. 125); Lockyer, *Pumplemuse* (51); Forrest, *Pummel-nose* (32); Ives, '*Pimplenoses*, called in the West Indies *Chadocks.*' Maria Graham uses the French spelling (22). *Pompoleon* is a form unknown to us, but given in the Eng. Cyclopædia. Molesworth's Marathi Dict. gives "*papanmas*, *papanas* or *papanis* (a word of S. America)." We are unable to give the true etymology, though Littré says boldly, "Tamoul, *bambolimas.*" Ainslie (*Mat. Medica*, 1813) gives *Poomlimas* as the Tamil, whilst Balfour (*Cycl. of India*) gives *Pumpalimas* and *Bambulimas* as Tamil, *Bombarimasa* and *Pampara panasa* as Telugu, *Bambali naringi* (?) as Malayalim. But if these are real words they appear to be corruptions of some foreign term.

Pondicherry, n. p. This name of what is now the chief French settlement in India, is *Pudu-ch'chĕri*, 'New Town,' more correctly *Pudu-vai*. C. P. Brown however says it is *Pudi-cherū*, 'New tank.' The natives sometimes write it **Phulcheri**.

1711. "The French and Danes likewise hire them (Portuguese) at **Pont de Cheree** and Trincombar."—*Lockyer*, 286.

1718. "The Fifth Day we reached **Budulscheri**, a French Town, and the chief Seat of their Missionaries in India."—*Prop. of the Gospel*, p. 42.

1726. "**Poedechery**," in *Valentijn, Choro.*, 11.

1727. "**Punticherry** is the next Place of Note on this Coast, a colony settled by the French."—*A. Ham.*, i. 356.

1780. "An English officer of rank, General Coote, who was unequalled among his compeers in ability and experience in war, and who had frequently fought with the French of **Phoolcheri** in the Karnatic and . . . had as often gained the victory over them. . . ."—*H. of Hyder Naik*, 413.

Pongol, s. A festival of S. India, observed early in January. Tamil, *pŏngăl*, 'boiling'; *i.e.*, of the rice, because the first act in the feast is the boiling of the new rice. It is a kind of harvest-home. There is an interesting account of it by the late Mr. C. E. Gover in the *J. R. As. Soc.*, N. S. v. 91, but the connexion which he traces with the old Vedic religion is hardly to be admitted.

1651. ". . . . nous parlerons maintenant du **Pongol**, qui se celebre le 9 de Janvier en l'honneur du Soleil. . . . Ils cuisent du ris avec du laict. . . . Ce ris se cuit hors la maison, afin que le Soleil puisse luire dessus . . . . et quand ils voyent, qu'il semble le vouloir retirer, ils crient d'une voix intelligible, **Pongol, Pongol, Pongol, Pongol**. . ."—*Abr. Roger*, Fr. Tr. 1670, pp. 237-8.

1871. "Nor does the gentle and kindly influence of the time cease here. The files of the Munsif's Court will have been examined with cases from litigious enemies or greedy money lenders. But as **Pongol** comes round many of them disappear. . . . The creditor thinks of his debtor, the debtor of the creditor. The one relents, the other is ashamed, and both parties are saved by a compromise. Often it happens that a process is postponed 'till after **Pongol**!"—*Gover*, as above, p. 96.

Pooja, s. Properly applied to the Hindu ceremonies in idol-worship; Skt. *pūja*; and colloquially to any kind of rite. Thus *jhinda kā pūja*, or '**Pooja** of the Flag,' is the Sepoy term for what in St. James's Park is called 'Trooping the colours.'

1826. "The person whose steps I had been watching now approached the sacred tree, and having performed **puja** to a stone deity at its foot, proceeded to unmuffle himself from its shawls."—*Pandurang Hari*, 26.

1866. "Yes, Sahib, I Christian boy. Plenty **poojah** do. Sunday time never no work do."—*The Dawk Bungalow*, in *Fraser*, lxxiii. 226.

1874. "The mass of the ryots who form the population of the village are too poor to have a family deity. They are forced to be content with . . . the annual **pujahs** performed . . . . on behalf of the village community."—*Cal. Rev.*, No. cxvii. 195.

1879. "Among the curiosities of these lower galleries are little models of costumes and country scenes, among them a grand **pooja** under a tree."—*Sat. Rev.*, No. 1251, p. 477.

Poojaree, s. Hind. *pujārī*. An officiating priest in an idol-temple.

1702. "L'office de **poujari** ou de Prêtresse de la Reine mère était incompatible avec le titre de servante du Seigneur."—*Lett. Edif.*, xi. 111.

Pool, s. Pers. Hind. *pul*, a bridge. Used in two of the quotations under next article for 'embankment.'

Poolbundy, s. P.—H.—*pulbandī*. 'Securing of bridges or embankments.' A name formerly given in Bengal to a civil department in charge of the embankments. Also sometimes used improperly for the embankment itself.

1786 "That the Superintendent of Poolbundy Repairs, after an accurate and diligent survey of the bunds and pools and

... call aloud for a remedy —*Fifth Report*, Ap p 558

1810 " the whole is obliged to be preserved from inundation by an embankment called the pool bandy, maintained at a very great and regular expense — *Williamson, V M*, ii 365

Poon, Peon, &c, s Canarese *ponne* A timber tree *inophyllum*, L) which g forests of Canara, &c., an formerly much used for masts, whence also called *mast-wool*

1835 ' Peon or Puna the largest

explanation

Poongee, Phoon most commonly giv *religieux* in British (*p'hun-gyi*) signifies great glory

1782 " leurs Prêtres sont moins instruits que les Brames, et portent le nom de Ponguis —*Sonnerat* ii. 301

1795 "From the many convents in the

Poorána, s Skt *purāna* 'old', hence 'legendary,' and thus applied as a common name to 18 books which contain the legendary mythology of the Brahmans

1612 " These books are divided into bodies, members, and joints (cortos

1806 "Ceux ci, calculoient tout haut de mémoire tandis que d'autres plus avancés, lisoient d'un ton chantant leurs **Pourans**"—*Haafner*, i 130

'westerly' and *dakshina*, 'right-hand' or southerly In Upper India the term means usually Oudh, the Benares Hence **Poorbeea** of those countries, of the old Bengal for a sepoy the cruited in those

1666 "La Province de Halabas a appelloit autrefois Purop "—*Thevenot* v 197

1881.

"My lands were taken away
And the Company gave me a pension of
just eight annas a day
And the Poorbeahs swaggered about our
streets as if they had done it all."
Attar Singh loquitur, by '*Sowar*,' in an Indian paper, the name and date lost.

Pootly Nautch s Properly Hind *kath-putli-nāch* (wooden-puppet-dance) A puppet show

c. 1817 "The day after tomorrow will be my lad James Dawson's birthday, and

we are to have a **puttully-nautch** in the evening."—*Mrs. Sherwood's Stories*, 291.

Popper-cake, in Bombay, and in Madras **popadam**, ss. These are apparently the same word and thing, though to the former is attributed a Hindi and Mahratti origin *pāpar*, and to the latter a Tamil one, *pappadam*, as an abbreviation of *paruppu-adam*, 'lentil cake.' It is a kind of thin scon or wafer, made of any kind of pulse or lentil flour, seasoned with assafoetida, &c., fried in oil, and in W. India baked crisp, and often eaten at European tables as an accompaniment to curry. It is not bad, even to a novice.

1814. "They are very fond of a thin cake, or wafer, called **popper**, made from the flour of *oord*, or *mash* . . . highly seasoned with assa-foetida; a salt called **popper**-*khor;* and a very hot **massaula**, compounded of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper."—*Forbes, Or. Mem.*, ii. 50.

1820. "**Papadoms** (fine cakes made of gram-flour, and a fine species of alkali, which gives them an agreeable salt taste, and serves the purpose of yeast, making them rise, and become very crisp when fried. . . ."—*As. Researches*, xiii. 315.

,, "**Paper**, the flour of *ooreed* (read *oorud*, *Phaseolus Max*), salt, assafoetida, and various spices, made into a paste, rolled as thin as a wafer, and dried in the sun, and when wanted for the table baked crisp. . . ."—*T. Coates*, in *Tr. Lit. Soc. Bo.*, iii. 194.

Porca, n. p. (In Imp. Gaz. Porakád.) Properly *Purākkādŭ;* a town on the coast of Travancore, formerly a separate State. The Portuguese had a fort here, and the Dutch, in the 17th century, a factory. Fra Paolino (1796) speaks of it as a very populous city full of merchants, Mahommedan, Christian, and Hindu. It is now insignificant.

Porcelain, s. The history of this word for China-ware appears to be as follows. The family of univalve mollusks called *Cypraeidae*, or **Cowries** (q.v.) were called in medieval Italy *porcellana* and *porcelletta*, almost certainly from their strong resemblance to the body and back of a pig, and not from a grosser analogy suggested by Mahn (see in Littré *sub voce*). That this is so is strongly corroborated by the circumstance noted by Dr. J. E. Gray (see Eng. Cyc. Nat. Hist. s.v. *Cypraeidae*) that *Pig* is the common name of shells of this family on the English coast; whilst *Sow* also seems to be a name of one or more kinds. The enamel of this shell appears to have been used in the middle ages to form a coating for ornamental pottery, &c., whence the early application of the term *porcellana* to the fine ware brought from the far East. Both applications of the term, viz., to cowries and to China-ware, occur in Marco Polo (see below). The quasi-analogous application of *pig* in Scotland to earthen-ware, noticed in an imaginary quotation below, is probably quite an accident, for there appears to be a Gaelic *pige*, 'an earthen jar,' &c. (see *Skeat*, s.v. *piggin*).

We should not fail to recall Dr. Johnson's etymology of *porcelaine* from "*pour cent années*," because it was believed by Europeans that the materials were matured under ground 100 years! (see quotations below from Barbosa, and from Sir Thomas Brown).

c. 1250. Capmany has the following passage in the work cited. Though the same writer published the Laws of the Consulado del Mar in 1791, he has deranged the whole of the chapters, and this, which he has quoted, is omitted *altogether!*

"In the XLIVth chap. of the maritime laws of Barcelona, which are undoubtedly not later than the middle of the 13th century, there are regulations for the return cargoes of the ships trading with Alexandria . . . In this are enumerated among articles brought from Egypt . . . cotton in bales and spun, wool *de capells* (for hats?), **porcelanas**, alum, elephants' teeth . . ."—*Memorias, Hist. de Barcelona*, I. Pt. 2, p. 44.

1298. "Il ont monoie en tel mainere con je voz dirai, car il espendent **porcelaine** blance, celle qe se trovent en la mer et qe se metent au cuel des chienz, et vailent les quatre-vingt **porcelaines** un saic d'arjent qe sunt deus venesians gros . . ."—*Marco Polo*, oldest French Text, p. 132.

,, "Et encore voz di qe en ceste provence, en une cité qe est apellé Tinugui, se font escuelle de **porcellaine** grant et pitet les plus belles qe l'en peust deviser."—*Ibid.* 180.

c. 1328. "Audivi quòd ducentas civitates habet sub se imperator ille (Magnus Tartarus) majores quàm Tholosa; et ego certè credo quòd plures habeant homines . . . Alia non sunt quae ego sciam in isto imperio digna relatione, nisi vasa pulcherrima, et nobilissima, atque virtuosa et **porseleta**."—*Jordani Mirabilia*, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.

"—Bacon Argt ... t on In... Waste Works by Spedding, etc 1803 vii. 528.

1516 "They make in this country a great quantity of porcelains of different

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"In Porcelyn, &c, Ropias 2.0774" — (Stratte) 17

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1742. "Le bois sur lequel on les met (les toiles), et celui qu'on employe pour les battre, sont ordinairement de tamarinier, ou d'un autre arbre nommé **porchi**."—*Lett. Edif.* xiv. 122.

1860. "Another useful tree, very common in Ceylon, is the **Suria**, with flowers so like those of a tulip that Europeans know it as the tulip tree. It loves the sea air and saline soils. It is planted all along the avenues and streets in the towns near the coast, where it is equally valued for its shade and the beauty of its yellow flowers, whilst its tough wood is used for carriage-shafts and gun-stocks."—*Tennent's Ceylon*, i. 117.

1861. "It is usual to plant large branches of the **portia** and banyan trees in such a slovenly manner that there is little probability of the trees thriving or being ornamental."—*Cleghorn, Forests and Gardens of S. India*, 197.

Porto Novo, n. p. A town on the coast of South Arcot, 32 m. S. of Pondicherri. The first mention of it that we have found is in Bocarro, *Decada*, p. 42 (c. 1613).

The name was perhaps intended to mean 'New Oporto,' rather than 'New Haven,' but we have not found any history of the name.

1718. "At Night we came to a Town called **Porta Nova**, and in Malabarish *Pirenki Potei*."*—*Propagation of the Gospel, &c.*, Pt. ii. 41.

1726. "The name of this city (*Porto Novo*) signifies in Portuguese **New Haven**, but the Moors call it *Mohhammed Bendar* . . . . and the Gentoos *Perringepeente*."*—*Valentijn, Choromandel*, 8.

Porto Piqueno and **Porto Grande**, nn.pp. 'The Little Haven and the Great Haven;' names by which the Bengal ports of **Satigam** (q.v.), and *Chatigam* (v. **Chittagong**) respectively were commonly known to the Portuguese in the 16th century.

1554. "**Porto Pequeno** *de Bemgala* . . . Cowries are current in the country; 80 cowries make 1 *pone* (see **Pun**); of these *pones* 48 are equal to 1 larin, more or less."—*A. Nunes*, 37.

" "**Porto Grande de Bemgala**. The maund (*mão*), by which they weigh all goods, contains 40 seers (*ceros*), each seer 18⅝ ounces. . . ."—*Ibid.*

1568. "Io mi parti d'Orisa per Bengala al **Porto Picheno** . . . s'entra nel fiume Ganze, dalla bocca del qual fiume sino a Satagan città, oue si fanno negotij, et oue i mercadanti si riducono, sono centi e venti miglia, che si fanno in diciotto hore a remi, cioè in tre crescenti d'acqua, che sono di sei hore l'uno."—*Ces. Federici*, in *Ramus.*, iii. 392.

1569. "Partissemo di Sondiua, et giungessemo in Chitigan il **gran porto** di Bengala, in tempo che già i Portoghesi haueuano fatto pace o tregua con i Rettori."—*Ib.* 396.

1595. "Besides, you tell me that the traffic and commerce of the **Porto Pequeno** of Bemguala being always of great moment, if this goes to ruin through the Mogors, they will be the masters of those tracts."—*Letter of the K. of Portugal*, in *Archiv. Port. Orient.*, Fascic. 3, p. 481.

1596. "And so he wrote me that the Commerce of **Porto Grande** of Bengala is flourishing, and that the King of the Country had remitted to the Portuguese 3 per cent. of the duties that they used to pay."—Do., Do., Do., p. 580.

1598. "When you thinke you are at the point de Gualle, to be assured thereof, make towards the Iland, to know it . . . where commonlie all the shippes know the land, such I say as we sayle to *Bengalen*, or to any of the Hauens thereof, as **Porto Pequeno** or **Porto Grande**, that is the small, or the great Haven, where the Portingalles doe traffique. . . ."—*Linschoten*, Third Book, p. 324.

Posteen, s. An Afghan leathern pelisse, generally of sheepskin with the fleece on. Pers. *postīn*, from *post*, 'a hide.'

1080. "Khwája Ahmad came on some Government business to Ghaznín, and it was reported to him that some merchants were going to Turkistán, who were returning to Ghaznín in the beginning of winter. The Khwája remembered that he required a certain number of **postins** (great coats) every year for himself and sons. . . ."—*Nizám-ul-Mulk*, in *Elliot*, ii. 497.

1442. "His Majesty the Fortunate Khākān had sent for the Prince of Kālikūt, horses, pelisses (**postīn**), and robes woven of gold. . . ."—*Abdurazzak*, in *Not. et Extr.*, xiv., Pt. i. 437.

1862. "Otter skins from the Hills and Kashmir, worn as **Postīns** by the Yarkandis."—*Punjab Trade Report*, p. 65.

Potato, Sweet. See **Sweet Potato.**

Pottah, s. Hind. and other vernaculars, *Paṭṭā*, &c. A document specifying the conditions on which lands are held; a lease, or other document securing rights in land or house property.

1778. "I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the **pottah**."—*The Rajah of Benares* to Hastings, in *Articles of Charge against H.*, Burke, vi. 591.

* i.e. *Firingi-pett*, or 'Frank-town.'

Pra, Phra, Praw, s This is a term constantly used in Burma, and

images and dagobas, of supe
clesiastics and sacred books,
ponding on the whole in use

word is used in the same form *Para*

of Buddha entering *nirvana*, as Prea *Nippan*; of the King who built the great temple of Angkor Wat as Prea *Kot Melea*, of the King reigning at the

Parvoe). But Mr. Alabaster points, under the guidance of the Siamese spelling, rather to Skt. *vara*, pre-eminent, excellent. This is in Pali *varo*, "excellent, best, precious, noble" (*Childers*). A curious point is that, from the prevalence of the term **phrā** in all the Indo-Chinese kingdoms, we must conclude that it was, at the time of the introduction of Buddhism into those countries, in

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"Then *Sommona Codom* (see Gau-
ley call **Pra** *Boute Tchaou*, which
signifies the *Great and Excellent*
Id 134

"At noon we reached Meeaday,
onal estate of the Magwoon of
Pegue, who is oftener called, from this place, Meeaday **Praw**, or Lord of Meeaday —*Symes, Embassy to Ava*, 242

1855 "The epithet **Phra**, which oc-

quently occurs in this work, here appears for the first time; I have to remark that it is probably derived from, or of common origin with, the Pharaoh of antiquity. It is given in the Siamese dictionaries as synonymous with God, ruler, priest, and teacher. It is in fact the word by which sovereignty and sanctity are associated in the popular mind."—*Bowring, Kingdom and People of Siam*

1883. "The title of the First King (of

Siam) is **Phra**-*Chom-Klao-Yu-Hua* and spoken as **Phra** *Phutthi-Chao-Yu-Hua*. . . . His Majesty's nose is styled in the Pali form **Phra**-*Nasa* . . . The Siamese term the (Catholic) missionaries, the Preachers of the **Phra**-*Chao Phu-Sang*, i.e. of God the Creator, or the Divine Lord Builder. . . . The Catholic missionaries express 'God' by **Phra**-*Phuttha-Chao* . . . and they explain the eucharist as **Phra**-*Phuttha-Kaya* (*Kaya* = 'Body')"—*Bastian, Rev*, iii. 109, and 114-115.

1870. "The most excellent **Parā**, brilliant in his glory, free from all ignorance, beholding Nibbāna the end of the migration of the soul, lighted the lamp of the law of the Word."—*Rogers, Buddhaghosha's Parables*, tr. from the Burmese, p. 1.

1871. "**Phra** is a Siamese word applied to all that is worthy of the highest respect, that is, everything connected with religion and royalty. It may be translated as 'holy.' The Siamese letters *p—h—r* commonly represent the Sanskrit *v—r*. I therefore presume the word to be derived from the Sanskrit '*vri*'—'to choose, or to be chosen,' and '*vara*—better, best, excellent,' the root of ἄριστος"—*Alabaster, The Wheel of the Law*, 164.

Pracrit, s. A term applied to the older vernacular dialects of India, such as were derived from, or kindred to, Sanskrit. Dialects of this nature are used by ladies, and by inferior characters, in the Sanskrit dramas. These dialects, and the modern vernaculars springing from them, bear the same relation to Sanskrit that the "Romance" languages of Europe bear to Latin, an analogy which is found in many particulars to hold with most surprising exactness.

The most completely preserved of old Prakrits is that which was used in Magadha, and which has come down in the Buddhist books of Ceylon under the name of **Pali** (q.v.). The first European analysis of this language bears the title "*Institutiones Linguae* **Pracriticae**. *Scripsit Christianus Lassen*. Bonnae ad Rhenum, 1837."

The term itself is the Sanskrit *prākrita*, 'natural, unrefined, vulgar,' etc.

1801. "*Sanscrita* is the speech of the Celestials, framed in grammatical institutes, **Pracrita** is similar to it, but manifold as a provincial dialect, and otherwise."—*Sanskrit treatise*, quoted by *Colebrooke* in *As. Res.*, vii. 199.

Presidency (and **President**), s. The title 'President,' as applied to the Chief of a principal Factory, was in early popular use, though in the charters of the E. I. C. its first occurrence is in 1661 (see Letters Patent, below). In Sainsbury's Calendar we find letters headed "*to Capt. Jourdain*, president of the English at Bantam" in 1614 (i. pp. 297, 298); but it is to be doubted whether this wording is in the original. A little later we find a "proposal by Mr. Middleton concerning the appointment of two especial factors, at Surat and Bantam, to have authority over all other factors; Jourdain named." And later again he is styled "John Jourdain, Captain of the house" (at Bantam; see pp. 303, 325), and "Chief Merchant at Bantam" (p. 343).

1623. "Speaking of the Dutch Commander, as well as of the English **President**, who often in this fashion came to take me for an airing, I should not omit to say that both of them in Surat live in great style, and like the grandees of the land. They go about with a great train, sometimes with people of their own mounted, but particularly with a great crowd of Indian servants on foot and armed, according to custom, with sword, target, bow and arrows."—*P. della Valle*, ii. 517.

,, "Our boat going ashore, the **President** of the English Merchants, who usually resides in Surat, and is chief of all their business in the E. Indies, Persia, and other places dependent thereon, and who is called Sign. Thomas Rastel * . . . . came aboard in our said boat, with a minister of theirs (so they term those who do the priest's office among them)."—*P. della Valle*, ii. 501, 502.

1638. "As soon as the Commanders heard that the (English) **President** was come to *Suhaly*, they went ashore. . . . The two dayes following were spent in feasting, at which the Commanders of the two Ships treated the **President**, who afterwards returned to *Suratta*. . . . . During my abode at *Suratta*, I wanted for no divertisement; for I. . . . found company at the *Dutch* **President's**, who had his Farms there . . . . inasmuch as I could converse with them in their own Language."—*Mandelslo*, E. T., ed. 1669, p. 19.

,, "Les Anglois ont bien encore vn bureau à Bantam, dans l'Isle de Jaua, mais il a son **President** particulier, qui ne depend point de celuy de *Suratta*."—*Mandelslo*, (French ed. 1659) 124.

,, "A mon retour à *Suratta* ie trouvay dans la loge des Anglois plus de cinquante marchands, que le **President** auoit fait venir de tous les autres Bureaux, pour rendre compte de leur administration,

* Thomas Rastall or Rastell went out apparently in 1615, in 1616 is mentioned as a "chief merchant of the fleet at Swally Road" (q.v.), and often later as chief at Surat (see *Sainsbury*, i. 476, and ii. *passim*).

et pour estre presens à ce changement de Gouuernement."—Del. 188.

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thought he had broken faith with them, and with him all the English but two (see *Bruce's Annals*, iii. 483-4, 580, 606, and A. Ham. ii. 205). The Pulo Condore enterprise thus came to an end.

1727. "About the year 1674, President

Prickly pear, s. The popular name, in both E. and W. Indies, of the *Opuntia Dillenii*, Haworth (*Cactus Indica*, Roxb.), a plant spread all over India, and to which Roxburgh gave the latter name, apparently in the belief of its being indigenous in that country.

Undoubtedly however it came from America, wide as has been its spread over southern Europe and Asia. On some parts of the Mediterranean shores (*e.g.* in Sicily), it has become so characteristic that it is hard to realize the fact that the plant had no existence there before the 16th century. Indeed at Palermo we have heard this scouted, and evidence quoted in the supposed circumstance that among the mosaics of the splendid Duomo of Monreale (12th century) the fig-leaf garments of Adam and Eve are represented as of this uncompromising material. The mosaic was examined by one of the present writers, with the impression that the belief has no good foundation. The cactus fruit, yellow, purple, and red, which may be said to form an important article of diet in the Mediterranean, and which is now sometimes seen in London shops, is not, as far as we know, anywhere used in India, except in times of famine. No cactus is named in Drury's *Useful Plants of India*. And whether the Mediterranean plants form a different species, or varieties merely, as compared with the Indian *Opuntia*, is a matter for inquiry. The fruit of the Indian plant is smaller and less succulent.

There is a good description of the plant and fruit in Oviedo, with a good cut (see Ramusio's Ital. version, bk. viii. ch. xxv). That author gives an amusing story of his first making acquaintance with the fruit in S. Domingo, in the year 1515.

Some of the names by which the *Opuntia* is known in the Punjab seem to belong properly to species of *Euphorbia*. Thus the *Euphorbia Royleana*, Bois., is called *tsūī*, *chū*, &c.; and the *Opuntia* is called *Kābulī tsūī*, *Gangi sho*, *Kanghi chū*, &c. *Gangi chū* is also the name of an *Euphorbia* sp. which Dr. Stewart takes to be *E. Neriifolia*, L. (*Punjab Plants*, pp. 101 and 194-5).

This is curious; for although certain cactuses are very like certain Euphorbias, there is no Euphorbia resembling the *Opuntia* in form.

The *Zakūm* mentioned in the Āīn (Gladwin, 1800, ii. 68), as used for hedges in Guzerat, is doubtless an Euphorbia also. The *Opuntia* is very common as a hedge plant in cantonments, &c., and it was much used by Tippoo as an obstruction round his fortifications. Both the *E. Royleana* and the *Opuntia* are used for fences in parts of the Punjab. The latter is objectionable from harbouring dirt and reptiles; but it spreads rapidly, both from birds eating the fruit, and from the facility with which the joints take root.

1685. "The **Prickly-Pear**, Bush, or Shrub, of about 4 or 5 foot high, ... the Fruit at first is green, like the Leaf . . . It is very pleasant in taste, cooling and refreshing; but if a Man eats 15 or 20 of them they will colour his water, making it look like Blood."—*Dampier*, i. 223 (in W. Indies).

1764.
"On this lay cuttings of the **prickly pear**;
They soon a formidable fence will shoot."
Grainger, Bk. i.

1861. "The use of the **prickly pear**" (for hedges) "I strongly deprecate; although impenetrable and inexpensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country."—*Cleghorn, Forests and Gardens*, 205.

Prome, n.p. An important place in Pegu above the Delta. The name is Talaing, properly *Brun*. The Burmese call it *Pyé* or (in the Aracanese form in which the *r* is pronounced) *Pré*, and *Pré*-myo ('city').

1545. "When he (the K. of *Bramaa*) was arrived at the young King's pallace, he caused himself to be crowned King of **Prom**, and during the Ceremony . . . made that poor Prince, whom he had deprived of his Kingdom, to continue kneeling before him, with his hands held up . . . . This done he went into a Balcone, which looked on a great Market-place, whither he commanded all the dead children that lay up and down the streets, to be brought, and then causing them to be hacked very small, he gave them, mingled with Bran, Rice, and Herbs, to his Elephants to eat."—*Pinto*, E. T., 211-212 (orig. clv.).

c. 1609. ". . . this quarrel was hardly ended when a great rumour of arms was heard from a quarter where the Portuguese were still fighting. The cause of this was the arrival of 12,000 men, whom the King of **Pren** sent in pursuit of the King of Arracan, knowing that he had fled that way. Our people hastening up had a stiff and well fought combat with them; for although they were fatigued with the fight which had been hardly ended, those of **Pren** were so disheartened at seeing the Portuguese, whose steel they had already felt, that they were fain to retire."—*Bocarro*, 142.*

1755. "**Prone** . . . has the ruins of an old brick wall round it, and immediately

* This author has **Prom** at p. 132, and **Porão** at p. 149.

without *that* another with *Teak Timber* — *Capt G Baker*, in *Dalrymple*, i. 173.

1795 "In the evening, my boat being ahead, I reached the city of *Peeaye mew*, or Prome renowned in Birman history —*Symes*, pp 238 9

Prow, Parao, &c, s This word seems to have a double o European u e the Malayala 'a boat,' and the Island word (to Malay, Javanese, and m guages of the Archipelago) *prau* or *prāhu* This is often specifically applied to a peculiar kind of galley, "Malay Prow,' but Crawfurd defines it as "a general term for any vessel, but generally for small craft'

It is hard to distinguish between the words, as adopted in the earlier books except by considering date and locality

1499 "The King despatched to them a large boat, which they call parao, well manned, on board which he sent a Naire of his with an errand to the Captains — *Correa Lendas*, I i 115

1510 (At Calicut) "Some other small [illegible]

" "The other Persian said 'O Sir, what shall we do' I replied 'Let us go along this shore till we find a parao that is, a small bark. —*Ib* 269

[illegible]

(transl by N L.) f 62r

The word also occurs in Gouvea (1606) as parô (f 27r)

1606 "An bowre after this comming a board of the hollanders came a prawe or a canow from Bantam"—*Middleton's Voyage*, c. 3 (?)

1606 'Con secreto previno Lope de Soares veinte batelos y gobernandolo y entrando por un rio hallaron [illegible] cinco naves y [illegible]

gente resuelta y de valor' —*Faria y Sousa*, *Asia* i 66

1673 "They are Owners of several small Provoes, of the same make, and Canooses, cut out of one entire Piece of Wood —*Fryer* 20

Elsewhere (e g 57 59) he has Proes

[illegible]

1816 ' Prahu, a term under which the Malays include every description of vessel —*Raffles*, in *As Res* xii 132

1817 "The Chinese also have many brigs as well as native built prahus" —*Raffles Java* i 203

1868 "On December 13th I went on board a prau bound for the Aru Islands —*Wallace, Malay Archip* 227

Pucka, adj Hind *pakkā*, 'ripe, mature, cooked and hence substantial, thorough permanent, with many specific applications of which examples have been given under the [illegible]

contradistinction to one of inferior material, as of mud, matting, or timber Thus

1784 ' The House, Cook room bottle [illegible]

[illegible] there is no surer test by which to measure the prosperity of the people than the number of pucka houses that are being built."—*Report of a Sub-Committee* on Proposed Indian Census

This application has given rise to a substantive pucka, for work of brick and mortar, or for the composition used as cement and plaster

1727 "Fort William was built on an [illegible]

* Dom Sancho

the port of Paleacate the wind was against their going on . . . "—*Barros*, III. vii. 11.

1726. "Then we come to *Palleam Wedam Caddoe*, called by us for shortness **Palleacatta**, which means in Malabars 'The old Fortress,' though most commonly we call it *Castle Geldria*."—*Valentijn*, *Chorom.* 13.

,, "The route I took was along the strip of country between Porto Novo and **Paleiacatta**. This long journey I travelled on foot; and preached in more than a hundred places . . ."—*Letter of the Missionary Schultze*, July 19, in *Notices of Madras*, &c., p. 29.

1727. "**Policat** is the next Place of Note to the City and Colony of Fort St. *George* . . . It is strengthened with two Forts, one contains a few Dutch soldiers for a Garrison, the other is commanded by an Officer belonging to the *Mogul*."—*A. Ham.* i. 372.

Pulwah, Pulwar, s. One of the native boats used on the rivers of Bengal, carrying some 12 to 15 tons. H. *palwār*.

1735. ". . . We observed a boat which had come out of *Samboo* river, making for *Patna*: the commandant detached two light **pulwaars** after her . . ."—*Holwell, Hist. Events*, &c., i. 69.

1780. "Besides this boat, a gentleman is generally attended by two others; a **pulwah** for the accommodation of the kitchen, and a smaller boat, a **paunchway**" (q.v.)—*Hodges*, p. 39.

1824. "The ghât offered a scene of bustle and vivacity which I by no means expected. There were so many budgerows and **pulwars**, that we had considerable difficulty to find a mooring place."—*Heber*, ed. 1844, i. 131.

1860. "The **Pulwar** is a smaller description of native travelling boat, of neater build, and less rusticity of character, sometimes used by a single traveller of humble means, and at others serves as *cook-boat* and accommodation for servants accompanying one of the large kind of boats . . ." —*Rural Life in Bengal*, p. 7.*

Pulwaun, s. Pers. Hind. *pahlwān*; a champion; a professed wrestler or man of strength.

1828. "I added a **pehlivân** or prize-fighter, a negro whose teeth were filed into saws, of a temper as ferocious as his aspect, who could throw any man of his weight to the ground, carry a jackass, devour a sheep whole, eat fire, and make a fountain of his inside, so as to act as a spout."—*Hajji Baba in England*, i. 15.

Pun, s. A certain number of cowries, generally 80; Hind, *paṇa*. See under **Cowry**. The Skt. *paṇa* is "a stake played for a price, a sum" and hence both a coin (whence **fanam**, q.v.) and a certain amount of cowries.

1683. "I was this day advised that Mr. Charnock putt off Mr. Ellis's Cowries at 34 **pund** to ye Rupee in payment of all ye Peons and Servants of the Factory, whereas 38 **Punds** are really bought by him for a Rupee . . ."—*Hedges*, Oct. 2.

Punch, s. This beverage, according to the received etymology, was named from the Pers. *panj*, or Hind. and Mahr. *pānch*, both meaning 'five'; because composed of five ingredients, viz., arrack, sugar, lime-juice, spice, and water. Fryer may be considered to give something like historical evidence of this origin; but there is also something of Indian idiom in the suggestion. Thus a famous horse-medicine in Upper India is known as *battīsī*, because it is supposed to contain 32 ('*battīs*') ingredients. Schiller, in his *Punschlied*, sacrificing truth to trope, omits the spice and makes the ingredients only 4: "*Vier* Elemente Innig gesellt, Bilden das Leben, Bauen die Welt."

The Greeks also had a "Punch," πενταπλόα, as is shown in the quotation from Athenaeus. Their mixture does not sound inviting. Littré gives the etymology correctly from the Pers. *panj*, but the 5 elements, *à la française*, as *tea*, sugar, spirit, cinnamon, and lemon peel,—no water therefore!

Some such compound appears to have been in use at the beginning of the 17th century under the name of **Larkin** (q.v.) Both Dutch and French travellers in the East during that century celebrate the beverage under a variety of names which amalgamate the drink curiously with the vessel in which it was brewed. And this combination in the form of **Bole-ponjis** was adopted as the title of a Miscellany published in 1851, by H. Meredith Parker, a Bengal civilian, of local repute for his literary and dramatic tastes. He had lost sight of the original authorities for the term, and his quotation is far astray. We give them correctly below.

c. 210. "On the feast of the Scirrha at Athens he (Aristodemus on Pindar) says a race was run by the young men. They ran this race carrying each a vine-branch laden with grapes, such as is called *ōschus*; and they ran from the temple of Dionysus to

* There is a good woodcut of the **Palwār**, as well as of other Ganges boats, in this work. The author, an excellent man and faithful artist, Mr. Colesworthy Grant, of Calcutta, died there in 1883.

that of Athena Sciras. And the winner

1659 "Fürs Dritte, Pale bunze getitu liret von halb Wasser, halb Brantwein,

16,0. Doch als men zekere andere drank, die zij Paleponts noemen, daartusschen drinkt zo word het quaat enigsins geweert"—*Andrier*, 9 Also at p 27, "Palepunts."

We find this blunder of the compound word transported again to England, and explained as 'a hard word'

the thing, but without a name:

* This seems to have puzzled the English translator (John Davies, 2nd ed., 1669) who has "excellent good sack *English beer, French wines, Arak, and other refreshments*, p. 10

every day give disturbance."—*Hedges*, Oct 8

88. "... the soldiers as merry as ch could make them"—In *Wheeler*, i.

pound of sugar, and half a pint of good lime water, and make his own punch "
—*Order Book of Bombay Govt*, quoted by

on repas chez les Anglais sans *bonne* ponse qu'on nd vase"—*Sieur Luillier*, *Voy aux Grandes Indes*, 29

1791 "Dès que l'Anglais eut cessé de manger, le Paria . fit un signe à sa femme, qui apporta une grande calebasse pleine de punch, qu'elle avoit préparé, pendant le souper, avec de l'eau, et du jus de citron, et du jus de canne de sucre . "—*B. de St. Pierre, Chaumière Indienne*, 56.

seamen Formerly the word was in

1697 "Monday, 1st April . . . Mr Cheesely having in a Punch-house, upon a quarrel of words, drawn his sword . . . and being taxed therewith, he both doth own and justify the drawing of the sword . . .

it thereupon ordered not to wear a sword while here."—In *Wheeler*, i. 320.

1727. ". . . Of late no small Pains and Charge have been bestowed on its Buildings (of the Fort at Tellichery); but for what Reason I know not . . . unless it be for small Vessels . . . or to protect the Company's Ware-house, and a small **Punch-house** that stands on the Sea-shore . . ."—*A. Ham.* i. 299.

1789. "Many . . . are obliged to take up their residence in dirty **punch-houses.**" —*Munro's Narrative*, 22.

1810. "The best house of that description which admits boarders, and which are commonly called **Punch-houses.**"—*Williamson, V.M.*, i. 135.

Punchayet, s. Hind. *panchāyat*, from *pānch*, 'five.' A council (properly of 5 persons) assembled as a Court of Arbiters or Jury; or as a committee of the people of a village, of the members of a Caste, or what-not, to decide on questions interesting the body generally.

1810. "The Parsees . . . are governed by their own **panchaït**, or village Council. The word **panchait** literally means a Council of five, but that of the Guebres in Bombay consists of thirteen of the principal merchants of the sect."—*Maria Graham*, 41.

1813. "The carpet of justice was spread in the large open hall of the durbar, where the arbitrators assembled: there I always attended, and agreeably to ancient custom, referred the decision to a **panchaeet** or jury of five persons."—*Forbes, Or. Mem.*, ii. 359.

1819. "The **punchayet** itself, although in all but village causes it has the defects before ascribed to it, possessed many advantages. The intimate acquaintance of the members with the subject in dispute, and in many cases with the characters of the parties, must have made their decisions frequently correct, and . . . the judges being drawn from the body of the people, could act on no principles that were not generally understood."—*Elphinstone*, in *Life*, ii. 89.

1821. "I kept up **punchayets** because I found them . . . I still think that the **punchayet** should on no account be dropped, that it is an excellent institution for dispensing justice, and in keeping up the principles of justice, which are less likely to be observed among a people to whom the administration of it is not at all intrusted."—*Ibid.* 124.

1826. ". . . When he returns assemble a **punchayet**, and give this cause patient attention, seeing that Hybatty has justice." —*Pandurang Hari*, 31.

1873. "The Council of an Indian Village Community most commonly consists of five persons . . . the **panchayet** familiar to all who have the smallest knowledge of India." —*Maine, Early Hist. of Institutions*, 221.

Pundit, s. Skt. *paṇḍita*, 'a learned man.' Properly a man learned in Sanskrit lore. The Pundit of the Supreme Court was a Hindu Law-Officer, whose duty it was to advise the English Judges when needful on questions of Hindu Law. The office became extinct on the constitution of the 'High Court,' superseding the Supreme Court and Sudder Court, under the Queen's Letters Patent of May 14th, 1862.

In the Mahratta and Telugu countries, the word *Paṇḍit* is usually pronounced *Pant* (in English colloquial *Punt*); but in this form it has, as with many other Indian words in like case, lost its original significance, and become a mere personal title, familiar in Mahratta history *e.g.*, the Nānā Dhundo*pant* of evil fame.

Within the last 16 or 17 years the term has acquired in India a peculiar application to the natives trained in the use of instruments, who have been employed beyond the British Indian frontier in surveying regions inaccessible to Europeans. This application originated in the fact that two of the earliest men to be so employed, the explorations by one of whom acquired great celebrity, were masters of village schools in our Himalayan provinces. And the title *Pundit* is popularly applied there much as *Dominie* used to be in Scotland. The *Pundit* who brought so much fame on the title was the late Nain Singh, C.S.I.

1574. "I hereby give notice that . . . I hold it good, and it is my pleasure, and therefore I enjoin on all the **pandits** (*panditos*) and Gentoo physicians (*phisicos gentios*) that they ride not through this City (of Goa) or the suburbs thereof on horseback, nor in chairs and palanquins, on pain of paying, on the first offence 10 *cruzados*, and on the second 20, *pera o sapal*,* with the forfeiture of such horses, chairs, or palanquins, and on the third they shall become the galley-slaves of the King my Lord . . .

* *Pera o sapal, i.e.* 'for the marsh.' We cannot be certain of the meaning of this; but we may note that in 1543 the King, as a favour to the city of Goa, and for the commodity of its shipping and the landing of goods, &c., makes a grant "of the marsh inundated with sea-water (*do sapal alagado dagoa salgada*) which extends along the river-side from the houses of Antonio Correa to the houses of Afonso Piquo, which grant is to be perpetual. . . . to serve for a landing-place and quay for the merchants to moor and repair their ships, and to erect their **bankshalls** (*bangaçaes*), and never to be turned away to any other purpose." Possibly the fines went into a fund for the drainage of this *sapal* and formation of landing-places. See *Archiv. Port. Or.*, Fasc. 2, pp. 130-131

1791. "Il était au moment de s'embar

down, was not a new one.

1798. "... the most learned of the

and Letters of Sydney Dobell, ii. 14.

1877. "Colonel Y——. Since Nain Singh's absence from this country precludes my having the pleasure of handing to him in person, this, the Victoria or Patron's Medal, which has been awarded to him. . .

(2) Jelam (q.v.) or Behat, the an-

ancient *Asranti*, 'Υδάσπης (Strabo),

* "Putandum est nomen **Panchanadas** Graecos aut omnino latuisse, aut casu quodam non ad nostra usque tempora pervenisse, quod in tanta monumentorum ruina facile accidere potuit."—*Lassen, Pentapot.* 5.

corresponding Sanskrit *Panchanada* is ancient and genuine, occurring in the Mahābhārat and Ramāyana. The name *Panj-āb*, in older Mahommedan writers is applied to the Indus river, after receiving the rivers of the country which we call *Punjaub*. In that sense *Panj-nad*, of equivalent meaning, is still occasionally used.

We remember in the newspapers, after the second Sikh war, the report of a speech by a clergyman in England, who spoke of the deposition of "the bloody **Punjaub** of Lahore."

B.C. x. "Having explored the land of the Pahlavi and the country adjoining, there had then to be searched **Panchananda** in every part; the monkeys then explore the region of Kashmir with its woods of acacias."—*Ramāyana*, Bk. iv. ch. 43.

c. 940. Mas'ūdī details (with no correctness) the five rivers that form the Mihrān or Indus. He proceeds: "When the **Five Rivers** which we have named have past the House of Gold which is Mūltān, they unite at a place three days distant from that city, between it and Mansūra at a place called Doshāb."—i. 377-8.

c. 1020. "They all (Sind, Jhailam, Irāwa, Biah) combine with the Satlader (Sutlej) below Múltán, at a place called **Panjnad**, or 'the junction of the five rivers.' They form a very wide stream."—*Al-Birūnī*, in *Elliot*, i. 48.

c. 1300. "After crossing the **Panj-āb**, or five rivers, namely Sind, Jelam, the river of Loháwar,* Satlút, and Bíyah . . ."—*Wassāf*, in *Elliot*, iii. 36.

c. 1333. "By the grace of God our caravan arrived safe and sound at **Banj-āb**, i.e. at the River of the Sind. *Banj* (*panj*) signifies 'five,' and *āb*, 'water'; so that the name means 'the Five Waters.' They flow into this great river, and water the country."—*Ibn Batuta*, iii. 91.

c. 1400. "All these (united) rivers (Jelam, Chenáb, Rávi, Bíyáh, Sind) are called the Sind or **Panj-áb**, and this river falls into the Persian Gulf near Thatta."—*The Emp. Timur*, in *Elliot*, iii. 476.

1648. ". . . **Pang-ab**, the chief city of which is Lahor, is an excellent and fruitful province, for it is watered by the five rivers of which we have formerly spoken."—*Van Twist*, 3

,, "The River of the ancient Indus, is by the Persians and Magols called **Pangab**, i.e. the Five Waters."—*Ib.* i.

1710. "He found this ancient and famous city (Lahore) in the Province **Panschaap**, by the side of the broad and fish-abounding river Rari (for *Ravi*)."—*Valentijn*, iv. (*Suratte*), 282.

1790. "Investigations of the religious ceremonies and customs of the Hindoos, written in the Carnatic, and in the **Punjab**, would in many cases widely differ."—*Forster*, Preface to *Journey*.

1793. "The Province, of which Lahore is the capital, is oftener named **Panjab** than Lahore."—*Rennell's Memoir*, 3d ed. 82.

1804. "I rather think . . . that he (Holkar) will go off to the **Punjaub**. And what gives me stronger reason to think so is, that on the seal of his letter to me he calls himself '*the Slave of Shah Mahmoud, the King of Kings.*' Shah Mahmoud is the brother of Zemaun Shah. He seized the musnud and government of Caubul, after having defeated Zemaun Shah two or three years ago, and put out his eyes."—*Wellington, Desp.* under 17th March.

1815. "He (Subagtageen) . . . overran the fine province of the **Punjaub**, in his first expedition."—*Malcolm, Hist. of Pers.*, i. 316.

Punkah, s. In its original sense (**a**) a portable fan (Hind. *pankhā*), generally made from the leaf of the palmyra (*Borassus flabelliformis*, or 'fan shaped'), the natural type and origin of the fan. Such *pankhās* in India are not however formed, as Chinese fans are, like those of our ladies; they are generally, whether large or small, of a bean-shape, with a part of the dried leaf-stalk adhering, which forms the handle. But the specific application in Anglo-Indian colloquial is (**b**) to the large, fixed, and swinging fan, formed of cloth stretched on a rectangular frame, and suspended from the ceiling, which is used to agitate the air in hot weather. The date of the introduction of this machine into India is not known to us. The quotation from Linschoten shows that some such apparatus was known in the 16th century, though this comes out clearly in the French version alone; the original Dutch, and the old English translation are here unintelligible, and indicate that Linschoten (who apparently never was at Ormus) was describing, from hearsay, something that he did not understand. More remarkable passages are those which we take from Dozy, and from El-Fakhrī, which show that the true Anglo-Indian punka was known to the Arabs as early as the 8th century.

a.—

1610. "Aloft in a Gallery the King sits in his chaire of State, accompanied with his Children and chiefe Vizier . . . no other

* *i.e.* of *Lahore*, viz. the *Ravi*.

without calling daring to goe vp to him, saue onely two Punkaws to gather wind'— *W. Finch, in Purchas*, i 439

The word seems here to b improperly for the men who pl fans. We find also in the same a verb to punkaw:

" . . behind one punkawing, holding his sword"—*ib* 433

Terry does not use the word .

nothing but . . cool and shady place servant or two to far their great Pankas, F T, p 76

b —

1166. "He (Ibn Hamdun the Katib)

tries to reach; though tied up it moves swiftly, and though a prisoner it is free. Fixed in its place it drives before it the

c 1300. "One of the innovations of the

schoten, ch 6.

instru es, t winde ey call ion by

really a brief

kahs "were suspended in most dining halls."—*Vade Mecum*, i. 281.

23. "Punkas, large frames of light covered with white cotton, and look- not unlike enormous fire boards, hung the ceilings of the principal apart- ments."—*Heber*, ed. 1844, i. 23.

* c. A.D. 900.

1852.
"Holy stones with scrubs and slaps
(Our Christmas waits !) prelude the day;
For holly and festoons of bay
Swing feeble **punkas**,—or perhaps
A windsail dangles in collapse."
Christmas on board a P. and O., near the Equator.

1875. "The **punkah** flapped to and fro lazily overhead."—*The Dilemma* (Chesney), ch. xxxviii.

Punsaree, s. A native drug-seller; Hind. *pansārī*. We place the word here partly because C. P. Brown says 'it is certainly a foreign word,' and assigns it to a corruption of *dispensarium*; which is much to be doubted.

Purdah, s. Hind. from Pers. *parda*, 'a curtain'; a *portière*; and especially a curtain screening women from the sight of men; whence a woman of position who observes such rules of seclusion, is termed *parda-nishīn*, 'one who sits behind a curtain.'

1809. "On the fourth (side) a **purdah** was stretched across."—*Ld. Valentia*, i. 100.

1810. "If the disorder be obstinate, the doctor is permitted to approach the **purdah** (*i.e.* curtain, or screen) and to put *the hand* through a small aperture . . . in order to feel the patient's pulse."—*Williamson, V. M.*, i. 130.

1878. "Native ladies look upon the confinement behind the **purdah** as a badge of rank, and also as a sign of chastity, and are exceedingly proud of it."—*Life in the Mofussil*, i. 113.

Purwanna, Perwanna, s. Hind. from Pers. *parwāna*, an order; a grant or letter under royal seal; a letter of authority from an official to his subordinate; a licence or pass.

1682. ". . . we being obliged at the end of two months to pay Custom for the said goods. if in that time we did not procure a **Pherwanna** from the *Duan* of Decca to excuse us from it."—*Hedges*, Oct. 10.

1693. ". . . Egmore and Pursewaukum were lately granted us by the Nabob's **purwannas**."—*Wheeler*, i. 281.

1759. "**Perwanna**, under the Coochuck (or the small seal) of the Nabob Vizier Ulma Maleck, Nizam ul Muluck Bahadour, to Mr. John Spenser."—In *Cambridge's Acct. of the War*, 230. See also quotation under **Hosbolhookum**.

1774. "As the peace has been so lately concluded, it would be a satisfaction to the Rajah to receive your **parwanna** to this purpose before the departure of the caravan."—*Bogle's Diary*, in Markham's *Tibet*,* p. 50.

* But Mr. Markham changes the spelling of his originals.

Putchock, s. This is the trade-name for a fragrant root, a product of the Himālaya in the vicinity of Kashmīr, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient in the Chinese pastille-rods commonly called **jostick**. This root was recognized by the famous Garcia de Orta as the *Costus* of the ancients. The latter took their word from the Skt. *kushṭha*, by a modification of which name—*kuṭ*—it is still known and used as a medicine in Upper India. De Orta speaks of the plant as growing about Mandu and Chitore, whence it was brought for sale to Ahmadabad; but his informants misled him. The true source was traced *in situ* by two other illustrious men, Royle and Falconer, to a plant belonging to the N. O. *Compositae*, *Saussurea Lappa*, Clarke, for which Dr. Falconer, not recognizing the genus, had proposed the name of *Aucklandia Costus verus*, in honour of the then Governor-General. The *Costus* is a gregarious plant, occupying open, sloping, moist sides of the mountains, at an elevation of 8000 to 9000 feet. See article by Falconer in *Trans. Linn. Soc.* xix. 23-31.

The trade-name is, according to Wilson, the Telugu *pāch'chāku*, "green leaf,' but one does not see how this applies. (Is there, perhaps, some confusion with **Patch**, q.v. ?). De Orta speaks as if the word, which he writes *pucho*, were Malay. Though neither Crawfurd nor Favre gives the word, in this sense, it is in Marsden's earlier Malay dictionary: "**Pūchok**, a plant, the aromatic leaves of which are an article of trade; said by some to be *Costus indicus*, and by others the *Melissa*, or *Laurus*." In the year 1837-38 about 250 tons of this article, valued at £10,000, were exported from Calcutta alone. The annual import into China at a later date, according to Wells Williams, was 2,000 *peculs* or 120 tons (*Middle Kingdom*, ed. 1857, ii. 408). In 1865-66, the last year for which the details of such minor exports are found in print, the quantity exported from Calcutta was only 492½ cwt., or 24⅝ tons.

1516. See Barbosa under **Catechu**.

1520. "We have prohibited (the export of) pepper to China...and now we prohibit the export of **pucho** and incense from these

parts of India to Chin
Regimento del Rey a
da China, in *Arch. P*.
4)

1525 "Pucho of Cambaya worth 35 tangas a maund"—*Lembrancas*, 50

1554 "The *baar* of pucho contains 20 *faracolas*, and an additional 4 of picota (q v), in all 24 *faracolas* . . "—*A Nunes*, 11

1563. "I say that *costus* in Arabic is

c 1563 " . . . . Opium, Assa Fetida, Puchio, with many other sortes of Dru
—*Caesar Frederike*, in *Hak*. ii 343.

1617 "5 hampers pochok "—
Diary, i 294

1631 "Caeterum Costus vulgato voca bulo inter mercatores Indos Pucho, Chinensibus Potsiock, vocatur vidi ego integrum *Pucol*, quod pondus centum et viginti in auctione decem realibus distribui"—*Jac Bontii, Hist Nat*, &c, lib iv p. 46

1711 In Malacca *Price Currant* July, 1704 "Putchuck or Costus dulcis'—*Lockyer*, 77.

1726 "Patsjaak (a leaf of Aspen

Price

seuses

1862 "*Koot* is sent down country in

Puttywalla s Hin
'one with a belt.' Th
Bombay term for a

name

Putlam, n p. A town in Ceylon on the coast of the bay or estuary of Calpentyn, properly *Puttalama*, a Tamil name, said by Mr Ferguson to be *puthu-* (*pudu*?) *alam*, 'New S ... Ten miles inland are
na Nowera, the
(or *Taprobane*),
st Hindu immi-
kingdom. And
to be the site

iers go post to
, and (then) go 60
Marco Polo, Bk. iii.

c 1345. "The natives went to their

1672. "Putelaon "—*Baldaeus* (Germ), 373.

1726 "Portaloon or Putelan."—*Valentyn, Ceylon*, 21

Puttán, Pathan, n p Hind *Pathán* A name commonly applied to Afghans, and especially to people in India of Afghan descent The
Elphinstone
and *Pukhtūn*,
the Afghans
ith which Dr
Afghans have
ie usual fan-
ch is quoted

are
es,
of
ab
lso

1553. "This State belonged to a people ... atane who were lords of that hill- And as those who dwell on the ...

This first King was a ... tain mountains that march ... —*Garcia, Coll*. f 34

* See note on next page

1572.
"Mas agora de nomes, et de usança,
Novos, et varios são os habitantes,
Os Delijs, os **Patânes** que em possança
De terra, e gente são mais abundantes."
Camões, vii. 20.

1610. "A **Pattan**, a man of good stature."—*Hawkins*, in *Purchas*, i. 220.

c. 1611. ". . . . the mightiest of the Afghan people was Kais . . . The Prophet gave Kais the name of Abd Ulrasheed . . . and . . . predicted that God would make his issue so numerous that they, with respect to the establishment of the Faith, would outvie all other people; the angel Gabriel having revealed to him that their attachment to the Faith would, in strength, be like the wood upon which they lay the keel when constructing a ship, which wood the seamen call *Pathan* on this account he conferred upon Abd Ulrasheed the title of **Pathan** also."*—*Hist. of the Afghans*, E. T., by *Dorn*, i. 38.

1648. "In general the Moors are a haughty and arrogant and proud people, and among them the **Pattans** stand out superior to the others in dress and manners."—*Van Twist*, 58.

1666. "Martin Affonso and the other Portuguese delivered them from the war that the **Patanes** were making on them."—*Faria y Sousa*, *Asia Portuguesa*, i. p. 313.

1673. "They are distinguished, some according to the Consanguinity they claim with *Mahomet*; as a *Siad* is a kin to that Imposture . . . A *Shiek* is a Cousin too, at a distance, into which Relation they admit all new made Proselytes. *Meer* is somewhat allied also . . . . The rest are adopted under the Name of the Province . . . as *Mogul*, the Race of the *Tartars* . . . **Patan**, *Duccan*."—*Fryer*, 93.

1681. "En estas regiones ay vna cuyas gentes se dizen los **Patanes**."—*Martinez de la Puente*, *Compendio*, 21.

1726. ". . . The *Patans* (**Patanders**) are very different in garb, and surpass in valour and stout-heartedness in war."—*Valentijn*, *Choro.* 109.

1757. "The Colonel (Clive) complained bitterly of so many insults put upon him, and reminded the Soubahdar how different his own conduct was, when called upon to assist him against the **Pytans**."—*Ives*, 149.

1763. "The northern nations of India, although idolaters . . . were easily induced to embrace Mahomedanism, and are at this day the Affghans or **Pitans**."—*Orme*, i. 24, ed. 1803.

1789. "Moormen are, for the most part, soldiers by profession, particularly in the cavalry, as are also . . . **Pitans**."—*Munro*, *Narr.* 49.

1798. ". . . Afghans, or as they are called in India, **Patans**."—*G. Forster*, *Travels*, ii. 47.

* We do not know what word is intended, unless it be a special use of Ar. *batan*, 'the interior or middle of a thing.' Dorn refers to a note, which does not exist in his book. Bellew gives the title conferred by the prophet as "*Pihtan* or *Pāthan*, a term which in the Syrian language signifies a rudder." Somebody else interprets it as 'a mast.'

Putwa, s. Hind. *patua*. The *Hibiscus sabdariffa*, L., from the succulent acid flowers of which very fair jelly is made in Anglo-Indian households.

Pye, s. A familiar designation among British soldiers and young officers for a **Paria-dog** (q.v.); a contraction, no doubt, of the former word.

Pyjammas, s. Hind. *pāē-jāma*, lit. 'leg-clothing.' A pair of loose drawers or trowsers, tied round the waist. Such a garment is used by various persons in India, *e.g.* by women of various classes, by Sikh men, and by most Mahommedans of both sexes. It was adopted from the Mahommedans by Europeans as an article of *dishabille* and of night attire, and is synonymous with **long-drawers** (q.v., also **Shulwaur** and **Mogul-breeches**). It is probable that we English took the habit like a good many others from the Portuguese. Thus Pyrard (c. 1610) says, in speaking of Goa Hospital: "Ils ont force *calsons* sans quoy ne couchent iamais les Portugais des Indes" (ii., p. 11). The word is now used in London shops.

Pyke, Paik, s. Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: "*Páik*, or *Páyik*, corruptly *Pyke*, H. &c. (from S. *padātika*), *Páik* or *Páyak*, Mar. A footman, an armed attendant, or inferior police and revenue officer, a messenger, a courier, a village watchman: in Cuttack the *Páiks* formerly constituted a local militia, holding land of the Zamindárs or Rājas by the tenure of military service," &c., quoting Bengal Regulations).

But it seems to us clear that there are here two terms rolled together:

a. Pers. *Paik*, a foot-runner or courier. We do not know whether this is an old Persian word or a Mongol introduction. According to Hammer Purgstall it was the term in use at the Court of the Mongol princes, as quoted below. Both the words occur in the Āīn, but differently spelt, and

... *sangs* a-day."—*Hammer Purgstall, Gesch. der Golden Horde*, 243.

b. Hind. *pāïk* and *pāyik* (also ...

... from the same source.

c. 1590. "It was the custom in those ...

... sailors whom they call paiques, as well as with Portuguese soldiers and topazes who ...

... After a detail of persons of rank ...

... settled chiefly around the fort on easy ...—*Hunter's Orissa*, ii. 269.

Q

Quedda, n.p. A city, port, and ...

... or Κῶλις of Ptolemy's sea-route to China, and likewise the *Kalah* of the ...

* See under Gallivat.

great interchange of merchandise."—*Barbosa*, 188-189.

1553. ". . . The settlements from Tavay to Malaca are these: Tenassary, a notable city, Lungur, Torrão, **Quedá**, producing the best pepper on all that coast, Pedão, Perá, Solungor, and our City of Malaca . . ." —*Barros*, I. ix. 1.

1572.
" Olha Tavai cidade, onde começa
De Sião largo o imperio tão comprido:
Tenassarí, **Quedá**, que he so cabeça
Das que pimenta alli tem produzido."
Camões, x. 123.

By Burton:
" Behold Taváí City, whence begin
Siam's dominions, Reign of vast extent;
Tenassarí, **Quedá** of towns the Queen
that bear the burthen of the hot piment."

1598. ". . . to the town and Kingdome of **Queda** . . . which lyeth under 6 degrees and a halfe; this is also a Kingdome like *Tanassaria*, it hath also some wine, as *Tanassaria* hath, and some small quantitie of Pepper."—*Linschoten*, p. 31.

1614. "And so . . . Diogo de Mendonça . . . sending the **galliots** on before, embarked in the *jalia* of João Rodriguez de Paiva, and coming to **Queda**, and making an attack at daybreak, and finding them unprepared, he burnt the town, and carried off a quantity of provisions and some tin" (*calaim*, see **Calay**).—*Bocarro, Decada*, 187.

1838. "Leaving Penang in September, we first proceeded to the town of **Quedah** lying at the mouth of a river of the same name."—**Quedah**, etc., by *Capt. Sherard Osborne*, ed. 1865.

Qui-hi, s. The popular distinctive nickname of the Bengal Anglo-Indian, from the usual manner of calling servants in that Presidency, viz., '*Koī hai*'? 'Is any one there?' The Anglo-Indian of Madras was known as a **Mull**, and he of Bombay as a **Duck** (qq.v.)

1816. "The Grand Master, or Adventures of **Qui Hi** in Hindostan, a Hudibrastic Poem; with illustrations by Rowlandson."

1825. "Most of the household servants are Parsees, the greater part of whom speak English . . . Instead of '**Koee hue**,' Who's there? the way of calling a servant is 'boy,' a corruption, I believe, of '*bhae*,' brother." *—*Heber*, ed. 1844, ii. 98.

c. 1830. "J'ai vu dans vos gazettes de Calcutta les clameurs des **quoihaés** (sobriquet des Européens Bengalis de ce côté) sur la chaleur."—*Jacquemont, Corresp.* ii. 308.

Quiloa, n. p. *i.e.*, *Kilwa*, in lat. 9° 0′ S., next in remoteness to Sofāla, which for a long time was the *ne plus ultra* of Arab navigation on the East Coast of Africa, as Cape Boyador was that of Portuguese navigation on the West Coast. Kilwa does not occur in the Geographies of Edrisi or Abulfeda, though Sofāla is in both. It is mentioned in the Roteiro, and in Barros's account of Da Gama's voyage. Barros had access to a native chronicle of Quiloa, and says that it was founded in about A.H. 400, and a little more than 70 years after Magadoxo and Brava, by a Persian Prince from Shiraz.

c. 1220. "**Kilwa**, a place in the country of the Zenj, a city."—*Yāḳūt* (orig.), iv. 302.

c. 1330. "I embarked at the town of Makdashau (Magadoxo), making for the country of the Sawāhil, and the town of **Kulwā**, in the country of the Zenj . . ."—*Ibn Batuta*, ii. 191.

1498. "Here we learned that the island of which they told us in Mocombiquy as being peopled by Christians is an island at which dwells the King of Mocombiquy himself, and that the half is of Moors, and the half of Christians, and in this island is much seed-pearl, and the name of the island is **Quyluee** . . . ."—*Roteiro da Viagem de Vasco da Gama*, 48.

1501. "**Quilloa** è cittade in Arabia in vna insuletta giunta a terra firma, ben popolata de homini negri et mercadanti: edificata al modo nro: Quiui hanno abundantia de auro: argento: ambra: muschio: et perle: ragionevolmente vesteno panni de sera: et bambaxi fini."—*Letter of K. Emanuel*, 2.

1506. "Del 1502 . . . mandò al viaggio naue 21, Capitanio Don Vasco de Gamba, che fu quello che discoperse l'India . . . e nell' andar de li, del Cao de Bona Speranza, zonse in uno loco chiamato **Ochilia**; la qual terra è dentro uno rio . . ."—*Leonardo Ca' Masser*, 17.

1553. "The Moor, in addition to his natural hatred, bore this increased resentment on account of the chastisement inflicted on him, and determined to bring the ships into port at the city of **Quiloâ**, that being a populous place, where they might get the better of our ships by force of arms. To wreak this mischief with greater safety to himself he told Vasco da Gama, as if wishing to gratify him, that in front of them was a city called **Quiloa**, half peopled by Christians of Abyssinia and of India, and that if he gave the order the ships should be steered thither."—*Barros*, I. iv. 5.

1572.
" Esta ilha pequena, que habitamos,
He em toda esta terra certa escala
De todos os que as ondas navegamos
De **Quilôa**, de Mombaça, e de Sofala . . ."
Camões, i. 54.

* A mistake; see under **Boy**.

By Burton -
"This little island, where we now abide,
of all this seaboard is the one sure place
for every merchantman that stems the tide
from Quiloa, or Sofala, or Mombas..."

Quilon, n. p. A form which we

plained as Palace or royal residence,

trade.
to 1830
regimen
In ec
middle ages the name occurs in the

Europe. The Latin Church however which he had founded, or obtained the use of, existed 20 years later, as we know from John de' Marignolli, so it is probable that he had reached his See. The form *Columbum* is accounted for by an inscription (see *Ind. Anti-*

towards a certain city called **Polumbum** (where groweth the pepper in great store). . . . ."—*Friar Odoric*, in *Cathay*, p. 71.

c. 1322. "Poi venni a **Colonbio**, ch' è la migliore terra d'India per mercatanti. Quivi è il gengiovo in grande copia e del bueno del mondo. Quivi vanno tutti ignudi salvo che portano un panno innanzi alla vergogna, . . . e legalosi di dietro."—*Palatine MS.* of *Odoric*, in *Cathay*, App., p. xlvii.

c. 1328. "In India, whilst I was at **Columbum**, were found two cats having wings like the wings of bats. . . ."—*Friar Jordanus*, p. 29.

1330. "Joannes, &c. nobili viro domino Nascarenorum et universis sub eo Christianis Nascarenis de **Columbo** gratiam in praesenti, quae ducat ad gloriam in futuro . . . . quatenus venerabilem Fratrem nostrum Jordanum Catalani episcopum Columbensem . . . . quem nuper ad episcopalis dignitatis apicem auctoritate apostolica diximus promovendum. . . ."—*Letter of Pope John XXII.* to the Christians of Coilon, in *Odorici Raynaldi Ann. Eccles.* v. 495.

c. 1343. "The 10th day (from Calicut) we arrived at the city of **Kaulam**, which is one of the finest of Malībār. Its markets are splendid, and its merchants are known under the name of *Ṣūlī* (see **Choolia**). They are rich; one of them will buy a ship with all its fittings and load it with goods from his own store."—*Ibn Batuta*, iv. 10.

c. 1348. "And sailing on the feast of St. Stephen, we navigated the Indian Sea until Palm Sunday, and then arrived at a very noble city of India called **Columbum**, where the whole world's pepper is produced. . . . There is a church of St. George there, of the Latin communion, at which I dwelt. And I adorned it with fine paintings, and taught there the holy Law."—*John Marignolli*, in *Cathay*, &c., pp. 342-344.

c. 1430. ". . . **Coloen**, civitatem nobilem venit, cujus ambitus duodecim millia passuum amplectitur. Gingiber qui *colobi* (**Colombi**) dicitur, piper, verzinum, cannellae quae crassae appellantur, hac in provincia, quam vocant Melibariam, leguntur."—*Conti*, in *Poggius de Var. Fortunae.*

c. 1468-9. "In the year *Bhavati* (644) of the **Kolamba** era, King Adityavarmâ the ruler of Vânchi . . . who has attained the sovereignty of Cherabaya Mandalam, hung up the bell. . . ."—*Inscr. in Tinnevelly*, see *Ind. Antiq.*, ii. 360.

1510. ". . . . we departed . . . . and went to another city called **Colon**. . . . The King of this city is a Pagan, and extremely powerful, and he has 20,000 horsemen, and many archers. This country has a good port near to the sea-coast. No grain grows here, but fruits as at Calicut, and pepper in great quantities."—*Varthema*, 182-3.

1516. "Further on along the same coast towards the south is a great city and good sea-port which is named **Coulám**, in which dwell many Moors and Gentiles and Christians. They are great merchants and very rich, and own many ships with which they trade to Cholmendel, the Island of Ceylon, Bengal, Malaca, Samatara, and Pegu. . . . There is also in this city much pepper."—*Barbosa*, 157-8.

1572.

"A hum Cochim, e a outro Cananor
A qual Chalé, a qual a ilha da Pimenta,
A qual **Coulao**, a qual da Cranganor,
E os mais, a quem o mais serve, e contenta. . . ." *Camões*, vii. 35.

By Burton:

"To this Cochim, to that falls Cananor,
one hath Chalé, another th'Isle Piment,
a third **Coulam**, a fourth takes Cranganor,
the rest is theirs with whom he rests content."

1726. ". . . **Coylang**."—*Valentijn*, *Choro.*, 115.

1727. "**Coiloan** is another small principality. It has the Benefit of a River, which is the southermost Outlet of the *Couchin* Islands; and the *Dutch* have a small Fort, within a Mile of it on the Sea-shore. . . . It keeps a Garrison of 30 Men, and its trade is inconsiderable."—*A. Ham.* 333.

Quirpele, s. This Tamil name of the **Mungoose** (q.v.) occurs in the quotation which follows: properly *Kīrippiḷḷai.*

1601. ". . . bestiola quaedam **Quil** sive **Quirpele** vocata, quae aspectu primo viverrae . . ."—*De Bry*, iv. 63.

R.

Radaree, s. P.—H.—*Rāh-dārī* (from *rāh-dār*, 'road-keeper.') A transit duty; sometimes 'black-mail.'

1620. "Fra Nicolo Ruigiola Francescano genovese, il quale, passagiero, che d'India andava in Italia, partito alcuni giorni prima da Ispahan . . . poco di qua lontano era stato trattenuto dai **rahdari**, o custodi delle strade . . . "—*P. della Valle*, ii. 99.

1623. "For **Rahdars**, the Khan has given them a firman to free them, also firmans for a house . . ."—*Sainsbury*, iii. p. 163.

1673. "This great officer, or Farmer of the Emperor's Customs (the Shawbunder), is obliged on the Roads to provide for the safe travelling for Merchants by a constant Watch . . . for which **Rhadorage**, or high Imposts, are allowed by the Merchants, both at Landing and in their passage inland."—*Fryer*, 222.

1685. "Here we were forced to compound with the **Rattaree** men, for ye Dutys on our goods."—*Hedges*, Dec. 15.

c. 1731. "Nizamu-l Mulk . . . thus got rid of . . . the **râhdârî** from which latter

impost great annoyance had fallen upon travellers and traders'—*Khāfi Khan*, in *Elliot*, vii. 531

Raggy, s *Ragi* (the word to be Dec Hindustani), a ki grain, *Eleusine Coracana*, Gaertn (*Cynosurus Coracanus*, Linn), largely cultivated, as a staple of food, in Southern India

1792 'The season for sowing **raggy** rice, and bajera from the end of June to the end of August.—*Life of T Munro*, iii. 92

Raja, Rajah, s Skt *Raja* a

Javanese chiefs and princes

It is curious that the term *Raja* cannot be traced, so far as we know, in

an their passage, to the Spanish *Rey*

1612 "In all this part of the East there are 4 castes. The first caste is that of the Rayas, and this is a most noble race from which spring all the Kings of Canara. "—*Conto* V vi. 4

1786 Tippoo with gross impropriety addresses Louis XVI. as "the Rajah of the French'—*Select Letters* p. 369

Rajamundry, n p A town (formerly head place of a district) on the lower Godavery R

The name is in Telugu *Rājamahen-* ...('s)-Town

Rajpūt, from ...s Son' The ... in India the ... which is that of arms The name was probably only

not acknowledge the claim and deny that the true Kshatriya is extant Possibly the story of the fireborn

An odd illustration of the fact that ... animal food and especially ... heroic repast of the flesh ... killed in the chase (see ... sentation of this below) ... characteristic occurs to the memory of one of the present writers.

In Lord Canning's time the young

Rājpūt Rājā of Alwar had betaken himself to degrading courses, insomuch that the Viceroy felt constrained, in open **durbar** at Āgra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mahommedans, who had so influenced his conduct that, among other indications, he *would not eat wild pig.* The old Political, hearing this, shook his head very gravely, saying, 'Would not eat *Wild Pig!* Dear! Dear! Dear!' It seemed the *ne plus ultra* of Rājpūt degeneration! The older travellers give the name in the quaint form *Rashboot*, but this is not confined to Europeans, as the quotation from Sidi 'Ali shows; though the aspect in which the old English travellers regarded the tribe, as mainly a pack of banditti, might have made us think the name to be shaped by a certain sense of aptness. The Portuguese again frequently call them *Reys Butos*, a form in which the true etymology, at least partially, emerges.

1516. "There are three qualities of these Gentiles, that is to say, some are called **Razbutes**, and they, in the time that their King was a Gentile, were Knights, the defenders of the Kingdom, and governors of the Country."—*Barbosa*, 50.

1533. "Insomuch that whilst the battle went on, Saladim placed all his women in a large house, with all that he possessed, whilst below the house were combustibles for use in the fight; and Saladim ordered them to be set fire to, whilst he was in it. Thus the house suddenly blew up with great explosion and loud cries from the unhappy women; whereupon all the people from within and without rushed to the spot, but the **Resbutos** fought in such a way that they drove the Guzarat troops out of the gates, and others in their hasty flight cast themselves from the walls and perished."—*Correa*, iii. 527.

,, "And with the stipulation that the 200 *pardaos*, which are paid as allowance to the *lascarins* of the two small forts which stand between the lands of Baçaim and the **Reys buutos**, shall be paid out of the revenues of Baçaim as they have been paid hitherto."—*Treaty* of *Nuno da Cunha* with the *K. of Cambaya*, in *Subsidios*, 137.

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1791. ". . . . Quatre cipayes ou **reis-poutes** montés sur des chevaux persans, pour l'escorter."—*B. de St. Pierre, Chaumière Indienne.*

Rains, The, s. T[illegible] Anglo-Indian colloquial f[illegible]y season. The same idiom, *as chuvas*, had been already in use by the Portuguese. See **Winter.**

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Rambotang, s. Malay, *rambūtan* (*Filet*, No. 6750, p. 256). The name of a fruit (*Nephelium lappaceum*, L.), common in the Straits, having a thin luscious pulp, closely adhering to a hard stone, and covered externally with bristles like those of the external envelope of a chestnut. From *rambūt*, 'hair.'

1613. "And other native fruits, such as

lachos (perhaps *lachang*, the *Mangifera foetida?*) rambotans, *rambes,** *buaslucos,** and pomegranates, and innumerable others . . ."—*Godinho de Eredia*, 16

1726. ". . . . the ramboetan tree (the fruit of which the Portuguese call *fruta dos caffaros* or *Caffer's fruit*)"—*Valentyn* (v) *Sumatra*, 3

1727 "The Rambostan is a Fruit about

ways:

(a). As
like 'Tom
soldier.
coolies in (

(b) For
in a tube
used to fu
Fuleeta)

a —

1880 ". . . . if you want a clerk to do

5823.

Ramdam, s
(ramadhan.)
lunar month,
Fast.

1615. ". . . . at this time, being the preparation to this Ramdam or Lent."—*Sir T. Roe*, in *Purchas*, i 537

samdra, ... It seems to be *Baccaurea dulcis*, Müll. (*Pierardia dulcis*, Jack).

Rāmosī, originally one of the thieving tribes Hence they came to be employed as hereditary watchmen in villages, paid by cash or by rent free lands, and by various petty dues They were supposed to be responsible for thefts till the criminals were caught, and were often themselves

The surviving traces of a Ramoosy dialect contain Telugu words, and have been used in more recent days as a secret slang

1883 "Till a late hour in the morning he (the chameleon) sleeps, sounder than a ramoosy or a chowkeydar, nothing will
—*Tribes on My Frontier*

'am! The commonest salu-
'ween two Hindus meeting
oad, an invocation of the

Fryer, 101

1726. "The wives of Bramines (when about to burn) first give away their jewels

And every day thereafter, when I visited

Rājpūt Rājā of Alwar had betaken himself to degrading courses, insomuch that the Viceroy felt constrained, in open **durbar** at Agra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mahommedans, who had so influenced his conduct that, among other indications, he *would not eat wild pig*. The old Political, hearing this, shook his head very gravely, saying, 'Would not eat *Wild Pig!* Dear! Dear! Dear!' It seemed the *ne plus ultra* of Rājpūt degeneration! The older travellers give the name in the quaint form *Rashboot*, but this is not confined to Europeans, as the quotation from Sidi 'Alí shows; though the aspect in which the old English travellers regarded the tribe, as mainly a pack of banditti, might have made us think the name to be shaped by a certain sense of aptness. The Portuguese again frequently call them *Reys Butos*, a form in which the true etymology, at least partially, emerges.

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1833 There are instances of the Ra... Naiks, who are of a bold and daring ... ing a great ascendancy ver the ...ls and *Koolkurnies* (Coolcurnee) ... latter do not like to acknow... and it sometimes hap... officers participate in ... Ramoosies derive from ...nties. —*Macintosh*, ...*nes* p 1...

the morning
nder than
ing will

ways

(a) As a generic name for Hindûs like 'Tommy Atkins' for a British soldier Especially applied to Indian coolies in Ceylon, etc

(b) For a twisted roving of cott... in a tube (often of wrought s... used to furnish light for a cig... **Fuleeta**) Madras use

a —

1880. " if you want your work or a servant t... you would take ... Bengali Baboo, or a ser... **Ramasammy** . A M... abused would sim... and his mother,... the poor, and e... take his change... accounts "—*Corn*... 582-3

Ramdam s Hind from Ar *ramadan* (ramadhan) The ninth Mahommedan lunar month, viz , the month of the Fast

1615. " at this time, being the preparation to this **Ramdam** or Lent "—*Sir T Roe*, in *Purchas*, i 537

1623. "The 29th June I think (to-day ?) the Moors have commenced ramadhan according to the rule by w... calculate."—*P Della Valle*, ii. 607

1689. "They are not ...

... with him ... staff , and the rest run ... shaved, crying after him **Ra**... *Fryer*, 101

1726 "The wives of Bramines (w...

... of them, go and bath Hindi...

* Fayre gives ... (bans is = fruit) ... espece de ... which is fr... ... 3rd ed ... du ...

of the eastern side of the Peninsula, and composes the great flat of Surat and Broach in Guzerat. It is found also in Pegu. The origin of *regar* has been much debated. We can only give the conclusion as stated in the *Manual of the Geology of India*, from which some preceding particulars are drawn: "**Regur** has been shown on fairly trustworthy evidence to result from the impregnation of certain argillaceous formations with organic matter, but . . . the process which has taken place is imperfectly understood, and . . . some peculiarities in distribution yet require explanation."—*Op. cit.*, i. 434.

Reh. s. A saline efflorescence which comes to the surface in extensive tracts of Upper India, rendering the soil sterile. The salts (chiefly sulphate of soda mixed with more or less of common salt and carbonate of soda) are superficial in the soil, for in the worst *reh* tracts sweet water is obtainable at depths below 60 or 80 feet.

The phenomenon seems due to the climate of Upper India, where the ground is rendered hard and impervious to water by the scorching sun, the parching winds, and the treeless character of the country, so that there is little or no water-circulation in the subsoil. The salts in question, which appear to be such of the substances resulting from the decomposition of rock, or of detritus derived from rock, and from the formation of the soil, as are not assimilated by plants, accumulate under such circumstances, not being diluted and removed by the natural purifying process of percolation of the rain-water. This accumulation of salts is brought to the surface by capillary action after the rains, and evaporated, leaving the salts as an efflorescence on the surface. From time to time the process culminates on considerable tracts of land, which are thus rendered barren.

The canal-irrigation of the upper provinces has led to some aggravation of the evil. The level of the canal-waters being generally high, they raise the level of the *reh*-polluted water in the soil, and produce in the lower tracts a great increase of the efflorescence. A partial remedy for this lies in the provision of drainage for the subsoil water, but this has only to a small extent been yet carried out.

Reinol, s. A term formerly in use among the Portuguese at Goa, and applied apparently to 'Johnny Newcomes' or **Griffins** (q.v.) It is from *reino*, 'the Kingdom' (viz., of Portugal).

The word was also sometimes used to distinguish the European Portuguese from the country-born.

1598. ". . . they take great pleasure and laugh at him, calling him **Reynol**, which is a name given in iest to such as newlie come from *Portingall*, and know not how to behave themselves in such grave manner, and with such ceremonies as the *Portingales* use there in *India*."—*Linschoten*, ch. xxxi.

c. 1610. ". . . quand ces soldats Portugais arriuent de nouueau aux Indes portans encor leurs habits du pays, ceux qui sont là de long tēs quand ils les voyent par les ruës les appellent **Renol**, chargez de poux, et mille autres iniures et mocqueries."—*Mocquet*, 301.

At a later date the word seems to have been applied to Portuguese deserters who took service with the E. I. Co. Thus:

c. 1760. "With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French, or Portuguese, which last are commonly known by the name of **Reynols**."—*Grose*, i. 38.

Resident, s. This term has been used in two ways which require distinction. Thus (a), up to the organisation of the Civil Service in Warren Hastings's time, the chiefs of the Company's commercial establishments in the provinces, and for a short time the European chiefs of districts, were termed *Residents*.

But later the word was applied (b) also to the representative of the Governor-General at an important native Court, *e.g.*, at Lucknow, Delhi, Hyderabad, and Baroda. And this is the only meaning that the term has now in British India.

In Dutch India the term is applied to the chief European officer of a province (corresponding to an Indian Zilla) as well as to the Dutch representative at a native court, as at Solo and Djokjocarta.

a.—

c. 1778. "My pay as **Resident** (at Sylhet) did not exceed 500*l.* per annum, so that

fortune could only be acquired by my own industry"—H n 1 Lindsay, in *Lives of the L. s*, iii. 174

b—

1778 "Having received overtures of a very friendly nature from the Rajah of Berar who has requested the presence of a British

technicality, thus explained Money which is borrowed, not upon the vessel as in bottomry, but upon the goods and merchandise contained in it which must necessarily be sold or exchanged

the supposition that it was a usual scene of propos

juwaubs (q v)

doubt, in reality

walk by the river

'Charge, where I

dentia and the hi

" . . . which they are enabled to do by the Money taken up here on Respondentia bonds . —In *Wheeler*, ii 427

1776. "I have desired my Calcutta At

1794 "I assure you Sir, Europe articles especially good wine are not to be had for love, money, or respondentia."—*The Indian Observer*, by *Hugh Boyd*, &c., p. 206.

Ressaidar, s P.-Hind. *Risaldar* A native subaltern officer of irregular cavalry, under the Res

It is not clear what

in the formation of this

appears to be of

The meaning of that wo

ness of apprehension, fitness, perfection"

Ressala, s Hind from Ar *risāla* A troop in one of our regiments of native (so-called) Irregular Cavalry The word was in India originally

ployed to make arrests This transition of meaning, as with many other words of Arabic origin, is very obscure

1758 " Presently after Shokum Sing

infantry Now applied to the native

" The rissaldars finding so much in their hands began to quarrel the division of it, while Perron in the evening with the body guard."—*Mil Memoirs of James Skinner*, i.

1831 "Le lieutenant de ma troupe a ne chance d'être fait Capitaine (ressaldar)."—*Jacquemont Corresp*, ii. 8.

Rest-house, s Much the same as **Dak Bungalow** (q v) Used in Ceylon only

, s. Lascar's Hind. *for ration*

Rice, s The well-known cereal, *Oryza sativa*, L. There is a strong temptation to derive the Greek ὄρυζα which is the source of our word through It *riso*, Fr *riz*, etc, from the Tamil *arisi* 'rice deprived of husk, ascribed to a root *ari* 'to separate' It is quite

about the lakes in the Northern Circars, and he considers this to be the original plant.

It is possible that the Arabic *al-ruzz* (*arruzz*) from which the Spaniards directly take their word *arroz*, may have been taken also directly from the Dravidian term. But it is hardly possible that *ὀρύζα* can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of *ὀρύζα* by Theophrastus, which appears to be the oldest, probably dates almost from the lifetime of Alexander (d. B.C. 323). Aristobulus, whose accurate account is quoted by Strabo (see below) was a companion of Alexander's expedition, but seems to have written later than Theophrastus. The term was probably acquired on the Oxus, or in the Punjab. And though no Skt. word for rice is nearer *ὀρύζα* than *vrīhi*, the very common exchange of aspirate and sibilant might easily give a form like *vrīsi* or *brīsi* (comp. *hindū*, *sindū*, &c.) in the dialects west of India. Though no such exact form seems to have been produced from old Persian, we have further indications of it in the Pushtu, which Raverty writes, sing. 'a grain of rice' *w'rijza'h*, pl. 'rice' *w'rijzey*, the former close to *oryza*. The same writer gives in *Barakai* (one of the uncultivated languages of the Kabul country, spoken by a 'Tajik' tribe settled in Logar, south of Kabul, and also at Kanigoram in the Waziri country) the word for rice as *w'rizza*, a very close approximation again to *oryza*. The same word is indeed given by Leech, in an earlier vocabulary, largely coincident with the former, as *rizza*. The modern Persian word for husked rice is *birinj*, and Armenian *brinz*. A nasal form, deviating further from the hypothetical *brīsi* or *vrīsi*, but still probably the same in origin, is found among other languages of the Hindū Kūsh tribes, *e.g.* Burishki (Khajuna of Leitner), *broṉ*; Shina (of Gilgit), *brīuṉ*; Khowar of the Chitral Valley (Arniyah of Leitner), *grinj*.*

1298. "Il hi a forment et ris asez, mès il ne menuient pain de forment por ce que il est en cele provence enferme, mès menuient ris et font poison (i.e. drink) de ris con especes qe molt e(s)t biaus et cler et fait le home evre ausi con fait le vin."—*Marc Pol*, Geog. Text, 132.

* *Biddulph, Tribes of Hindoo Koosh*, App., pp. xxxiv., lix., cxxxix.

B.C. c. 320–300. "Μᾶλλον δὲ σπείρουσι τὸ καλούμενον ὄρυζον, ἐξ οὗ το ἕψημα· τοῦτο δὲ ὅμοιον τῇ ζειᾷ, καὶ περιπτισθὲν οἷον χόνδρος, εὔπεπτον δὲ τὴν ὄψιν πεφυκὸς ὅμοιον ταῖς αἴραις, καὶ τὸν πολυν χρόνον ἐν ὕδατι. Ἀποχεῖται δὲ οὐκ εἰς στάχυν, ἀλλ' οἷον φόβην ὥσπερ ὁ κέγχρος καὶ ὁ ἔλυμος."—*Theophrast. de Hist. Plantt.*, iv. c. 4.

B.C. c. 20. "The rice (ὄρυζα), according to Aristobulus, stands in water, in an enclosure. It is sowed in beds. The plant is 4 cubits in height, with many ears, and yields a large produce. The harvest is about the time of the setting of the Pleiades, and the grain is beaten out like barley.

"It grows in Bactriana, Babylonia, Susis, and in the Lower Syria."—*Strabo*, xv. i. § 18, in Bohn's E. T., iii. 83.

B.C. 300. "Megasthenes writes in the second Book of his *Indica*: The Indians, says he, at their banquets have a table placed before each person. This table is made like a buffet, and they set upon it a golden bowl, into which they first help boiled rice (ὄρυζαν), as it might be boiled groats, and then a variety of cates dressed in Indian fashions."—*Athenaeus*, iv. § 39.

A.D. c. 70. "Hordeum Indis sativum et silvestre, ex quo panis apud eos praecipuus et alica. Maxime quidem **oryza** gaudent, ex qua tisanam conficiunt quam reliqui mortales ex hordeo . . ."—*Pliny*, xviii. 13.

Ph. Holland has here got so wrong a reading that we abandon him.

A.D. c. 80–90. "Very productive is this country (*Syrastrēnē* or Penins. Guzerat) in wheat and rice (ὀρύζης) and sesamin oil and butter * (**ghee**) and cotton, and the abounding Indian piece-goods made from it."—*Periplus*, § 41.

Rock-pigeon. The bird so-called by sportsmen in India is the *Pterocles exustus* of Temminck, belonging to the family of sand-grouse (*Pteroclidae*). It occurs throughout India, except in the more wooded parts. In their swift high flight these birds look something like pigeons on the wing, whence perhaps the misnomer.

Roc, s. The *Rukh* or fabulous colossal bird of Arabian legend. This has been treated at length by one of the present writers in *Marco Polo* (Book III. ch. 33, notes); and here we shall only mention one or two supplementary facts.

M. Marre states that *rūk-rūk* is applied by the Malays to a bird of prey

* Müller and (very positively) Fabricius discard Βουτύρου for Βοσμόρου, which "no fellow understands." A. Hamilton (i. 136) mentions "Wheat, Pulse, and *Butter*" as exports from *Mangaroul* on this coast. He does *not* mention *Bosmoron*!

of the vulture family, a circumstance which *possibly* may indicate the source of the Arabic name, as we know it to be of some at least of the legends

In one of the notes just referred to it is suggested that the roc's quills, [illegible]

noticed this, but pointed out that the object was more probably the im- [illegible]

36 to 40 feet in length. The leaflets were all stript, but when entire the object must have strongly [illegible] a Brobdingnagian feather. [illegible] quills were shown at the [illegible] Exhibition in Edinburgh, [illegible] John Kirk wrote.

[illegible]

and pinned through"

[illegible]

communicate directly with their informants, and certainly believed the story. Dr. Hildebrand also, a competent German naturalist, believed in it. But Sir John Kirk himself says that 'what the priests had to show was most undoubtedly the whalebone of a comparatively small whale' (see letter of the present writer in *Athenaeum*, March 22nd, 1884)

(c. 1000?) "El Hasan fils d'Amr et [illegible]

[illegible] d'eau

"'J'ai vu dans l'Inde, me dit le capitaine Ismailawéih, chez un des principaux mars [illegible] ut pres [illegible] rsait do [illegible] car un [illegible] a conte [illegible] n tuyau [illegible] outres [illegible] *le* (*Par Van der Lith et Marcel Devic*, pp. 62-63)

[illegible]

called in Bengal, according to Wil- [illegible] *sin*, sometimes, it [illegible] *idl*,* and by the [illegible] is used by Europeans [illegible]

[illegible] *dor*, of which he supposes that *rogue* may perhaps have been a modification. [illegible] ord looks like Port *roncador*, [illegible] rer, a noisy fellow, a bully.' [illegible] gives a plausible sense. But [illegible] gives *rogue* as a colloquial [illegible] word conveying the idea of [illegible]

* We do not find either sia or gunda in this sense in dictionaries. The former is perhaps really sind or saer, the usual H. word for a Brahminy bull roaming at will.

communicatifs avec l'Estranger." After all however it is most likely that the term is derived from an English use of the word. For Skeat shows that *rogue*, from the French sense of 'malapert, saucy, rude, surly,' came to be applied as a cant term to beggars, and is used, in some old English passages which he quotes, exactly in the sense of our modern 'tramp.' The transfer to a vagabond elephant would be easy. Mr. Skeat refers to Shakspeare:—

"And wast thou fain, poor father,
To hovel thee with swine, and **rogues** forlorn?" *K. Lear*, iv. 7.

1878. "Much misconception exists on the subject of **rogue** or solitary elephants. The usually accepted belief that these elephants are turned out of the herds by their companions or rivals is not correct. Most of the so-called solitary elephants are the lords of some herds near. They leave their companions at times to roam by themselves, usually to visit cultivation or open country . . . . sometimes again they make the expedition merely for the sake of solitude. They, however, keep more or less to the jungle where their herd is, and follow its movements."—*Sanderson*, p. 52.

Rohilla, n.p. A name by which Afghāns, or more particularly Afghāns settled in Hindustan, are sometimes known, and which gave a title to the province of *Rohilkhand*, and now, through that, to a Division of the N.W. Provinces embracing a large part of the old province. The word appears to be Pushtu, *rōhēlah* or *rōhēlai*, adj., formed from *rōhu*, 'mountain,' thus signifying 'mountaineer of Afghānistān.' But a large part of Eastern Afghanistan specifically bore the name of *Roh*. Keene (*Fall of the Moghul Monarchy*, 41) puts the rise of the Rohillas of India in 1744, when 'Ali Mahommed revolted, and made the territory since called Rohilkhand independent. A very comprehensive application is given to the term *Roh* in the quotation from Firishta.

A friend (Major J. M. Trotter) notes here: "The word **Rohilla** is little, if at all, used now in Pushtu, but I remember a line of an ode in that language, '*Sádik* **Rohilai** *yam pa Hindubár gad*,' meaning, 'I am a simple mountaineer, compelled to live in Hindustan;' *i.e.*, an honest man among knaves."

c. 1452. "The King . . . . issued *farmáns* to the chiefs of the various Afghán Tribes. On receipt of the *farmáns*, the Afgháns of **Roh** came as is their wont, like ants and locusts, to enter the King's service. . . . The King (Bahlol Lodi)) commanded his nobles, saying,—'Every Afghan who comes to Hind from the country of **Roh** to enter my service, *bring him to me. I will give him a jágír* more than proportional to his deserts."—*Tarikh-i-Shir-Shahi, Elliot*, iv. 307.

c. 1512. "Actuated by the pride of power, he took no account of clanship, which is much considered among the Afghans, and especially among the **Rohilla** men."—*Ibid.* 428.

c. 1612. "**Roh** is the name of a particular mountain [-country], which extends in length from Swád and Bajaur to the town of Siwí belonging to Bhakar. In breadth it stretches from Hasan Abdál to Kábul. Kandahár is situated in this territory."—*Firishta's Introduction*, in *Elliot*, vi. 568.

1715. "This year the Emperor, at the request of Suffder Jung, marched to reduce Ali Mahummud Khan, a **Rohilla** adventurer, who had, from the negligence of the Government, possessed himself of the district of Kutteer, and assumed independence of the royal authority."—In Vol. II. of *Scott's* E. T. of *Hist. of the Dekkan, &c.*, p. 218.

1786. "That the said Warren Hastings . . . . did in September, 1773, enter into a private engagement with the said Nabob of Oude . . . to furnish them, for a stipulated sum of money to be paid by the E. I. Company, with a body of troops for the declared purpose of 'thoroughly extirpating the nation of the **Rohillas**;' a nation from whom the Company had never received, or pretended to receive, or apprehend, any injury whatever."—*Art. of Charge against Hastings*, in *Burke*, vi. 568.

Rolong, s. Used in S. India, and formerly in W. India, for fine flour; *semolina*, or what is called in Bengal **soojee** (q.v.). The word is a corruption of Portuguese *rolão* or *ralão*. But this is explained by Bluteau as *farina secunda*. It is, he says (in Portuguese) that substance which is extracted between the best flour and the bran.

"1813. "Some of the greatest delicacies in India are now made from the **rolong**-flour, which is called the heart or kidney of the wheat."—*Forbes, Or. Mem.*, i. 47.

Rook, s. In chess the *rook* comes to us from Span. *roque*, and that from Ar. and Pers. *rukh*, which is properly the name of the fabulous gryphon, the **roc** of Marco Polo and the Arabian Nights. It is however generally believed that this form was a mistake in transferring the Indian *rath* or 'chariot,' the name of the piece in India.

Room, n.p. 'Turkey' (*Rūm*); **Roomee**, n.p. (*Rūmī*); 'an Ottoman Turk.' Properly 'a Roman.' In older

cluded from the name

succour us with provisions and mariners at our expense "—S. Botelho, Tombo, 42.

1510. "When we had sailed about 12 days we arrived at a city which is called *Diuobanderrumi*, that is, 'Diu, the port of the Turks'. . . . This city is subject to the Sultan of Combain . . . 400 Turkish merchants reside here constantly.'—*Varthema*, 91 92

Bandar-i-Rūmi is, as the traveller explains, the 'Port of the Turks.' Go-

above). The quotation below from Damian a Goes alludes apparently to Gogola.

1513. ". . . Vnde Ruminū Turchorūque

1563. "The *Turks* are those of the province of Natolia, or (as we now say) Asia Minor, the Rumes are those of Constantinople, and of its empire "—*Garcia De Orta*, f.

1572.

"Persas ferozes, Abassis, e Rumes,
Que trazido de Roma o nome tem. "
Camões, x. 68

1579. "Without the house . . . stood

Hak. Soc., 143

1600. "A nation called Rumes who have traded many hundred years to Achen These Rumos come from the Red Sea."—*in Purchas*, I. 117

n a time that

Ureas Europael.

Rumas depravato dicuntur."—*Jarric, Thesaurus*, iii. 105.

1634.
"Allī o forte Pacheco se eterniza
Sustentando incansavel o adquirido;
Depois Almeida, que as Estrellas piza
Se fez do **Rume**, e Malavar temido."
Malaca Conquistada, ii. 18.

1785. "We herewith transmit a letter . . . . in which an account is given of the conference going on between the Sultan of **Room** and the English ambassador."—*Letters of Tippoo*, p. 224.

Roomaul, s. Hind. from Pers. *rūmāl* (lit. 'face-rubber'), a towel, a handkerchief. In ordinary Anglo-Indian Hind. it is the word for a 'pocket handkerchief.' In modern trade it is applied to thin silk piece-goods with handkerchief-patterns. We are not certain of its meaning in the old trade of piece-goods, *e.g.*:

1704. "Price Currant (Malacca) . . . . **Romalls**, Bengall ordinary, per Corge, 26 Rix Dlls."—*Lockyer*, 71.

1726. "**Roemaals**, 80 pieces in a pack, 45 ells long, 1½ broad."—*Valentijn*, v. 178.

Rūmāl was also the name technically used by the **Thugs** (q.v.) for the handkerchief with which they strangled their victims.

Rosalgat, Cape, n.p. The most easterly point of the coast of Arabia: a corruption (originally Portuguese) of the Arabic name *Rās-al-ḥadd*, as explained by P. della Valle, with his usual acuteness and precision, below.

1553. "From **Curia Muria** to Cape **Rosalgate**, which is in 22½°, an extent of coast of 120 leagues, all the land is barren and desert. At this Cape commences the Kingdom of Ormus."—*Barros*, I. ix. 1.

,, "Affonso d'Alboquerque . . . . passing to the Coast of Arabia ran along till he doubled **Cape Roçalgate**, which stands at the beginning of that coast . . . which Cape Ptolemy calls *Siragros Promontory*.* . . ."—*Barros*, II. ii. 1.

c. 1554. "We had been some days at sea, when near **Rā'is-al-ḥadd** the *Damani*, a violent wind so called, got up. . . ."—*Sidi 'Ali*, J. A. S., Ser. I., tom. ix. 75.

,, "If you wish to go from **Rásolhadd** to *Dúlsind* (see **Diulsind**) you steer E.N.E. till you come to Pasani . . . from thence . . . E. by S. to *Rás Karáshi* (*i.e.* Karāchi), where you come to an anchor. . . ."—*The Mohit*, (by Sidi 'Ali), in *J. A. S. B.*, v. 459.

* Σύαγρος ἄκρα.

1572.
"Olha Dofar insigne, porque manda
O mais cheiroso incenso para as aras;
Mas attenta, já cá de est' outra banda
De **Roçalgate**, o praias semper avaras,
Começa o regno Ormuz. . . ."
Camões, x. 101.

By Burton:—
"Behold insign Dofar that doth command
for Christian altars sweetest incense-store:
But note, beginning now on further band
of **Roçalgaté**'s ever greedy shore,
yon Hormuz Kingdom. . . ."

1623. "We began meanwhile to find the sea rising considerably; and having by this time got clear of the Strait . . . and having past not only Cape Iasck on the Persian side, but also that cape on the Arabian side which the Portuguese vulgarly call **Rosalgate**, as you also find it marked in maps, but the proper name of which is **Ras el had**, signifying in the Arabic tongue Cape of the End or Boundary, because it is in fact the extreme end of that Country . . . . just as in our own Europe the point of Galizia is called by us for a like reason *Finis terrae.*" —*P. della Valle*, ii. 496.

1727. "*Maceira*, a barren uninhabited Island . . . within 20 leagues of Cape **Rasselgat**."—*A. Ham.*, i. 56.

Rose-apple. See **Jamboo.**

Rottle, Rattle, s. Arab. *raṭl* or *riṭl*, the Arabian pound, becoming in S. Italian *rotolo*, in Port. *arratel*, in Sp. *arrelde*; supposed to be originally a transposition of the Greek λίτρα, which went all over the Semitic East. It is in Syriac as *lītrā*; and is also found as *lītrīm* (pl.) in a Phœnician inscription of Sardinia, dating c. B.C. 180 (see *Corpus Inscriptt. Semitt.* i. 188-189).

c. 1340. "The **ritl** of India which is called sīr (seer) weighs 70 *mithḳāls* . . . 40 *sīrs* form a *mann*" (see **Maund**).—*Shihābuddīn Dimishkī*, in *Notices et Extraits*, xiii. 212.

1673. ". . . Weights in Goa:
1 *Baharr* is ... 3½ *Kintal.*
1 *Kintal* is ... 4 *Arobel* or *Rovel.*
1 *Arobel* is ... 32 **Rotolas.**
1 **Rotola** is ... 16 Ounc. or 1*l. Averd.*"
Fryer, 207.

1803. "At Judda the weights are
15 Vakeeas = 1 **Rattle.**
2 **Rattles** = 1 maund."
Milburn, i. 88.

Round, s. This is used as a Hind. word, *raund*, a transfer of the English, in the sense of patrolling, or 'going the rounds.'

Roundel, s. An obsolete word for an umbrella, formerly in use in Anglo-India. In old English the name

roun lel is applied
circular objects as

seems to have been
conical hand-guard
learn from Bluteau
Dictionary "**Arun
della,** is a guard for
in the form of a fu
to the thick part of t

England

Cobarruvias (1611) gives the above explanation, adding that it also was applied to a kind of smooth collar worn by women from its resemblance to the other thing

Unless historical proof of this last etymology can be traced we should suppose that *Arundel* is, even in this sense, probably a corruption of *roundel*

1673 "Lusty Fell ws running by their Sides with **Arundels** (which are broad Umbrelloes held over their Heads) —*Fryer*, 30

1677-78 " That except by the Members of this Councell, those that have

438.

1716. "All such as serve under the Hon

cl thed in yellow but with the right arm and breast remaining uncovered. They also carry a rondel, or parasol, of a Talipat leaf

1754 "
this count
such sumpt

This part the writer has evidently copied from Ives, and applied the passage (untruly, no doubt) to Clive

Rowannah s Hind from Pers *rawanah* from *rawd* going A pass or permit

Rowce n p H *raus rous* A Himālayan tree which supplies excellent straight and strong alpenstocks and walking sticks, *Cotoneaster bacillaris*, Wall also *Cotoneaster acuminata* (N O *Rosaceae*)

Rownee, s (a) A fausse-braye, i e, a subsidiary enceinte surrounding a fortified place on the outside of the proper wall and on the edge of the ditch, Hind *rauni* The word is not

leaf"), the technical name of the standard silver of the Burmese ingot currency, commonly rendered "flowered silver" (q v)

a.—

1799 "On the 20th I ordered a mine to be carried under (the glacis) because the

kinner,

Smith
(Sketch of the Rise, &c, of the Regular Corps in the service of the Native Princes

again, "Lower Fort, **Renny** or Faussebraye."

b.—

1796. "**Rouni** or fine silver, Ummerapoora currency."—*Notification* in *Seton Karr*, ii. 179.

1800. "The quantity of alloy varies in the silver current in different parts of the empire; at Rangoon it is adulterated 25 per cent.; at Ummerapoora, pure, or what is called flowered silver is most common; in the latter all duties are paid. The modifications are as follows:

"**Rouni**, or pure silver.
Rounika, 5 per cent. of alloy."
Symes, 327.

Roy, s. A common mode of writing the title *rāï* (vide **Raja**); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun **Roy**.

Roza, s. Arab. *rauḍa*, in Hind. pron. *rauẓa*. Properly a garden; and then a mausoleum; among the Arabs especially the *rauḍa* of the great mosque at Medina. In India it is applied to such mausolea as the Taj (generally called by natives the *Tāj-rauẓa*); and the mausoleum built by Aurungzīb near Aurungābād.

1813. ". . . . the **roza**, a name for the mausoleum, but implying something saintly or sanctified."—*Forbes, Or. Mem.*, iv. 41.

Rozye, s. Hind. *raẓāï* and *rajāï*; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Arabic letter *zwād*; and F. Johnson gives a Persian word so spelt as meaning 'a cover for the head in winter.' The kindred meaning of *Mirzāï* (v. **Meerzye**) is apt to suggest a connexion between the two, but this may be accidental, or the latter word factitious. We can see no likelihood in Shakespear's suggestion that it is a corruption of an alleged Skt. *ranjika*, 'cloth.' The most probable suggestion perhaps is that *raẓāï* was a word taken from the name of some person called *Raẓā*, who may have invented some variety of the article; as in the case of *Spencer*, *Wellingtons*, &c.

Since the preceding words were written we see that a somewhat obscure quotation from the Pers. Dict. called *Bahār-i-Ajam*, extracted by Vüllers (s.v.) seems to corroborate the suggestion of a *personal* origin of the term.

1834. "I arrived in a small open pavilion at the top of the building, in which there was a small Brahminy cow, clothed in a wadded **resai**, and lying upon a carpet."—*Mem. of Col. Mountain*, 135.

Rum, s. This is not an Indian word. The etymology is given by Wedgwood as from a slang word of the 16th century, *rome* for 'good'; *rome-booze*, 'good drink'; and so, *rum*. The English word has with us always a note of vulgarity, but we may note here that Gorresio in his Italian version of the Ramāyana, whilst describing the Palace of Ravana, is bold enough to speak of its being pervaded by "an odoriferous breeze, perfumed with sandalwood, and bdellium, with *rum* and with sirop" (iii. 292).

Rum-johnny, s. Two distinct meanings are ascribed to this vulgar word, both we believe, obsolete.

(**a**). It was applied, according to Williamson (*V. M.*, i.167) to a low class of native servants who plied on the wharves of Calcutta in order to obtain employment from new-comers. That author explains it as a corruption of *Ramazānī*, which he alleges to be one of the commonest of Mahommedan names.

1810. "Generally speaking, the present *banians*, who attach themselves to the captains of European ships, may without the least hazard of controversion, be considered as nothing more or less than **Rum-Johnnies** 'of a larger growth.'"—*Williamson, V. M.*, i. 191.

(**b**). Among soldiers and sailors, 'a prostitute'; from Hind. *rāmjanī*. 'a dancing-girl.'

1814. "I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the **ramjannies** or dancing-girls attached to the temples, in a sort of luxurious superstition and sanctified indolence unknown in colder climates."—*Forbes, Or. Mem.*, iii. 6.

Rumna, s. Hind. a chase, or reserved hunting-ground.

1760. "Abdal Chab Cawn murdered at the **Rumna** in the month of March, 1760, by some of the Hercarahs. . . ."—*Van Sittart*, i. 63.

1792. "The Peshwa having invited me to a novel spectacle at his **runma** (read *rumna*), or park, about four miles from Poonah. . . ."—*Sir C. Malet*, in *Forbes, Or. Mem.*, ii. (See also verses quoted under **Pawnee**.)

Runn (of Cutch), n. p. Hind. *Ran*. This name, applied to the singular extent of sand-flat and salt-waste,

often covered by high tides or by land floods which extends between the peninsula of Cutch and the mainland is a corruption of the Skt *irina* or *irina*, 'a salt swamp a desert' The

324

1583 'Muzaffir fled and crossed the Ran w
the roa
brea th
and 20
they c
water

c 1590 Between Chalwaneh Sircar

dates this spot and leaves b
the rainy season —*Ayeen*
1800 ii 71)

1849 'On the morning of the 24th I

Rupee, s Hind *rupiya* from Skt *rupya* wrought silver The standard coin of the Anglo-Indian monetary system as it was of the Mahommedan Empire that preceded us It is commonly stated (as by Wilson, in his article on this word which contains

certain that a coin substantially identical with the rupee i e
to a standard of 100 r
troy) of silver, an
standard had been
Mahommedan soverei
in the 13th and 1
and had formed an
of their currency In fact the ca-

pital coins of Delhi from the time of Iyaltimish (A D 1211-1236) to the accession of Mahommed Tughlak (1325) were gold and silver pieces respectively of the weight just mentioned

tained from the plunder of Western

any sustained issues of ordinary coin

Mr E Thomas's examples show the

and this speaking often
to be the case to the end of the Lodi dynasty (i e 1526) The coinage seems to have sunk into a state of great irregularity not remedied by Baber (who struck *ashrafis* and *dirhams* such as were used in Turkestan) or Humayun but the reform of which was undertaken by
tioned.
178 grs was
obtained the
ime has continued to our day The weight indeed

140 grs, and even, in exceptional

cases, to 100 grs. Variation however was not confined to native States. Rupees were struck in Bombay at a very early date of the British occupation. Of these there are 4 specimens in the Br. Mus. The first bears *obv.* 'THE RVPEE OF BOMBAIM. 1677. BY AUTHORITY OF CHARLES THE SECOND; *rev.* KING OF GREAT BRITAINE . FRANCE . AND . IRELAND .' Wt. 167·8 gr. The fourth bears *obv.* 'HON . SOC . ANG . IND . ORI.' with a shield; *rev.* 'A . DEO . PAX . ET . INCREMENTUM :—MON . BOMBAY . ANGLIC . REGIM'. A° 7°.' Weight 177·8 gr. Different *Rupees* minted by the British Government were current in the three Presidencies, and in the Bengal Presidency several were current; viz., the *Sikka* (see **Sicca**) Rupee, which latterly weighed 192 grs., and contained 176 grs. of pure silver; the *Farakhābād*, which latterly weighed 180 grs.,* containing 165·215 of pure silver; the *Benares* Rupee (up to 1819), which weighed 174·76 grs., and contained 168·875 of pure silver. Besides these there was the *Chalāni* or 'current' rupee of account, in which the Company's accounts were kept, of which 116 were equal to 100 *sikkas*. The Bombay Rupee was adopted from that of Surat, and from 1800 its weight was 178·32 grs.; its pure silver 164·94. The Rupee at Madras (where however the *standard* currency was of an entirely different character, see **pagoda**) was originally that of the Nawāb of the Carnatic (or 'Nabob of Arcot') and was known usually as the Arcot Rupee. We find its issues varying from 171 to 177 grs. in weight, and from 160 to 170 of pure silver; whilst in 1811 there took place an abnormal coinage, from Spanish dollars, of rupees with a weight of 188 grs. and 169·20 of pure silver.

Also from some reason or other, perhaps from commerce between those places and the '**Coast**,' the Chittagong and Dacca currency (*i.e.* in the extreme east of Bengal) "formerly consisted of Arcot rupees; and they were for some time coined expressly for those districts at the Calcutta and Dacca Mints." (!)*

These examples will give some idea of the confusion that prevailed (without any reference to the vast variety besides of native coinages), but the subject is far too complex to be dealt with more minutely in the space we can afford to it in such a work as this. The first step to reform and assimilation took place under Regulation VII. of 1833, but this still maintained the exceptional **Sicca** in Bengal, though assimilating the rupees over the rest of India. The *Sicca* was abolished as a coin by Act XIII. of 1836; and the universal rupee of British territory has since been the "Company's Rupee," as it was long called, of 180 grs. weight and 165 pure silver, representing therefore in fact the *Furruckabad* Rupee.

1610. "This armie consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not bee lesse than fiue or sixe hundred thousand persons, insomuch that the waters were not sufficient for them; a **Mussocke** of water being sold for a **Rupia**, and yet not enough to be had."—*Hawkins*, in *Purchas*, i. 427.

1616. "**Rupias** monetae genus est, quarum singulae xxvi assibus gallicis aut circiter aequivalent."—*Jarric*, iii. 83.

" ". . . As for his Government of Patan onely, he gave the King eleven Leckes of **Rupias** (the **Rupia** is two shillings, two-pence sterling) . . . wherein he had Regall Authoritie to take what he list, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the yeare."—*Sir T. Roe*, in *Purchas*, i. 548.

" "They call the peeces of money **roopees**, of which there are some of divers values, the meanest worth two shillings and threepence, and the best two shillings and ninepence sterling."—*Terry*, in *Purchas*, ii. 1471.

1648. "Reducing the **Ropio** to four and twenty Holland Stuyvers."—*Van Twist*, 26.

1653. "**Roupie** est vne mōnoye des Indes de la valeur de 30s." (i.e. *sous*).—*De la Boullaye-le-Gouz*, ed. 1657, p. 355.

c. 1666. "And for a **Roupy** (in Bengal) which is about half a Crown, you may have 20 good Pullets and more; Geese and Ducks, in proportion."—*Bernier*, E. T., p. 140.

* The term *Sonaut* rupees, which was of frequent occurrence down to the reformation and unification of the Anglo-Indian coinage in 1835, is one very difficult to elucidate. The word is properly *sanwát*, pl. of Ar. *sana(t)*, a year. According to the old practice in Bengal, coins deteriorated in value, in comparison with the rupee of account, when they passed the third year of their currency, and these rupees were termed *Sunwát* or *Sonaut*. But in 1773, to put a stop to this inconvenience, Government determined that all rupees coined in future should bear the impression of the 19th san or year of Shāh 'Alam (the Mogul then reigning). And in all later uses of the term *sonaut* it appears to be equivalent in value to the Farakhabad rupee, or the modern "Company's Rupee" (which was of the same standard).

* *Prinsep, Useful Tables*, ed. by *E. Thomas*, 21.

palm-tree, and they make it in this way. They take a piece of this wood, and extract from it certain long black thorns which are situated there; then they pound it, and make bread of it which they call **sagu**. They make provision of this bread for their sea voyages."—*Pigafetta*, Hak. Soc., p. 136.

This is a bad description, and seems to refer to the **Sagwire**, not the true sago-tree (see that word).

1552. "There are also other trees which are called **çagus**, from the pith of which bread is made."—*Castanheda*, vi. 24.

1553. "Generally, although they have some millet and rice, all the people of the Isles of Maluco eat a certain food which they call **Sagum**, which is the pith of a tree like a palm-tree, except that the leaf is softer and smoother, and the green of it is rather dark."—*Barros*, III. v. 5.

1579. ". . . and a Kind of meale which they call **Sago**, made of the toppes of certaine trees, tasting in the Mouth like some curds, but melts away like sugar."—*Drake's Voyage*, Hak. Soc., p. 142.

" Also in a list of "Certaine Wordes of the Naturall Language of Iaua;" "**Sagu**, bread of the Countrey."—*Hakl.* iv. 246.

c. 1690. "Primo **Sagus** genuina, Malaice **Sagu**, sive *Lapia tuni*, h.e. vera *Sagu*."—*Rumphius*, i. 75. (We cannot make out the language of *lapia tuni*.)

1727. "And the inland people subsist mostly on **Sagow**, the Pith of a small Twig split and dried in the Sun."—*A. Ham.* ii. 93.

Sagwire, s. A name applied often in books, and, formerly at least, in the colloquial use of European settlers and traders, to the Gomuti palm or *Arenga saccharifera*, Labill., which abounds in the Ind. Archipelago, and is of great importance to its rural economy. The name is Port. *sagueira* (analogous to *palmeira*), in Span. of the Indies *saguran*, a[...] doubt is taken from *sagu*, as t[...]ough not the sago-palm of [...]ords a sago of inferior [...]ortant product, ho[...], which is used as [...] which in former da[...] all the sugar [...] in the islands. A [...] made from a su[...] horse-hair, [...] trunk and [...] *gomuti* of the one of the old *Gomutus*, Lo[...] in a like positic stance which [...] and strong stiff s[...] are made, as [...] the blowpipe (see [...] e. [...] of as *Sā*[...] seeds have been made into a confection, whilst their pulpy envelope abounds in a poisonous juice—used in the barbarian wars of the natives—to which the Dutch gave the appropriate name of 'hell-water'" (Crawfurd, Desc. Dict., p. 145).

The term *sagwire* is sometimes applied to the toddy or palm-wine, as will be seen below.

1515. "They use no sustenance except the meal of certain trees, which trees they call **Sagur**, and of this they make bread."—*Giov. da Empoli*, 86.

1615. "Oryza tamen magna hic copia, ingens etiam modus arborum quas **Saguras** vocant, quaeque varia suggerunt commoda."—*Jarric*, i. 201.

1631. ". . . tertia frequens est in Banda ac reliquis insulis Moluccis, quae distillat ex arbore non absimili Palmae Indicae, isque potus indigenis **Saguèr** vocatur . . ."—*Jac. Bontii*, Dial. iv. p. 9.

1784. "The natives drink much of a liquor called **saguire**, drawn from the palm-tree."—*Forrest, Mergui*, 73.

1820. "The Portuguese, I know not for what reason, and other European nations who have followed them, call the tree and the liquor **sagwire**."—*Crawfurd, Hist.*, i. 401.

Sahib, s. The title by which, all over India, European gentlemen, and it may be said Europeans generally, are addressed, and spoken of, when no [...]t is intended, by natives. It [...] general title (at least where [...] or T[...]n is used) which [...] or office of a [...] thus rather [...] or *Colonel* [...]*ib*, and [...] as [...]*ib!*

Sab, best fashion, have one Wife best for one Husband. —*Ovington*, 326

18ʒ3 "He was told that a 'Sahib' wanted to speak with
2ʒ2

1878. " Forty
Sahibs with guns and
lowers'—*Life in the Mofuss* [illegible]

[illegible] in lat 20 1 and lies 88 m

the Parsees in India"

Sanjân is about 3 m from the little river-mouth port of Umbargam "Evidence of the greatness of Sanjan is found, for miles round, in old foundations and bricks The bricks are of very superior quality"—*Bomb Gazetteer*, vol. xiv 302

c 1150 "Sindan is 1½ mile from the sea . The town is large and has an extensive commerce both in exports and imports'—*Edrisi*, in *Elliot*, i 85

c 1 00

Sangens —*Bocarro, Decada*, 670

of India —*Lord, The Religion of the Persees*, 3

1644 "Besides these f r posts there
u adarius, or
Samgês (St
rapor —*Bo*

ime,
d at
e to
dem

00

841 'The high land of St John, about agues inland, has a regular appearance "—*Horsburgh's Directory*, ed 1841, i.

572 'In connexion with the landing of the Parsis at Sanjân, in the early part of the 8th century, there still exist copies of the 1o Sanskrit *Slokas* in which their Mobeds explained their religion to Jadé Rana, the Raja of the place and the reply he gave them —*Ind Antiq* i 214 The Slokas are given See them also in *Dosabhai Framjis Hist of the Parsees* (1884), i 31

b St John's Island, n p This again is a corruption of San-Sh i,
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Dam-

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Di-
rectory, 472

ch is pro-

worshipper of *Siva*;
'belonging to Siva.'

the second sect of the Bramins,

'Seiviá' . . . . by name, say that a certain *Eswara* is the supreme among the gods, and that all the others are subject to him."—*Rogerius*, 17.

1867. "This temple is reckoned, I believe, the holiest shrine in India, at least among the **Shaivites**."—*Bp. Milman*, in *Memoirs*, p. 48.

Sala, s. H.—*sālā*, 'brother-in-law,' *i.e.* wife's brother; but used elliptically as a low term of abuse.

1881. "Another of these popular Paris sayings is '*et ta sœur?*' which is as insulting a remark to a Parisian as the apparently harmless remark sālā, 'brother-in-law,' is to a Hindoo."—*Sat. Rev.*, Sept. 10, 326.

Salaam, s. A salutation; properly oral salutation of Mahommedans to each other. Arab. *salām*, 'peace.' Used for any act of salutation; or for 'compliments.'

1513. "The ambassador (of Bisnagar) entering the door of the chamber, the Governor rose from the chair on which he was seated, and stood up whilst the ambassador made him great **çalema**."—*Correa, Lendas*, II. i. 377. See also p. 431.

1552. "The present having been seen he took the letter of the Governor, and read it to him, and having read it told him how the Governor sent him his **çalema**, and was at his command with all his fleet, and with all the Portuguese . . ."—*Castanheda*, iii. 445.

1611. "**Çalema**. The salutation of an inferior."—*Cobarruvias*, Sp. Dict., s. v.

1626. "Hee (Selim, i.e. Jahāngīr) turneth ouer his Beades, and saith so many words, to wit three thousand and two hundred, and then presenteth himself to the people to receive their **salames** or good morrow . . ."—*Purchas, Pilgrimage*, 523.

1638. "En entrant ils se saluent de leur **Salom** qu'ils accompagnent d'vne profonde inclination."—*Mandelslo*, Paris, 1659, 223.

1648. ". . . this salutation they call **salam**; and it is made with bending of the body, and laying of the right hand upon the head."—*Van Twist*, 55.

1689. "The **Salem** of the Religious Bramins, is to join their Hands together, and spreading them first, make a motion towards their Head, and then stretch them out."—*Ovington*, 183.

1694. "The Town Conicopolies, and chief inhabitants of Egmore, came to make their **Salaam** to the President."—*Wheeler*, i. 281.

1717. "I wish the Priests in Tranquebar a Thousand fold **Schalam**."—*Phillips's Acct.* 62.

1809. "The old priest was at the door, with his head uncovered, to make his **salaams**."—*Ld. Valentia*, i. 273.

1813.
"'Ho! who art thou?'—'This low **salam**
Replies, of Moslem faith I am.'"
Byron, The Giaour.

1832. "Il me rendit tous les **salams** que je fis autrefois au Grand Mogol."—*Jacquemont, Corresp.*, ii. 137.

1844. "All chiefs who have made their **salam** are entitled to carry arms personally."—*G. O. of Sir C. Napier*, 2.

Saleb, Salep, s. This name is applied to the tubers of various species of *orchis* found in Europe and Asia, which from ancient times have had a great reputation as being restorative and highly nutritious. This reputation seems originally to have rested on the 'doctrine of signatures,' but was due partly no doubt to the fact that the mucilage of saleb has the property of forming, even with the addition of 40 parts of water, a thick jelly. Good modern authorities quite disbelieve in the virtues ascribed to *saleb*, though a decoction of it, spiced and sweetened, makes an agreeable drink for invalids. Saleb is identified correctly by Ibn Baithar with the Satyrium of Dioscorides and Galen. The full name in Arabic (analogous to the Greek *orchis*) is *Khuṣi-al-tha'lab*, *i.e.* 'testiculus vulpis;' but it is commonly known in India as *salep-misry*, *i.e.* Salep of Egypt (*tha'lab miṣrī*).

In Upper India saleb is derived from various species of *Eulophia*, found in Kashmīr and the Lower Himālaya.

Saloop, which is, or used to be, supplied hot in winter mornings by itinerant vendors in the streets of London is, we believe, a representative of Saleb; but we do not know from what it is prepared.

In the first quotation it is doubtful what is meant by *salif*; but it seems possible that the traveller may not have recognized the word *tha'lab* in its Indian pronunciation:

c. 1340. "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian *ritls* of flour . . . 1000 of meat, a large number of *ritls* (how many I don't now remember) of sugar, of ghee, of **salif**, of areca, and 1000 leaves of betel."—*Ibn Batuta*, iii. 382.

1727. "They have a fruit called **Saleb**, about the size of a Peach, but without a stone. They dry it hard . . . and being beaten to Powder, they dress it as Tea and Coffee are . . . They are of opinion that it is a great Restorative."—*A. Ham.* i. 125.

1838. "**Saleb Misree**, a medicine, comes (a little) from Russia. It is considered a

Bill," giving natives ma-
authority in the provinces
uropeans, and there followed
olent and offensive articles in
native newspapers reviling
was believed
I The editor
r, an educated
member of the
the author of

which this district was embraced

one of the most unscrupulous and violent articles, was summoned for *contempt of court* He made an apology and complete retractation, but was sentenced to two months' imprisonment.

Salempoory, s. A kind of chintz See *allusions* under **Palempore**

c. 1750 "... et lon y fabriquoit différentes espèces de toiles de coton telles que **salempouris**."—*Haafner*, ii. 401.

Saligram, s. Skt.
seems to be properly
place, 'Village of tl
real or imaginary *tirtha* or place of

wins E T, 1800, ii 25.

but it is especially connected with
Vaishnava doctrine.

court. Mr. Justice Norris hesitated to give this order till he had taken

...tions of the native Govern-
and for native prescriptive
a general It is a word of
development, *salabad*, 'pe-
applied to permanent collec-
charges, apparently a fac-
titious word from P. *sāl*, 'year,' and Ar *abād*, 'ages.'

Nagarum . . . at their houses, feasts, and weddings, &c., according to **Salabad**, but not before the Pagoda of Chindy Pillary . . ."—*Ibid.* 234.

1788. "**Sallabaud.** (Usual Custom). A word used by the Moors Government to enforce their demand of a present."—*Indian Vocabulary* (*Stockdale*).

Salootree, Salustree, s. Hind. *Sālotar, Sālotrī.* A native farrier or horse-doctor. This class is now almost always Mahommedan. But the word is taken from the Skt. name *Sālihotra*, the original owner of which is supposed to have written in that language a treatise on the Veterinary Art, which still exists, in a form more or less modified and imperfect.

"A knowledge of Sanskrit must have prevailed pretty generally about this time (14th cent.), for there is in the Royal Library at Lucknow a work on the veterinary art, which was translated from the Sanskrit by order of Ghiyásu-d din Muhammad Sháh Khiljí. This rare book, called *Kurrutu-l-Mulk*, was translated as early as A.H. 783 (A.D. 1381), from an original styled *Sālotar*, which is the name of an Indian, who is said to have been a Bráhman, and the tutor of Susruta. The Preface says the translation was made 'from the barbarous Hindi into the refined Persian, in order that there may be no more need of a reference to infidels'"* (*Elliot*, v. 573-4).

Salsette, n. p. (a). A considerable island immediately north of Bombay. The island of Bombay is indeed naturally a kind of pendant to the island of Salsette, and during the Portuguese occupation it was so in every sense. That occupation is still marked by the remains of numerous villas and churches, and by the survival of a large R. Catholic population. The island also contains the famous and extensive caves of Kānhēri (see **Kennery**). The old city of **Tana** (q.v.) also stands upon Salsette. Salsette was claimed as part of the Bombay dotation of Q. Catharine, but refused by the Portuguese. The Mahrattas took it from them in 1739, and it was taken from these by us in 1774. The name has been by some connected with the salt-works which exist upon the island (*Salinas*). But it appears in fact to be the corruption of a Mahratti name *Shāshṭi*, from *Shāshashṭi*, meaning 'Sixty-six' (Skt. *Shaṭ-shashṭi*), because (it is supposed) the island was alleged to contain that number of villages.

(b). **Salsette** is also the name of the three provinces of the Goa territory which constituted the *Velhas Conquistas* or Old Conquests. These lay all along the coast, consisting of (1) the *Ilhas* (viz. the island of Goa and minor islands divided by rivers and creeks), (2) *Bardez* on the northern mainland, and (3) *Salsette* on the southern mainland. The port of Marmagaon, which will be the terminus of the Portuguese Indian Railway, is in this Salsette.

The name probably had the like origin to that of the Island Salsette; a parallel to which was found in the old name of the Island of Goa, *Tiçoari*, meaning (Mahr.) *Tīs-wādī*, "30 hamlets."

A.D. 1186. "I, Aparāditya ("the paramount sovereign, the Ruler of the Koṅkana, the most illustrious King") have given with a libation of water 24 drachms, after exempting other taxes, from the fixed revenue of the oart in the village of Mahauli, connected with **Shaṭ-shashṭi.**"—*Inscription* edited by *Pandit Bhagavānlāl Indraji*, in *J. Bo. Br. R. A. S.* xii.

a.

1536. "Item—Revenue of the **Cusba** (Caçabe) of Maym :—

	R̃ bc lxbj *fedeas*	(40,567)
And the custom-house (*Mandovim*) of the said Maym .	,,	(48,000)
And **Mazagong** (*Mazaguão*).	,,	(11,500)
And **Bombay** (*Monbaym*) .	,,	(23,000)
And the **Cusba** and Customs of Caranja	,,	(94,700)
And in **paddy** (*baté*)	. xxi **muras**, i **candil**.	
And the Island of **Salsete**	fedeas	(319,000)
And in paddy .	. xxi **muras**, 1 **candil**."	

S. Botelho, Tombo, p. 142.

1538. "Beyond the Isle of **Elephanta** (*do Alifante*) about a league distant is the island of **Salsete.** This island is seven leagues long by 5 in breadth. On the north it borders the Gulf of Cambay, on the south it has the I. of Elephanta, on the east the mainland, and on the west the I. of **Bombai** or of *Boa Vida*. This island is very fertile, abounding in provisions, cattle, and game of sorts, and in its hills is great plenty of timber for building ships and galleys. In that part of the island which faces the S.W. wind is built a great and noble city called Thana; and a league and a half in the interior is an immense edifice called the

* "It is curious that without any allusion to this work, another on the Veterinary Art, styled *Sálotari*, and said to comprise in the Sanskrit original 16,000 *slokas*, was translated in the reign of Sháh Jahân. . . . by Saiyad 'Abdulla Khán Bahádur Firoz Jang, who had found it amongst some other Sanskrit books which . . . had been plundered from Amar Singh, Ráná of Chitor."

sa (Adil Shah)
the mainland
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government of
ve an account
por."—Couto,

galow) and is chiefly
ucate between a road-
shore or to go inside
on renders the word a
s properly a smaller
See description in last

1546. 'We agree in the manner follow-
ing, to wit, that I Idalxaa promise and
swear on our Koran (no nosso mocaffo) and

and donation of to His Highness, I con-
firm and give anew, and I swear and
promise by the oath aforesaid never to

sambuco molto ricco, venuta dalla Mecha
per Colocut.'—Leonardo Ca' Masser, 17

to the names of their ships,
i Sambuchi, and these are
—Varthema, 154.

—our Captain Major, or
chim shall give passes to

* There is a Sanskrit word *samtuka*, a bivalve shell; but we are unable to throw light on any possible transfer.

secure the navigation of the ships and zanbuqos of their ports . . . provided they do not carry spices or drugs that we require for our cargoes, but if such be found, for the first occasion they shall lose all the spice and drugs so loaded, and on the second they shall lose both ship and cargo, and all may be taken as prize of war."—*Treaty of Lopo Soares with Coulão* (Quilon), in *Botelho, Tombo, Subsidios*, p. 32.

1518. See quotation under **Prow**.

1543. "Item—that the **Zanbuquos** which shall trade in his port in rice or *nele* (paddy) and cottons and other matters shall pay the customary dues."—*Treaty of Martin Affonso de Sousa with Coulam* in *Botelho, Tombo*, 37.

1855. "Our pilgrim ship . . . . was a **Sambuk** of about 400 *ardebs* (50 tons), with narrow wedge-like bows, a clean water-line, a sharp keel, undecked except upon the poop, which was high enough to act as a sail in a gale of wind. We carried 2 masts, imminently raking forward, the main considerably longer than the mizen, and the former was provided with a large triangular latine . . . . ."—*Burton, Pilgrimage to El Medinah and Meccah*, i. 276.

1858. "The vessels of the Arabs called **Sembuk** are small Baggelows of 80 to 100 tons burden. Whilst they run out forward into a sharp prow, the after part of the vessel is disproportionately broad and elevated above the water, in order to form a counterpoise to the colossal triangular sail which is hoisted to the masthead with such a spread that often the extent of the yard is greater than the whole length of the vessel."—*F. von Neimans*, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xii. 420.

1880. "The small sailing boat with one sail, which is called by the Arabs '**Jambook**' with which I went from Hodeida to Aden."—Letter in *Athenaeum*, March 13th, p. 346.

Sambre, Sambur, s. Hind. *sābar*, or *sāmbar*. A kind of stag (*Rusa Aristotelis*, Jerdon), the 'Elk of S. Indian sportsmen; *ghaus* of Bengal; jerrow (*jarāo*) of the Himālaya; the largest of Indian stags, and found in all the large forests of India.

The word is often applied to the soft leather, somewhat resembling chamois leather, prepared from the hide.

1673. ". . . . Our usual diet was of spotted deer, **Sabre**, wild Hogs, and sometimes wild Cows."—*Fryer*, 175.

1823. "The skin of the **Sambre**, when well prepared, forms an excellent material for the military accoutrements of the soldiers of the native Powers."—*Malcolm, Cent. India*, i. 9.

Sampan, s. A kind of small boat or skiff. The word appears to be Javanese and Malay. It must have been adopted on the Indian shores, for it was picked up there at an early date by the Portuguese; and it is now current throughout all the further East. The word is often said to be originally Chinese, '*sanpan*' = 'three boards,' and this is possible. It is certainly one of the most ordinary words for a boat in China. Moreover there is another kind of boat on the Yangtse which is called *wu-pan*, 'five boards.'* Giles however says: 'From the Malay *sampan*=three boards'; but in this there is some confusion. The word has no such meaning in Malay.

1510. "My companion said, 'What means then might there be for going to this island?' They answered: 'That it was necessary to purchase a **chiampana**,' that is a small vessel, of which many are found there."—*Varthema*, 242.

1516. "They (the Moors of Quilacare) perform their voyages in small vessels which they call **champana**."—*Barbosa*, 172.

c. 1540. "In the other, whereof the captain was slain, there was not one escaped, for *Quiay Panian* pursued them in a **Champana**, which was the Boat of his Junk."—*Pinto* (Cogan, p. 79), orig. ch. lix.

1552. ". . . . **Champânas**, which are a kind of small vessels."—*Castanheda*, ii. 76.

1613. "And on the beach called the Bazar of the *Jaos* . . . they sell every sort of provision in rice and grain for the Jaos merchants of Java Major, who daily from the dawn are landing provisions from their junks and ships in their boats or **Champenas** (which are little skiffs) . . ."—*Godinho de Eredia*, 6.

1648. In *Van Spilbergen's Voyage* we have **Champane**, and the still more odd **Champaigne**.

1702. "**Sampans** being not to be got we were forced to send for the Sarah and Eaton's Long-boats."—*MS. Correspondence in I. Office, from China Factory* (at Chusan), Jan. 8th.

c. 1788. "Some made their escape in prows, and some in **sampans**."—*Mem. of a Malay Family*, 3.

1868. "The harbour is crowded with men-of-war and trading vessels . . . from vessels of several hundred tons burthen down to little fishing-boats and passenger **sampans**."—*Wallace, Archip.* 21.

Samshoo, s. A kind of ardent spirit made in China from rice. Mr. Baber doubts this being Chinese; but according to Wells Williams the name is *san-shao*, 'thrice fired' (*Guide*, 220).

* On the authority of Mr. E. C. Baber.

'Distilled liquor' is *shao-siu*, fired liquor' Compare Germ. *Brantwein*, and XXX. beer.

Strabo says "Wine the Indians drink not except when sacrificing, and that is made of rice in lieu of barley" (xv c. i § 53).

1727 " . Samshew or Rice Arrack." —*A. Ham* ii 222

c 1752. " . . the people who make the *Chinese* brandy called Samsu, live likewise in the suburbs "—*Osbeck's Voyage*, i 235

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(q.v).

1784

" Ye Bucks of Seringapatam,
Ye Captives so cheerful and gay ;
How sweet with a golden sanam
You spun the slow moments away "
In *Seton Karr*, i 19

and that from Skt *chandana*. The name properly belongs to the fragrant wood of the *Santalum album*, L Three

turning, &c.), and is exported as a dye-wood. According to *Hanbury and Fluckiger* this last was the *sanders* so

on the one har

times, we find

speaking of the

real sandal-woo

hand we find Matthioli in the 16th century speaking of the *red sandal* as inodorous.

It has been a question how the *Pterocarpus santalina* came to be called sandal-wood at all. We may suggest, as a possible origin of this, the fact that its powder "mixed with oil is used for bathing and purifying the skin" (*Drury*, s v), much as the true sandal wood powder also is used in the East.

il en ont bois come nos avuns d autres arbres sauvajes "—*Marco Polo*, Geog Text, ch cxci

1554 . "Le Santal donc croist es Indes

odeur mais les deux premiers sentent fort bon "—*Matthioli* (old Fr. version), liv i, chap xix

1584 " . . Sandales wilde from Cochin. Sandales domestick from Malacca . ."—*Wm. Barret*, in *Hakl* ii 412.

living "—*Bocarro, Decada*, 723.

1615 "Committee to procure the commodities recommended by Capt. Saris for

billets, and buried in a dry place for two months, during which period the white ants will eat the outer wood without touching the sandal; it is then taken up

and . . . . sorted into three kinds. The deeper the colour, the higher is the perfume; and hence the merchants sometimes divide sandal into red, yellow, and white; but these are all different shades of the same colour."—*Milburn*, i. 291.

1825. "REDWOOD, properly RED Saunders, is produced chiefly on the Coromandel Coast, whence it has of late years been imported in considerable quantity to England, where it is employed in dyeing. It . . . comes in round billets of a thickish red colour on the outside, a deep brighter red within, with a wavy grain; no smell or taste."—*Ib.*, ed. 1825, p. 249.

Sandoway, n.p. A town of Arakan, the Burmese name of which is *Thandwé* (Sand-wê), for which an etymology ('iron-tied'), and a corresponding legend are invented, as usual. It is quite possible that the name is ancient, and represented by the *Sada* of Ptolemy.

1553. "In crossing the gulf of Bengal there arose a storm which dispersed them in such a manner that Martin Affonso found himself alone, with his ship, at the island called Negamale, opposite the town of **Sedoe**, which is on the mainland, and there was wrecked upon a reef . . ."—*Barros*, IV. ii 1.

In I. ix. 1, it is called **Sedoe**.

1696. "Other places along this Coast subjected to this King (of Arracan) are *Coronoru*, **Sedoa**, *Zara*, and *Port Magaoni*."—Appendix to *Ovington*, p. 563.

Sanskrit, s. The name of the classical language of the Brahmans, *Samskrita*, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahmans Sanskrit was *the bhāsha*, or language, and had no particular name. The word Sanskrit is used by the proto-grammarian Pāṇini (some centuries before Christ), but not as a denomination of the language. In the latter sense, however, both 'Sanskrit' and 'Prakrit' are used in the *Brihat Samhitā* of Varāhamihira, c. A.D. 504, in a chapter on omens (lxxxvi. 3), to which Prof. Kern's translation does not extend. It occurs also in the *Mrichch'hakaṭikā*, transld. by Prof. H. H. Wilson in his *Hindu Theatre*, under the name of the 'Toy-cart;' in the works of Kumārila Bhatta, a writer of the 7th century; and in the *Pāṇinīyā Śikshā*, a metrical treatise ascribed by the Hindus to Pāṇini, but really of comparatively modern origin.

There is a curious early mention of Sanskrit by the Mahommedan poet Amir Khusrū of Delhi, which is quoted below. The first mention (to our knowledge) of the word in any European writing is in an Italian letter of Sassetti's, addressed from Malabar to Bernardo Davanzati in Florence, and dating from 1586. The few words on the subject, of this writer, show much acumen.

In the 17th and 18th centuries such references to this language as occur are found chiefly in the works of travellers to Southern India, and by these it is often called *Grandonic*, or the like, from *grantha*, 'a book' (see **Grunt and Grunthum**) *i.e.* a book of the classical Indian literature. The term *Sanskrit* came into familiar use after the investigations into this language by the English in Bengal (viz. by Wilkins, Jones, &c.) in the last quarter of the 18th century.

A.D. *x?* "*Maitreya.* Now, to me, there are two things at which I cannot choose but laugh, a woman reading **Sanskrit**, and a man singing a song: the woman snuffles like a young cow when the rope is first passed through her nostrils; and the man wheezes like an old Pandit repeating his bead-roll."—*The Toy-Cart*, E. T. in *Wilson's Works*, xi. 60.

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1318. "But there is another language, more select than the other, which all the Brahmans use. Its name from of old is **Sahaskrit**, and the common people know nothing of it."—*Amīr Khusrū*, in *Elliot*, iii. 563.

1586. "Sono scritte le loro scienze tutte in una lingua che dimandano **Samscruta**, che vuol dire 'bene articolata:' della quale non si ha memoria quando fusse parlata, con avere (com' io dico) memorie antichissime. Imparanla come noi la greca e la latina, e vi pongono molto maggior tempo, sì che in 6 anni o 7 sene fanno padroni: et ha la lingua d'oggi molte cose comuni con quella, nella quale sono molti de' nostri nomi, e particularmente de' numeri il 6, 7, 8, e 9, *Dio*, *serpe*, et altri assai."—*Sassetti*, extracted in *De Gubernatis*, *Storia*, etc., Livorno, 1875, p. 221.

c. 1590. "Although this country (Kashmīr) has a peculiar tongue, the books of knowledge are **Sanskrit** (or **Sahanskrit**). They also have a written character of their own, with which they write their books. The substance which they chiefly write

1794

"With Jones, a linguist. Sanskrit, Greek, [or Manks"

Pursuits of Literature, 6th ed., 286

1796. 'La madre di tutte le lingue Indiane è la Samskrda cioe, *lingua perfetta*, *Krda* opera perfetta o , *insieme*, e vuol dire *ben digerita*, legata, *io*, p 258

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1673. ". . who founded these, their Annals nor their Sanscript deliver not."—*Fryer*, 161

1689 " the learned Language among them is called the Sanscreet.—*Ovington*, 248.

1760. "They have a learned language peculiar to themselves, called the Hanscrit . . ."—*Grose*, i. 202

is called to.

ennig ($\frac{1}{500}$ Thaler), or about of a German Kreutzer" *Reference*, 122). We cannot ch about this coin of Ton- But we can hardly doubt that origin of the term is that a note communicated by our r E C Baber "Very pro- bably from Malay *sa*, 'one,' and *pāku*, 'a string or file of the small coins called pichis.' *Pichis* is explained by Crawfurd as 'Small coin . . . money of copper, brass, or tin . . It was the ancient coin of Java, and also the

Cunha's *Contributions to the Study of Portuguese Numismatics*, which may seem at first sight inconsistent with

words.

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call cash
and it is
account for
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writers for that coin Giles says:
in found in Tonquin
, and equal to about
$\frac{1}{n}$ Thaler), or about
German Kreutzer"
-, 122) We cannot
t this coin of Ton-
in hardly doubt that
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this derivation. For he seems to imply that the smallest denomination of coin struck by Albuquerque at Goa in 1510 was called **cepayqua**, *i.e.* in the year before the capture of Malacca, and consequent familiarity with Malay terms. I do not trace his authority for this; the word is not mentioned in the Commentaries of Alboquerque, and it is quite possible that the *dinheiros*, as these small copper coins were also called, only received the name *cepayqua* at a later date, and some time after the occupation of Malacca (see *Da Cunha*, pp. 11-12, and 22).

Sappan-wood, s. The wood of *Caesalpinia sappan*; the *bakkam* of the Arabs, and the Brazil-wood of medieval commerce. Bishop Caldwell at one time thought the Tamil name, from which this was taken, to have been given because the wood was supposed to come from *Japan*.* The mere fact that it does not come from Japan would not disprove this any more than the fact that turkeys and maize did not originally come from Turkey would disprove the fact of the birds and the grain (*gran turco*) having got names from such a belief. But the tree appears to be indigenous in Malabar, the Deccan, and the Malay Peninsula; whilst the Malayālam *shappaṅṅam*, and the Tamil *shappu*, both signifying 'red (wood)' are apparently derivatives from *shawa*, 'to be red,' and suggest another origin as more probable. The Malay word is also *sapang*, which Crawfurd considers to have originated the trade-name. If however the etymology just suggested be correct, the word must have passed from Continental India to the Archipelago. For curious particulars as to the names of this dye-wood, and its vicissitudes, see **Brazil**.

c. 1570.

"O rico Sião ja dado ao Bremem,
O Cochim de Calemba que deu mana
De **sapão**, chumbo, salitre e vitualhas
Lhe apercebem celleiros e muralhas."
A. de Abreu, Desc. de Malaca.

1598. "There are likewise some Diamants and also . . . the wood **Sapon**, whereof also much is brought from *Sian*, it is like Brasill to die withall."—*Linschoten*, 36.

c. 1616. "There are in this city of Ová (read *Odia*), capital of the kingdom of Siam, two factories; one of the Hollanders with great capital, and another of the English with less. The trade which both drive is in deer-skins, shagreen, **sappan** (*sapão*) and much silk which comes thither from Chincheo and Cochinchina . . . ."—*Bocarro, Decada*, 530.

1616. "I went to Sapȟn Dono to know whether he would lend me any money upon interest, as he promised me; but . . . he drove me afe with wordes, ofring to deliver me money for all our **sappon** which was com in this junk, at 22 *mas* per *pico*."—*Cocks*, i. 208-9.

1617. Johnson and Pitts at Judea (see **Judea**) in Siam "are glad they can send a junk well laden with **sapon**, because of its scarcity."—*Sainsbury*, ii. p. 32.

1625. ". . . a wood to die withall called **Sapan** wood, the same we here call Brasill."—*Purchas, Pilgrimage*, 1004.

1685. "Moreover in the whole Island there is a great plenty of Brazill wood, which in India is called **sapão**."—*Ribeiro, Fat. Hist.*, f. 8.

1727. "It (the Siam Coast) produces good store of **Sapan** and Agala-woods, with Gumlack and Sticklack, and many Drugs that I know little about."—*A. Ham.* ii. 194.

1860. "The other productions which constituted the exports of the island were **Sapan wood** to Persia . . . ."—*Tennent, Ceylon*, ii. 54.

Sarbatane, Sarbacane, s. This is not Anglo-Indian, but it often occurs in French works on the East, as applied to the blowing-tubes used by various tribes of the Indian islands for discharging small arrows, often poisoned. The same instrument is used among the tribes of northern South America, and in some parts of Madagascar. The word comes through the Spanish *cebratana*, *cerbatana*, *zarbatana* (also Port. *sarabatana*, &c., Ital. *cerbottana*, Mod. Greek (ζαροβοτάνα), from the Arab. *zabaṭāna*, 'a tube for blowing pellets,' (a pea-shooter in fact!).* The resemblance of this to the Malay **sumpitan** (q.v.) is curious, though it is not easy to suggest a transition, if the Arabic word is (as it appears) old enough to have been introduced into Spanish. There is apparently, however, no doubt that in Arabic it is a borrowed word.

The Malay word seems to be formed directly from *sumpit*, 'to discharge from the mouth by a forcible expiration' (*Crawfurd, Mal. Dict.*).

* Rumphius says that Siam and Champa are the original countries of the *Sappan*, and quotes from Rheede that in Malabar it was called *Tsjampangam*, suggestive apparently of a possible derivation from *Champa*.

* Dozy says that the *r* must have been sounded in the Arabic of the Spanish Moors, as Pedro de Alcala translates *zebratana* by Ar. *zarbatána*.

aud the s is a ... teiro de Vasco da Gama,

They said they were from ...nau and had brought for ..., and aloeswood and ben —Varthema, 212

Tannazzari, Sarnau, where ... the finest white benzoin,

1785. " Her cl thes were taken off, and a red silk covering (a saurry) put upon her —Acc of a Suttee, in Seton-Karr, i. 90.

c 1612 "It is related of Siam formerly called Sheher al Nawi to which Country all lands under the wind here were tributary that there was a King called Bubannia, ... the greatness of ... submission and ... —Syara Malayu,

(Pers) 'New-city,' the name by which Yuthia or Ayodhya the capital founded on the Menam about 1350,

1726 "About 1340 reigned in the kingdom of Siam (then called Sjaharnouw or Sornau), a very powerful Prince. —Valentijn v 319

(**Moplas**) of that coast, and the Labbais (**Lubbye**) of Coromandel (coloured), and by the *Bants* of Canara, who wear it of a dark blue. With the Labbais the coloured *sarong* is a modern adoption from the Malays. Crawfurd seems to explain *sarung* as Javanese, meaning first 'a case or sheath,' and then a wrapper or garment. But, both in the Malay islands and in Ceylon, the word is no doubt taken from Skt. *sāranga*, meaning 'variegated' and also 'a garment.'

1868. "He wore a **sarong** or Malay petticoat, and a green jacket."—*Wallace, Mal. Arch.* 171.

Satin, s. This is of course English, not Anglo-Indian. The common derivation connects it with *seta*, through the Portuguese *setim*. Dr. Wells Williams (*Mid. King.*, ii. 123) says it is probably derived eventually from the Chinese *sz'-tün*, though intermediately through other languages. It is true that *sz'tün* or *sz'-twan* is a common (and ancient) term for this sort of silk texture. But we may remark that trade-words adopted directly from the Chinese are comparatively rare (though no doubt the intermediate transit indicated would meet this objection, more or less). And we can hardly doubt that the true derivation is that given in *Cathay and the Way Thither*, p. 486; viz. from *Zaitūn* or **Zayton** (q.v.), the name by which Chwan-chau (or **Chinchew**), the great medieval port of western trade in Fokien, was known to western traders. We find that certain rich stuffs of damask and satin were called from this place, by the Arabs, *Zaitūnia;* the Span. *aceytuni* (for 'satin'), the medieval French *zatony*, and the medieval Italian *zetani*, afford intermediate steps.

c. 1350. "The first city that I reached after crossing the sea was *Zaitūn* . . . It is a great city, superb indeed; and in it they make damasks of velvet as well as those of satin (*kimkhā*—see under **Kincob**—and atlās, q.v.), which are called from the name of the city **zaitūnia**."—*Ibn Bat.*, iv. 269.

1352. In an inventory of this year in *Douet d'Arcq* we have: "**Zatony** at 4 *écus* the ell" (p. 342).

1405. "And besides, this city (Samarkand) is very rich in many wares which come to it from other parts. From Russia and Tartary come hides and linens, and from Cathay silk-stuffs, the best that are made in all that region, especially the **setunis**, which are said to be the best in the world, and the best of all are those that are without pattern."—*Clavijo* (translated anew—the passage corresponding to Markham's at p. 171). The word **setuni** occurs repeatedly in Clavijo's original.

1440. In the *Libro de' Gabelli*, etc., of Giov. da Uzzano, we have mention among silk stuffs, several times, of "**zetani** *vellutati*, and other kinds of **zetani**."—*Della Decima*, iv. 58, 107, etc.

1441. "Before the throne (at Bijanagar) was placed a cushion of **zaitūnī** satin,* round which three rows of the most exquisite pearls were sewn."—*Abdurrazzāk*, in *Elliot*, iv. 120. See also 113.

Satrap, s. Anc. Pers. *khshatrapa*, which becomes *satrap*, as *khshāyathiya* becomes *shāh*. This word comes to us direct from the Greek writers who speak of Persia. But the title occurs not only in the books of Ezra, Esther, and Daniel, but also in ancient inscriptions, as used by certain lords in Western India, and more precisely in Surashtra or peninsular Guzerat. Thus, in a celebrated inscription regarding a dam, near Girnār:

c. A.D. 150. ". . . he, the Mahā-**Khshatrapa** Rudradāman . . . . for the increase of his merit and fame, has rebuilt the embankment three times stronger."—In *Indian Antiquary*, vii. 262.

The identity of this with *satrap* was pointed out by James Prinsep, 1838 (*J. As. Soc. Ben.* vii. 345).

Satsuma, n.p. Name of a city and formerly of a principality (daimio-ship) in Japan, the name of which is familiar not only from the deplorable necessity of bombarding its capital Kagosima in 1863 (in consequence of the murder of Mr. Richardson, and other outrages, with the refusal of reparation), but from the peculiar cream-coloured pottery made there and now well known in London shops.

1615. "I said I had receued suffition at his highnes hands in havinge the good hap to see the face of soe mightie a King as the King of **Shashma**; whereat he smiled."—*Cocks*, i. 4-5.

1617. "Speeches are given out that the *caboques* or Japon players (or whores) going from hence for Tushma to meete the Corean ambassadors, were set on by the way by a boate of **Xaxma** theeves, and kild all both men and women, for the money they had gotten at Firando."—*Id.* 256.

* The original is "*darpesh-i-takht balisht az* **atlas-i-Zaitūnī**" see *Notices et Extraits*, xiv. 376. Quatremère (*id.* 462) translated '*un carreau de satin olive*,' taking *zaitūn* in its usual Arabic sense of 'an olive-tree.'

joies du
ix arbres
nord et
Mémoires

have been populous, but in 1688 (the date is clearly wrong) to have been swept by a cyclone-wave It is now a dense jungle haunted by tigers.

The produce of the country consists of shaal timbers (a wood equal in quality to the best of our oak) "—*Holwell, Hist Events, &c*, i 200

1774 "This continued five *kos* towards the end there are sal and large forest trees " , in Markham s *Tibet*, 19

"The saul is a very solid wood
rewise heavy yet by no means so

quers
qu'on
seroien
vorez '

them fall Sacrifices to the hungry Tigers '—*A. Ham.* ii. 3.

e are indebted most
kind help of Mr.
, of the India Office,
one of the busiest men in the public service, but, as so often happens, one of the ... to render assistance)
g to the use of
s sense was es-
n, s v , says
rport the word
lking, or the
from the latter
remaining, or *all*

trary charges levied by zemindars and other individuals, with a show of authority, on all goods passing through their estates by land or water, or sold at markets (**bazars, hauts,** and **gunges**) established by them, charges which formed in the aggregate an enormous burden upon the trade of the country.

Now the fact is that in *sāir* two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) *sair*, producing *sāir*, 'walking, *current*,' and *sā-r*, producing *sāir*, 'remainder' — the latter being a form of the same word that we have in the biblical *Shear-jashub*, 'the *remnant* shall remain' (*Isaiah*, vii. 3). And we conceive that the true sense of the Indian term was 'current or customary charges,' an idea that lies at the root of sundry terms of the same kind in various languages, including our own word *Customs*, as well as the **dustoory** which is so familiar in India. This interpretation is aptly illustrated by the quotation below from Mr. Stuart's Minute of 10 Feby., 1790.

At a later period it seems probable that there arose some confusion with the other sense of *sāir*, leading to its use, more or less, for 'et ceteras,' and accounting for what we have indicated above as erroneous explanations of the meaning of the word.

In a despatch of 10th April, 1771, to Bengal, the Court of Directors drew attention to the private Bazar charges, as "a great detriment to the public collections, and a burthen and oppression to the inhabitants," enjoining that no **Buzars** or **Gunges** should be kept up but such as particularly belonged to the Government. And in such the duties were to be rated in such manner as the respective positions and prosperity of the different districts would admit.

In consequence of these instructions it was ordered in 1773 that "all duties coming under the description of **Sayer** *Chelluntah*,* and *Rahdarry* (see **Radaree**)...and other oppressive impositions on the foreign as well as the internal trade of the country" should be abolished, and, to prevent all pretext of injustice, proportional deductions of rent were conceded to the zemindars in the annual collections. Nevertheless the exactions went on much as before, in defiance of this and repeated orders. And in 1786 the Board of Revenue issued a proclamation declaring that any person levying such duties should be subject to corporal punishment, and that the zemindar in whose zemindarry such an offence might be committed, should forfeit his lands.

Still the evil practices went on till 1790, when Lord Cornwallis took up the matter with intelligence and determination. In the preceding year he had abolished all **Radaree** duties in Behar and Benares, but the abuses in Bengal Proper seem to have been more swarming and persistent. On the 11th June, 1790, orders were issued resuming the collection of all the duties indicated into the hands of Government; but this was followed after a few weeks (28th July) by an order abolishing them altogether, with some exceptions, which will be presently alluded to. This double step is explained by the Governor-General in a Minute dated 18th July:

"When I first proposed the resumption of the **Sayer** from the Landholders, it appeared to me advisable to continue the former collections (the unauthorised articles excepted) for the current year, in order that, by the necessary accounts [we might have the means] for making a fair adjustment of the compensation, and at the same time acquire sufficient knowledge of the collections to enable us to enter upon the regulation of them from the commencement of the ensuing year . . . The collections appear to be so numerous, and of so intricate a nature, as to preclude the possibility of regulating them at all; and as the establishment of new rates for such articles as it might be thought advisable to continue would require much consideration . . . . I recommend that, instead of continuing the collection . . . for the current year . . . all the existing articles of **Sayer** collection (with the exception of the **Abkarry** . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the **Gunges, Bazars,** and **Hauts**," compensation being duly made. The Board of Revenue could then consider on what few articles of luxury in general consumption it might be proper to reimpose a tax.

* *Chalanta*, H. 'in transit.'

The Order of 28th July abolished "all duties, taxes, and collections coming under the denomination of **Sayer** (with the exception of the Government and Calcutta Customs, the duties levied on pilgrims at Gya

pasture-ground, or fisheries (sometimes included in the sayer under the denomination of *phulkur*, *bunkur*, and

the **Abkarry** was separately regulated The amount in the Accounts credited

for 1793-94, the "Collections under head of **Syer** and **Abkarry**" amount to Rs 10,98 256 In the Accounts,

Except that
back to *Saye*
mained till 1
counts for 18
lines,—

Land Revenu
Excise Duties, in Calcutta,
Sayer Revenue,
Abkarry ditto.

* *Phalkar* from H *phal* fruit *bankar* from *ban*, forest or pasture-ground, *jalkar*, from *jal*, water

In the accounts for 1861-2 it became—

Land Revenue,
Sayer and Miscellaneous,
Abkaree,

and in those for 1863-4 Sayer vanished

use in
as in
ive an
latter
e quo-

Bengal
nplify
more

Under Bengal Behar and Orissa			
Sale of Trees and Sunken Boats	Rs 555	0	0
Under Pegu and Martaban Provinces			
Fisheries	Rs. 1,22 874	0	2
Tax on Birds' nests (q v)	7 449	0	0
" on Salt	43 061	3	10
Fees for fruits and gardens	7 287	9	1
Tax on Bees wax	1 179	8	0
Do Collections	8 000	0	0
Sale of Government Timbers, &c.	4 19 141	12	8
	6 09 043	1	9
Under the same			
Sale proceeds of unclaimed and confiscated Timbers	Rs 146	11	10
Net Salvage on Drift			

"The Board last day very humanely and politically recommended unanimously the total abolition of the Sayr

"The statement of Mr Mercer from Burdwan makes all the Sayr (consisting of a strange medley of articles taxable, not

[illegible]

Scarlet. See s.v. **Suclát.**

Scavenger, s. We have been rather startled to find among the MS. records of the India Office, in certain "*Lists* [illegible]

"Scavenger, From the Belgic Scavan, to scrape. Two of every Parish within London and the suburbs are yearly chosen into that Office, who hire men called Rakers, and carts, to cleanse the streets, and carry away the Dirt and Filth thereof, mentioned 14 Car. 2. cap. 2. The Germans call him a *Drecksman*, from one *Scavan*, a noted Scavenger of Marpurg.

"Schabaldus, The officer who collected

mercimonia, a Saxon (sceawian) id est, Ostendere inspicere, Angl scht shewage Spelman has no Sc Scavager

The *scavage* then was a goods for sale which were duty, the word being as Ske out a Law French (or Lov formation from *shew* And

Junius 1743 It is therefore remark-

then o the with of London Indeed we Mr Norton, quoted below, that the term *scavage* was still alive within the City in 1829

Albus of the City of London refer to these officers, and Mr Riley in his translation of notes that they duty it was orig upon the Sca the opening o At a later date

uratores eligi Cons, Aleconners, Be- —*Liber Albus*, p 38

senior member of the Covenanted Service, must stood in the older sense of Visitor or

nettez dez fiens et de toutz maners dez honestee de la citee, et qe nyneys, fournes, terrailles et suffisantement defens peril de few, et si vous contraire vous monstrez al Alderman issint qe l Allerman ordeigne pur amendement de celle. I t ces ne ferrez—si Dieu vous eyde et lez Saintz.'—*Id*, p. 313

date we find classed as sayer (q v) than customs on imports from seaward

It still remains an obscure matter

om the Lord Mayor to enclosing a Petition Aldersgate, complaining

c. 1831 Je tacherai d'éviter toute la poussière de ces immenses sowarris —*Jacquemont, Corresp* ii 121

Sowarry Camel A swift or riding camel See **Sowar Shooter**

r gr m ii 36

Sowcar, s Hind *sahukar* alleged to be from *sadl a* right and *l* r

Soy, s
popular
Chin. *shi*
beans of
Himalaya
cultivated viz *Glycine Soja* Sieb and Zucc (*Soya hispida* Moench) boiled down and fermented

1679 Mango and Saio two sorts of sauces brought from the East Indies —*Journal of John Locke* in *Ld King's Life of L* i 249

1688 I have been told that soy is made with a fishy composition, and it seems most likely by the Ta

only with Wheat and a sort of Beans mixt with Water and Salt "—*Dampier* ii 28

1690 Souy the Sauces "—*Ovington* 397

17‑6. An elaborate account of the preparation of Soy is given in *Thunberg's* *Travels* E T iv 121 122 and more briefly by Kaempfer on the page quoted above

* A young Japanese fellow passenger gave the pronunciation clearly as shô yu.—A. B

Spin s An unmarried lady popular abbreviation of Spinster

ce s This well known called throughout Italy a fact that suggested s the possibility that the English e is really a corruption of *Spanish* The name in Japan tends to ex

t is said to Spaniards on of *Cas-*

d Deer *Axis maculatus* of *Chital*

n trels or Spotted Deer —*Fryer*

tam) to be sent home accordingly —*Ft S. George Council* (on Tour) 16th April in *Notes and Extracts* Madras 1871

1682. This is a fine pleasant situation, full of great shady trees most of them *Tamarins* well stored with peacocks and Spotted Deer like our fallow deer —*Hedges* Oct. 16th

Squeeze s This is used in Anglo Chinese talk for an illegal exaction the translation of a It corresponds to the Middle Ages and to many other slang phrases in many tongues

hand t queezes' for scarcity nary g of the River "

Station, s A word of constant recurrence in Anglo Indian colloquial It is the usual designation of the place where the English officials of a dis

sador) thought good to give him a Visit."—*Fryer*, 77.

1803. "The first thing that the Subidar of Vira Rajendra Pettah did, to my utter astonishment, was to come up and give me such a shake by the hand, as would have done credit to a Scotsman."—Letter in *Leyden's Life*, 49.

c.

1747. "14th September . . . Read the former from Tellicherry adviseing that . . . in a day or two they shall despatch another **Subidar** with 129 more Sepoys to our assistance."—MS. *Consultations at Fort St. David*, in *India Office*.

1760. "One was the **Subahdar**, equivalent to the Captain of a Company."—*Orme*, iii. 610.

c. 1785. ". . . the **Subahdars** or commanding officers of the black troops."—*Caraccioli*, iii. 174.

1787. "A Troop of Native Cavalry on the present Establishment consists of 1 European Subaltern, 1 European Serjeant, 1 **Subidar**, 3 Jemadars, 4 Havildars, 4 Naiques, 1 Trumpeter, 1 Farrier, and 68 Privates."—*Regns. for the Hon. Comp.'s Black Troops on the Coast of Coromandel, &c.*, p. 6.

Soursop, s. (a). The fruit *Anona muricata*, L., a variety of the **custard-apple** (q.v.). This kind is not well known on the Bengal side of India, but it is completely naturalized at Bombay. The terms *soursop* and *sweet-sop* are, we believe, West Indian.

(b). In a note to the passage quoted below, Grainger identifies the *soursop* with the *suirsack* of the Dutch. But in this, at least as regards use in the E. Indies, there is some mistake. The latter term, in old Dutch writers on the East, seems always to apply to the common **Jack** fruit (q.v.), the 'sour-jack,' in fact, as distinguished from the superior kinds, especially the *champada* of the Malay Archipelago.

a.—

1764.
". . . a neighbouring hill
"Which Nature to the **Soursop** had resigned." *Grainger*, Bk. 2.

b.—

1659. "There is another kind of tree (in Ceylon) which they call **Sursack**. . . . which has leaves like a laurel, and bears its fruit, not like other trees on twigs from the branches, but on the trunk itself . . ." etc. —*Saar*, ed. 1672, p. 84.

1661. Walter Schulz says that the famous fruit Jaka was called by the Netherlanders in the Indies **Soorsack**.—p. 236.

1675. "The whole is planted for the most part with coco-palms, mangoes, and **suursacks**."—*Ryklof van Goens*, in *Valentijn*, *Ceylon*, 223.

1778. "The one which yields smaller fruit, without seed, I found at Columbo, Gale, and several other places. The name by which it is properly known here is the *Maldivian* **Sour Sack**, and its use here is less universal than that of the other sort, which . . . weighs 30 or 40 lbs."—*Thunberg*, E. T., iv. 255.

Sowar, Suwar, s. Pers. *sawār*, 'a horseman.' A native cavalry soldier; a mounted orderly.

1824-5. ". . . The **sowars** who accompanied him."—*Heber*, Orig. i. 404.

1827. "Hartley had therefore no resource save to keep his eye steadily fixed on the lighted match of the **sowar** . . . who rode before him."—*W. Scott, The Surgeon's Daughter*, ch. xiii.

Sowar, Shooter-, s. Hind. from Pers. *shutr-sawār*, the rider of a dromedary or swift camel. Such riders are attached to the establishment of the Viceroy on the march, and of other high officials in Upper India. The word *sowar* is quite misused by the Great Duke in the passage below, for a camel-*driver*, a sense it never has. The word written, or intended, may however have been **surwaun** (q.v.).

1834. "I . . . found a fresh horse at Sufter Jung's tomb, and at the Kutub a couple of riding camels and an attendant **Shutur Suwar**."—*Mem. of Col. Mountain*, 129.

1840. "Sent a **Shuta Sarwar** (camel driver) off with an express to Simla."—*Osborne, Court and Camp of Runj. Singh*, 179.

1842. "At Peshawur, it appears by the papers I read last night, that they have camels, but no **sowars**, or drivers."—Letter of D. of Wellington, in *Indian Administration of Ld. Ellenborough*, 228.

Sowarry, Suwarree, s. Hind. from Pers. *sawārī*. A cavalcade, a cortège of mounted attendants.

1803. "They must have tents, elephants, and other **sewary**; and must have with them a sufficient body of troops to guard their persons."—*A. Wellesley*, in *Life of Munro*, i. 346.

1809. "He had no **sawarry**."—*Ld. Valentia*, i. 388.

1814. "I was often reprimanded by the Zemindars and native officers, for leaving the **suwarree**, or state attendants, at the outer gate of the city, when I took my evening excursion."—*Forbes, Or. Mem.* iii. 420.

1827. "Orders were given that on the next day all should be in readiness for the **Sowarree**, a grand procession, when the Prince was to receive the Begum as an honoured guest."—*Walter Scott, The Surgeon's Daughter*, ch. xiv.

c 1831. Je tacherai d'éviter toute la poussière de ces immenses sowarris —*Jacquemont, Corresp* ii 121

Sowarry Camel A swift or riding camel See **Sowar, Shooter-**

183 "T

[illegible]

... me on a very weak point there is but one thing in the world that I perfectly understand and that is how to dress a camel —*Wanderings of a Pilgrim*, ii. 36

Sowcar, s Hind *sahūkar* alleged ...

[illegible]

... every soucar in Poonah, and take money from any man who will give it you for bills —*Wellington, Desp*, ii 1 (ed 1837)

1826 'We were also sahoukars, and granted bills of exchange upon Bombay and Madras, and we advanced moneys upon interest —*Pandurang Hari*, 174

Soy, s A kind of condiment once popular The word is Japanese *si-yau* * Chin *shi yu* It is made from beans of a plant common in ... Himalaya and E Asia, and ... cultivated, viz *Glycine Soja* Sieb a... Zucc (*Soya hispida*, Moench) boiled down and fermented

1679 ' Mango and Saio, two sorts of sauces brought from the East Indies "—*Journal of John Locke*, in *Ld. King's Life of L*, i 249

1688 I have been told that ... made with a fish ... seems most likely ... Gentleman of my ... very intimate with ... from Tunquin to J... true *Soy* comes, tol... only with Wheat an... with Water and Salt. —*Dampier*, ii. 28

1690 " Souy the choicest of all Sawces —*Ovington*, 397

1710 ...

[illegible]

... embamma quod ... ferculis, certè frictis et assatis omni... bus affunditur "—*Kaempfer, Amoen Exot* p 839

1776 An elaborate account of the preparation of Soy is given ...

18...

Travels E T, iv 121-122, and more briefly by Kaempfer on the page quoted above

Spin, s An unmarried lady, popular abbreviation of 'Spinster'

... wn... aly... suggested to us the possibility that the English name is really a corruption of *Spanish-cake* The name in Japan tends to confirm this, and must be our excuse for introducing the term here

There is a cake called *kasateira* sponge-cake It is said to ... introduced by the Spaniards ... name is a corruption of *Cas...* ... *Bird's Japan*, i. 235

Spotted-Deer *Axis maculatus* of Gray, H *Chital*

1673 "The same Night we travelled easily to Megatana, using our Fowling Pieces all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, *Chitrels*, or Spotted Deer "—*Fryer*, 71

1679 "There being conveniency in this place for ye breeding up of Spotted Deer, which the Hon ble C... ery ... Ma... to ... ol... —Ft S *George Council* (on Tour), 16th April, in *Notes and Extracts*, Madras, 1871.

1682 "This is a fine pleasant situation, full of great shady trees, most of them *Tamarins*, well stored with peacocks and Spotted Deer like our fallow deer "—*Hedges*, Oct. 16th

... as is used in Anglo- ... in illegal exaction. ... the translation of a ... It corresponds to ... e Middle Ages, and ... phrases in many tongues

1882. "If the licence for the Hong mer... ecured to them ... inary pecuniary ... other hand it ... or 'squeezes' ... works, for ... suffering from scarcity as well as for the often imaginary damage caused by the overfl wing of the 'Yangtse keang' or the 'Yellow River'" —*The Fankwae at Canton*, p 36

Stat...

... English officials of ...

trict, or the officers of a garrison (not in a fortress) reside. Also the aggregate society of such a place.

1866.
"And if I told how much I ate at one Mofussil station,
I'm sure 'twould cause at home a most extraordinary sensation."
(*Trevelyan*) *The Dawk Bungalow*, in *Fraser*, lxxiii. p. 391.

" "Who asked the **Station** to dinner, and allowed only one glass of Simkin to each guest."—*Ibid.* 231.

Stevedore, s. One employed to stow the cargo of a ship, and to unload it. The verb *estivar* is used in both Sp. and Port. in the sense of stowing cargo, implying originally to pack close, as to press wool. *Estivador* is given in the Sp. Dictionaries only in the sense of a wool-packer, but no doubt has been used in every sense of *estivar*. See *Skeat*, s.v.

Stick-Insect, s. The name commonly applied to certain orthopterous insects, of the family *Phasmidae*, which have the strongest possible resemblance to dry twigs or pieces of stick, sometimes 6 or 7 inches in length.

1754. "The other remarkable animal which I met with at *Cuddalore* was the animated **Stalk**, of which there are different kinds. Some appear like dried straws tied together, others like grass . . ."—*Ives*, p. 20.

1860. "The **Stick-insect**.—The *Phasmidae* or spectres . . . present as close a resemblance to small branches, or leafless twigs, as their congeners do to green leaves. . . ."—*Emerson-Tennent*, *Ceylon*, i. 252.

Stink-wood, s. *Foetidia Mauritiana*, Lam., a myrtaceous plant of Mauritius, called there *Bois puant*. "At the Carnival in Goa, one of the sports is to drop bits of this **stink-wood** into the pockets of respectable persons."—*Birdwood* (MS.).

Stridhana, Streedhana, s. Skt. *stri-dhana*, 'women's property.' A term of Hindu Law, applied to certain property belonging to a woman, which follows a law of succession different from that which regulates other property. The term is first to be found in the works of Jones and Colebrooke (1790-1800), but has recently been introduced into European scientific treatises.

1875. "The settled property of a married woman . . . is well known to the Hindoos under the name of **stridhan**." *Maine*, *Early Institutions*, 321.

Stupa. See **Tope**.

Sucker-Bucker, n.p. A name often given in N. India to Upper Sind, from two neighbouring places, viz., the town of *Sakhar* on the right bank of the Indus, and the island-fortress of *Bakkar* or *Bhakkar* in the river. An alternative name is *Roree-Bucker*; from *Rohri*, a town opposite Bakkar, on the left bank, the name of which is probably a relic of the ancient town of *Arōr* or *Alōr*, though the site has been changed since the Indus adopted its present bed.

c. 1333. "I passed 5 days at Lāhari . . . and quitted it to proceed to Bakār. They thus call a fine town through which flows a canal derived from the river Sind."—*Ibn Batuta*, iii. 114-115.

1521. Shah Beg "then took his departure for **Bhakkar**, and after several days' marching arrived at the plain surrounding **Sakhar**."—*Turkhān Nāma*, in *Elliot*, i. 311.

1554. "After a thousand sufferings we arrived at the end of some days' journey, at Siāwan (*Sehwan*), and then, passing by Patara and Darilja, we entered the fortress of **Bakr**."—*Sidi 'Ali*, p. 136.

1616. "**Buckor**, the Chiefe Citie, is called **Buckor succor**."—*Terry*.

Sucket, s. Old English. Wright explains the word as 'dried sweetmeats or sugar-plums.' Does it not in the quotations rather mean *loaf-sugar*?

1584. "White **sucket** from Zindi" (*i.e.* Sind) "Cambaia, and China."—*Barret*, in *Hakl.* ii. 412.

c. 1620-30.
". . . . . For this,
This Candy wine, three merchants were undone;
These **suckets** brake as many more."
Beaum. and Fletch., *The Little French Lawyer*, i. 1.

Suclát, Sackcloth, etc., s. Pers. *saḳallāt*, or *saḳallat*, *saḳlaṭīn*, *saḳlāṭūn*, applied to certain woollen stuffs, and particularly now to European broadcloth. It is sometimes defined as *scarlet* broad cloth; but though this colour is frequent, it does not seem to be essential to the name. It has, however, been supposed that our word *scarlet* comes from some form of the present word (see *Skeat*, s.v. *Scarlet*).*

* Here is an instance in which scarlet is used for 'scarlet broadcloth.'
c. 1665. ". . . . they laid them out, partly in fine Cotton Cloth . . . . partly in Silken Stuffs

already full of cloath *Londre*, as

taken from the European word

The word is found in the medieval literature of Europe in the form *siclatoun* a term which has been the subject of controversy both as to etymology and to exact meaning (see *Marco Polo* Bk i ch 58 *notes*) Among the conjectures as to etymology are a derivation from Ar *sakl* polishing (see Sichgur) from Sicily (Ar *Sikiliya*), and from the Latin *cyclas cycladatus* In the Arabic *Vocabulista* of the 13th century (Florence 1871) siklatun is translated by *ciclas* The conclusion come to Marco Polo based tirely on the moder *allat*, was that *saklat* ... light woollen texture But Dozy and De Jong give it as *etoffe de soie brochee d'or* and the passage from Edrisi supports this undoubtedly

To the north of India t *sullat* is given to a stuff from the borders of China

1040 The robes were then brought consisting of valuable frocks of saklatun of various colours —*Baihaki*, in *Elliot* ii 148

c 12 0 Tabriz The chief city of Azarbaijan They ... stuffs called *attabi* *Kl t ib* fine satin which are exported in *Barbier de Meyna*

Ellesmere Text)

c 1590

Suklat *i Rumi o Farangi o Purtagal* (Broadcloth of Turkey of Europe and of Portugal) —*Ai i* (or g) i 110 Blochmann renders *Scarlet* Broadcloth (see above)

His Hose of London Sackcloth of any Colour *Ib* 391

1854

List of Chinese articles brought to India

* * * *

Suklat a kind of camlet made of camel s hair —*Cunningha s Ladak* 24?

1862 In th s season travellers wear garments of sheep-skin with slee es the fleecy side inwards and the exterior covered with **Sooklat** or blanket —*Punjab Trade Report* p 57

BROADCLOTH (Europe) (**Suklat** Mahoot) —*Id App* p ccxxx.

other days The bird was caught in the yard as the traveller entered and was on the table by the time he had bathed and dressed

Later ... This ... on under ... to a chief Judge as in the example quoted in a footnote * The use of the word seems to be almost confined to the Bengal ... rincipal applications

oard. This is the ... of which there is ... nd one in the N W ... habad. There is a ... of Revenue at Madras but not called ' Sudder Board there ... Sudder ... his was till ... ie N W P, ... from the Mofussil or District Courts the Judges being members of the Bengal Civil Service In the year named the Calcutta ... Court being entitled The *High Court of Judicary* A similar Court also superseded the Sudder Adawlut in the N W P

c **Sudder Ameen**, i e chief Ameen

* 1340 The Sadr-Jahan (Chief of the ... i e the Kadi-al kudat (Ju ... of Ju ... possesses ten townsh ps ... f about 60 000 tankas. He ... Islam." —Sh hābuddīn D ... et Extra ts xii 18.

(q.v.) This was the designation of the second rank of native Judge in the classification which was superseded in Bengal by Act XVI. of 1868, in Bombay by Act XIV. of 1869, and in Madras by Act III. of 1873. Under that system the highest rank of native Judge was **Principal Sudder Ameen**; the 2nd rank, **Sudder Ameen**; the 3rd, **Moonsiff**. In the new classification there are in Bengal Subordinate Judges of the 1st, 2nd and 3rd grade, and Munsiffs (see **Moonseff**) of 4 grades; in Bombay, Subordinate Judges of the 1st class in 3 grades, and 2nd class in 4 grades; and in Madras Subordinate Judges in 3 grades, and Munsiffs in 4 grades.

(d.) **Sudder Station**, The chief station of a district, viz., that where the Collector, Judge, and other chief civil officials reside, and where their Courts are.

Sugar, s. This familiar word is of Sanskrit origin. *Sarkara* originally signifies 'grit or gravel,' hence crystallized sugar, and through a Prakrit form *sakkara* gave the Persian *shakkar*, the Greek *σάκχαρ* and *σάκχαρον*, and the late Latin *saccharum*. The Arabic is *sukkar*, or with the article *as-sukkar*, and it is probable that our modern forms, It. *zucchero* and *succhero*, Fr. *sucre*, Germ. *Zucker*, Eng. *sugar*, came, as well as the Span. *azucar* and Port. *assucar*, from the Arabic direct, and not through Latin or Greek.* In fact the ancient knowledge of the product was slight and vague, and it was by the Arabs that the cultivation of the sugar-cane was introduced into Egypt, Sicily, and Andalusia. It is possible indeed, and not improbable, that palm-sugar (see **Jaggery**) is a much older product than that of the cane. The original habitat of the latter is not known; there is only a slight and doubtful statement of Loureiro, who, in speaking of Cochin-China, uses the words "habitat et colitur"—which may imply its existence in a wild state, as well as under cultivation, in that country. De Candolle assigns its earliest production to the country extending from Cochin-China to Bengal.

Though, as we have said, the knowledge which the ancients had of sugar was very dim, we are disposed greatly to question the thesis, which has been so confidently maintained by Salmasius and later writers, that the original *saccharon* of Greek and Roman writers was not sugar but the siliceous concretion sometimes deposited in bamboos, and used in medieval medicine under the name of **tabashīr** (q.v.). It is just possible that Pliny, in the passage quoted below, may have jumbled up two different things, but we see no sufficient evidence even of this. In White's Latin Dictionary we read that by the word *saccharon* is meant (not sugar but) "a sweet juice distilling from the joints of the bamboo." This is nonsense.* There is no such sweet juice distilled from the joints of the bamboo; nor is the substance *tabashīr* at all sweet.† It could never have been called "honey" (see Dioscorides and Pliny below); and the name of *bamboo-sugar* appears to have been given it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. All the erroneous notices of *σάκχαρον* seem to be easily accounted for by lack of knowledge; and they are exactly paralleled by the loose and inaccurate stories about the origin of camphor, of lac, and what-not, that may be found within the boards of this book.

In the absence or scarcity of sugar, honey was the type of sweetness, and hence the name of *honey* applied to sugar in several of these early extracts. This phraseology continued down to the Middle Ages, at least in its application to uncrystallized products of the sugar-cane, and analogous substances. In the quotation from Pegolotti we apprehend that his three kinds of honey indicate honey, treacle, and a syrup or treacle made from the sweet pods of the carob-tree.

Sugar does not seem to have been in early Chinese use. The old Chinese books often mention *shi-mi* or 'stone-

* The Russian is *sakhar;* Polish, *zukier;* Hung., *zukur.*

* There is a statement of this kind in Piso's *Mantissa Aromatica*, 1658, p. 186. But we never did hear of any fact, nor can we now, to justify the statement. Piso does not appear to have been in the tropics himself.

† In fa[illegible] n and taste[illegible] bamboo. [illegible] with no approach to sweetness. It is a hydrate of silica.

or Egyptian, to sugar-candy; loaf-sugar is called *kand*.

c. A.D. 60.
"Quaque ferens rapidum diviso gurgite fontem

(Quinsai or Chekiang) "naist et se fait plus sucar qe ne fait en tout le autre monde, et ce est encore grandissime vente."—*Id.* ch. clui.

it, so they wrap up the powder in certain wrappers of raw hide, very well stitched

* See also under Candy (Sugar), the second quotation.

up; and make great loads of it, which are despatched for sale to many parts, for it is a great traffic."—*Barbosa*, Lisbon ed., 362.

1807. "Chacun sait que par effet des regards de Farid, des monceaux de terre se changeaient en sucre. Tel est le motif du surnom de **Schakar** *ganj*, 'trésor de sucre' qui lui a été donné."—*Araish-i-Mahfil*, quoted by Garcin de Tassy, *Rel. Mus.* 95.

(This is the saint, Farīd-uddīn Shakar-ganj (d. A.D. 1268) whose shrine is at *Pak Pattan* in the Punjab.)

1810. "Although the sugar cane is supposed by many to be indigenous in India, yet it has only been within the last 50 years that it has been cultivated to any great extent . . . Strange to say, the only sugar-candy used until that time" (20 years before the date of the book) "was received from China; latterly, however, many gentlemen have speculated deeply in the manufacture. We now see sugar-candy of the first quality manufactured in various places of Bengal, and I believe it is at least admitted that the raw sugars from that quarter are eminently good."—*Williamson*, *V. M.*, ii. 133.

Sultan, s. Arab. *sulṭān*, a Prince, a Monarch. But this concrete sense is, in Arabic, post-classical only. The classical sense is abstract 'dominion.' The corresponding words in Hebrew and Aramaic have, as usual, *sh* or *s*. Thus *sholṭān* in Daniel (*e.g.* vi. 26—"in the whole *dominion* of my kingdom") —is exactly the same word. The concrete word, corresponding to *sulṭān* in its post-classical sense, is *shallīt*, which is applied to Joseph in Gen. xlii. 6— "governor." So Saladin (Yūsuf Salāh-ad-dīn) was not the first Joseph who was *sultan* of Egypt.

c. 950. "Ἐπὶ δὲ τῆς Βασιλείας Μιχαὴλ τοῦ υἱοῦ Θεοφίλου ἀνῆλθεν ἀπὸ Ἀφρικῆς στόλος λϛ' κομπαρίων, ἔχων κεφαλὴν τον τε **Σολδανὸν** καὶ τὸν Σάμαν καὶ τόν Καλφοῦς, καὶ ἐχειρώσαντο διαφόρους πόλεις τῆς Δαλματίας."—*Constant. Porphyrog.*, *De Thematibus*, ii. Thēma xi.

c. 1075. (written c. 1130) ". . . οἳ καὶ καθελόντες Πέρσας τε καὶ Σαρακηνοὺς αὐτοὶ κύριοι τῆς Περσίδος γεγόνασι **σουλτάνον** τὸν Στραγγόλίπιδα* ὀνομάσαντες, ὅπερ σημαίνει παρ' αὐτοῖς Βασιλεὺς καὶ παντοκράτωρ."—*Nicephorus Bryennius, Comment.* i. 9.

c. 1124. "De divitiis **Soldani** mira referunt, et de incognitis speciebus quas in oriente viderunt. **Soldanus** dicitur quasi *solus dominus*, quia cunctis praeest Orientis principibus."—*Ordericus Vitalis*, *Hist. Eccles.* Lib. xi. In Paris ed. of *Le Prevost*, 1852, iv. 256-7.

1165. "Both parties faithfully adhered to this arrangement, until it was interrupted by the interference of Sanjar-Shah ben Shah, who governs all Persia, and holds supreme power over 45 of its Kings. This prince is called in Arabic **Sultan** ul-Fars-al-Khabir (supreme commander of Persia)." —*R. Benjamin*, in *Wright*, 105-106.

c. 1200. "Endementres que ces choses coroient einsi en Antioche, li message qui par Aussiens estoient alé au **soudan** de Perse por demander aide s'en retournoient." —*Guillaume de Tyr*, Old Fr. Tr. i. 174.

1298. "Et quaint il furent là venus, adonc Bondocdaire qe **soldan** estoit de Babelonie vent en Armenie con grande host, et fait grand domajes por la contrée." —*Marco Polo*, *Geog.* Text, ch. xiii.

1307. "Post quam vero Turchi occupaverunt terrã illã et habitaverũt ibidem, elegerũt dominũ super eos, et illum vocaverunt **Soldã** quod idem est quod rex in idiomate Latinorũ."—*Haitoni Armeni De Tartaris Liber*, cap. xiii. in *Novus Orbis.*

1309. "En icelle grant paour de mort où nous estiens, vindrent à nous jusques à treize ou quatorze dou consoil dou **soudan**, trop richement appareillé de dras d'or et de soie, et nous firent demander (par un frere de l'Ospital qui savoit sarrazinois), de par le **soudan**, se nous vorriens estre delivre, et nous deimes que oïl, et ce pooient il bien savoir."—*Joinville*, *Credo.* Joinville often has **soudanc**, and sometimes **saudanc**.

1498. "Em este lugar e ilha a que chamão Moncobiquy estava hum senhor a que elles chamavam **Colyytam** que era como visorrey."—*Roteiro de V. da Gama*, 26.

Sumatra, n. p. This name has been applied to the great island since about A.D. 1400. There can be no reasonable doubt that it was taken from the very similar name of one of the maritime principalities upon the north coast of the island, which seems to have originated in the 13th century. The seat of this principality, a town called *Samudra*, was certainly not far from Pasei, the *Pacem* of the early Portuguese writers, the *Passir* of some modern charts, and probably lay near the inner end of the Bay of Telo Samawe (see notes to *Marco Polo*, 2nd ed. ii. 276 *seqq*).

Since the preceding sentences were written we have read, in a valuable Dutch periodical, that in 1881 an official of Netherlands India, who was visiting Pasei, not far from that place, and on the left bank of the river (we presume the river which is shown in maps as entering the Bay of Telo Samawe near Pasei), came upon a *kampong*, or village, called Samudra.*

* Togrul Beg, founder of the Seljuk dynasty, called by various Western writers *Tangrolipix*, and (as here) *Strangolipes*.

* Letter from C. W. J. Wenniker, in *Bijdragen tot de Taal-Land-en Volkenkunde van Nederlandsch Indie*, ser. iv. vol. 6 (1882), p. 298.

We ca..not doubt that this is an indi cation of the s to of the old capital

to the port of Sumatra but this may have been based on old information

trivial stories to account for the ety mology of the na been suggested it was the Skt At the very tu

c ty of this northern] art occurs in

Sumutala The chief of th s state is called in the Chinese record *Tu han pa ti* (*Pauthier Marc Pol* 605) which seems exactly to represent the Malay words *Tuan Pat* Lord Ruler

We learn next from Ibn Batuta that at the time of his visit (about the middle of the 14th century) the State of Sumutra as h important and

long When those re state upo

it continued to exist But though this passage is not all the rest of the narrative seems to be mere plunder from Varthema *

There is however a like intimation in a curious letter re pecting the Portuguese discoveries written from Lisbon in 1515 by a German Valentino

* Unl ss, indeed the plu er was t e other way For th re is reason to be e t at Varthema ne er went east of Malabar

This was fundamentally the same as that quoted below from Groeneveldt. There was a village at the mouth of the river called *Talu-mangkin* (qu. Telu-Samawe?). A curious passage also will be found below extracted by the late M. Pauthier from the great Chinese Imperial Geography, which alludes to the disappearance of Sumatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name, given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter quoted above from the *Bijdragen*).

1298. "So you must know that when you leave the Kingdom of Basma (*Pacem*) you come to another Kingdom called **Samara** on the same Island."—*Marco Polo*, Bk. iii. ch. 10.

c. 1300. "Beyond it (*Lāmūrī*, or *Lambri*, near Achīn) lies the country of **Sūmūtra**, *and beyond that Darband Niās, which is* a dependency of Java."—*Rashīduddīn*, in *Elliot*, i. 71.

c. 1323. "In this same island, towards the south, is another Kingdom by name **Sumoltra**, in which is a singular generation of people."—*Odoric*, in *Cathay*, &c., i. 277.

c. 1346. ". . . after a voyage of 25 days we arrived at the Island of Jāwa" (*i.e.* the Java Minor of Marco Polo, or Sumatra) . . . . "We thus made our entrance into the capital, that is to say into the city of **Sumuthra**. It is large and handsome, and is encompassed with a wall and towers of timber."—*Ibn Batuta*, iv. 228–230.

1416. "SUMATRA [Su-men-ta-la]. This country is situated on the great road of western trade. When a ship leaves Malacca for the west, and goes with a fair eastern wind for five days and nights, it first comes to a village on the sea-coast called *Ta-lu-man;* anchoring here and going south-east for about 10 li (3 miles) one arrives at the said place.

"This country has no walled city. There is a large brook running out into the sea, with two tides every day; the waves at the mouth of it are very high, and ships continually founder there . . ."—Chinese work, quoted by *Groeneveldt*, p. 85.

c. 1430. "He afterwards went to a fine city of the island Taprobana, which island is called by the natives **Sciamuthera**."—*Conti*, in *India in XV. Cent.*, 9.

1459. "Isola **Siamotra**."—*Fra Mauro*.

1498. ". . . **Camatarra** is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind."—*Roteiro*, 109.

1510. "Wherefore we took a junk and went towards **Sumatra** to a city called Pider."—*Varthema*, 228.

1522. ". . . We left the island of Timor, and entered upon the great sea calle Chidol, and taking a west-south-west we left to the right and the north, f of the Portuguese, the island of Zu anciently named Taprobana; also Bengala, Urizza, Chelim (see **Cling**) are the Malabars, subjects of the K Narsinga."—*Pigafetta*, Hak. Soc., 159

1572.

"Dizem, que desta terra, co' as possai
Ondas o mar intrando, dividio
A nobre ilha **Samatra**, que já d'antes
Juntas ambas a gente antigua vio:
Chersoneso foi dita, e das prestantes
Veas d'ouro, que a terra produzio,
Aurea por epithéto lhe ajuntaram
Alguns que fosse Ophir imaginarám."
Camões, x. 124

By Burton:

"From this Peninsula, they say, the s
parted with puissant waves, and ent
ing tore
Samatra's noble island, wont to be
joined to the Main as seen by men
yore.
'Twas callèd Chersonese, and such de
gree
it gained by earth that yielded golde
ore,
they gave a golden epithet to the ground:
Some be who fancy Ophir here was found."

c. 1590. "The *zabád* (*i.e.* civet) which is brought from the harbour town of *Sumatra*), from the territory of A'chín, goes by the name of *Sumatra zabád* (chūn az bandar-i **Sāmatrāī** az muzāfāt-i Achīn awurdand, **Sāmatrāī** goyand)."—*Āīn*, Blochmann, 79, (*orig.* i. 93).

1612. "It is related that Raja *Shaher-ul-Nawi* (see **Sarnau**) was a sovereign of great power, and on hearing that **Samadra** was a fine and flourishing land he said to his warriors—which of you will take the Rajah of Samadra?"—*Sijara Malayu*, in *J. Ind. Archip.*, v. 316.

c.** "**Sou-men-t'ala** est située au sud-ouest de *Tchen-tching* (la Cochin *Chine*) . . . jusqu'à la fin du règne de *Tching-tsou* (in 1425), ce roi ne cessa d'envoyer son tribut à la cour. Pendant les années *wen-li* (1573–1615) ce royaume se partagea en deux, dont le nouveau se nomma **A-tchī** . . . . Par la suite on n'en entendit plus parler."—*Grande Geog. Impériale*, quoted by *Pauthier*, *Marc Pol*, 567.

Sumatra, s. Sudden squalls, precisely such as are described by Lockyer and the others below, and which are common in the narrow sea between the Malay Peninsula and the island of Sumatra, are called by this name.

1616. ". . . it befel that the galliot of Miguel de Macedo was lost on the Ilha Grande of Malaca (?), where he had come to anchor, when a **Samatra** arose that drove him on the island, the vessel going to pieces, though the crew and most part of what she carried were saved."—*Bocarro*, *Decada*, 626.

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exceedin, an Hour —*A Ham* 79

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r e embracing about one th rd the whole island of Java Hind i m appears to have prevailed the Sunda country and held ground longer than in Java name wh ch the p oper Javan

Ant de Abreu Desc de Malaca

1 98 Linschoten does not recogn ze the wo i lands. To h m Sunda is only a place n Java —

hum rio que c rta do mar todo qu e terço de terra. We are not qu te ure ow to trans ate. Crawfurd rend rs Th s

"... there is a straight or narrow passage betweene *Sumatra* and *Iaua*, called the straight of **Sunda**, of a place so called, lying not far from thence within the Ile of *Iaua*. . . . The principall hauen in the Iland is **Sunda** Calapa,* whereof the straight beareth the name; in this place of **Sūda** there is much Pepper."—p. 34.

Sunderbunds, n. p. The well-known name of the tract of intersecting creeks and channels, swampy islands, and jungles, which constitutes that part of the Ganges Delta nearest the sea. The limits of the region so-called are the mouth of the Hoogly on the west, and that of the Megna (*i.e.* of the combined great Ganges and Brahmaputra) on the east, a width of about 220 miles. The name appears not to have been traced in old native documents of any kind, and hence its real form and etymology remain uncertain. *Sundaravana* ('beautiful forest'); *Sundarīvana*, or *-ban* ('Forest of the *Sundarī* tree'); *Chandra-ban*, and *Chandraband* ('Moon-Forest' or 'Moon-Embankment'); *Chanda-bhanda*, the name of an old tribe of salt-makers;† *Chandra dīp-ban* from a large zemindary called Chandra-dīp in the Bakerganj district at the eastern extremity of the Sunderbunds; these are all suggestions that have been made. Whatever be the true etymology we doubt if it is to be sought in *sundara* or *sundarī*. The name has never been in English mouths, or in English popular orthography, *Soonderbunds*, but *Sunderbunds*, which implies (in correct transliteration) an original *sandra* or *chandra*, not *sundara*. And going back to what we conjecture may be an early occurrence of the name in two Dutch writers we find this confirmed. These two writers, it will be seen, both speak of a famous **Sandery**, or Santry, Forest in Lower Bengal, and we should be more positive in our identification were it not that in Van der Broucke's map (1660) which was published in Valentijn's East Indies (1726) this Sandery Forest is shown on the *west* side of the Hoogly R., in fact about due west of the site of Calcutta, and a little above a place marked as *Basanderi*, located near the exit into the Hoogly of what represents the old Saraswati River, which enters the former at Sānkrāl, not far below the Botanical Gardens and 5 or 6 miles below Fort William. This has led Mr. Blochmann to identify the *Sanderi Bosch* with the old Mahall *Basandhari* which appears in the *Āīn* as belonging to the Sirkār of Sulīmānābād (*Gladwin's Ayeen*, ii. 207, *orig.* i. 407; *Blochm.* in *J.A.S.B.* xlii. pt. i. p. 232), and which formed one of the original "xxiv. Pergunnas."* Undoubtedly this is the *Basanderi* of V. den Broucke's map; but it seems possible that some confusion between *Basanderi* and Bosch Sandery (which would be *Sandarban* in the vernacular) may have led the map-maker to misplace the latter. We should gather from Schulz† that he passed the Forest of Sandry about a Dutch mile below Sankral (which he mentions). But his statement is so nearly identical with that in Valentijn that we apprehend they have no *separate* value. Valentijn, in an earlier page, like Bernier, describes the Sunderbunds as the resort of the Arakan pirates, but does not give a name (p. 169).

1661. "We got under sail again" (just after meeting with Arakan pirates) "in the morning early, and went past the **Forest of Santry**, so styled because (as has been credibly related) Alexander the Great with his mighty army was hindered by the strong rush of the ebb and flood at this place, from advancing further, and therefore had to turn back to Macedonia."—*Walter Schulz*, 155.

c. 1666. "And thence it is" (from piratical raids of the Mugs, etc.) "that at present there are seen in the mouth of the *Ganges*, so many fine Isles quite deserted, which were formerly well peopled, and where no other Inhabitants are found but wild Beasts, and especially Tygers."—*Bernier*, E. T. 54.

1726. "This (Bengal) is the land wherein they will have it that Alexander the Great, called by the Moors, whether Hindostanders or Persians, *Sulthaan Iskender*, and in their histories *Iskender Doulcarnain*, was . . . they can show you the exact place where King Porus held his court. The natives will prate much of this matter; for example, that in front of the SANDERIE-WOOD (*Sanderie Bosch*, which we show in the map, and which they call properly after

* Sunda Kalapa was the same as Jacatra, on the site of which the Dutch founded Batavia in 1619.

† These are mentioned in a copper tablet inscription of A.D. 1135; see *Blochmann*, as quoted further on, p. 226.

* Basandhari is also mentioned by Mr. James Grant (1786) in his *View of the Revenues of Bengal*, as the Pergunna of *Belia-bussendry*; and by A. Hamilton as a place on the Damūdar, producing much good sugar (*Fifth Report*, p. 405; *A. Ham.* ii. 4). It would seem to have been the present Pergunna of Balia, some 13 or 14 miles west of the northern part of Calcutta. See *Hunter's Bengal Gaz.* i. 365.

† So called in the German version which we use; but in the Dutch original he is *Schouten*.

him *Iske ucrie*) he was stopped by the great and rushing streams —*Vale tyn*, v 17J

died —*Pet tion of Sh L Mahmud Ameen and others* to Govr of Fort St George in *Wheelc* 1 L 41

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or ff p ng of h m

Abulfeda

orange is known in the Upper Provinces of India. —*Kirkpatrick s Nepaul* 129

Sunn, s Beng and Hind *san* from Skt *san i* the fibre of the *Crotalaria* often It true

1833 Sunn a plant the bark of which is used as hemp and is usually sown around cotton fields' *Playfair Taleef i Shereef* 98

Well n ton 1 4

1809 This sunnud is the foundation of all he r ghts and privileges annexed to a —*Harrington s A al jsis*, i. 410

,asee, s. Skt. *san y is* lit one who res gns or abandons *scil.* gious

plied to a ng to 1 the f the gular their ts at these

they used to issue periodically in large bodies, plundering and levying exactions far and wide, and returning to their asylum in the jungle when threatened with pursuit. In the days of Nawab Mīr Kāsim 'Alī (1760-64) they were bold enough to plunder the city of Dacca; and in 1766 the great geographer James Rennell, in an encounter with a large body of them in the territory of Koch Bihār (see **Cooch**), was nearly cut to pieces. Rennell himself, five years later, was employed to carry out a project which he had formed for the suppression of these bands, and did so apparently with what was considered at the time to be success, though we find the depredators still spoken of by W. Hastings as active, two or three years later.

1616. "Sunt autem **Sanasses** apud illos Brachmanes quidam, sanctimoniae opinione habentes, ab hominum scilicet consortio semoti in solitudine degentes et nonnunquã totū nudi corpus in publicū producentes."—*Jarric, Thes.*, i. 663

1626. "Some (an vnlearned kind) are called **Sannases**."—*Purchas, Pilgrimage*, 549.

1651. "The **Sanyasys** are people who set the world and worldly joys, as they say, on one side. These are indeed more precise and strict in their lives than the foregoing."—*Rogerius*, 21.

1671. "**Saniade**, or **Saniasi**, is a dignity greater than that of Kings."—*Faria y Sousa, Asia Port.*, ii. 711.

1726. "The **San-yases** are men who, forsaking the world and all its fruits, betake themselves to a very strict and retired manner of life."—*Valentijn, Choro.*, 75.

1766. "The **Sanashy** Faquirs (part of the same Tribe which plundered Dacca in Cossim Ally's Time *) were in Arms to the number of 7 or 800 at the Time I was surveying Bāār (a small Province near Boutan), and had taken and plundered the Capital of that name within a few Coss of my route . . . I came up with Morrison immediately after he had defeated the **Sanashys** in a pitched Battle . . . . Our Escorte, which were a few Horse, rode off, and the Enemy with drawn Sabres immediately surrounded us. Morrison escaped unhurt, Richards, my Brother officer, received only a slight Wound, and fought his Way off; my Armenian Assistant was killed, and the Sepoy Adjutant much wounded . . . I was put in a Palankeen, and Morrison made an attack on the Enemy and cut most of them to Pieces. I was now in a most shocking Condition indeed, deprived of the Use of both my Arm[s] a cut of a Sable (sic) had cut throug[h my] right Shoulder Bone, and laid me ope[n] nearly a Foot down the Back, cutting and wounding some of my Ribs. I besides a Cut on the left Elbow wh[ich took] off the Muscular part the breadth o[f my] Hand, a Stab in the Arm, and a large [cut] on the head . . ."—MS. *Letter from Ja[mes] Rennell*, dd. August 30th, in possession [of] his grandson *Major Rodd*.

1767. "A body of 5000 **Sinnasses** ha[ving] lately entered the Sucar Sarong countr[y,] the Phousdar sent two companies of Sepo[ys] after them, under the command of a se[r]jeant . . . the **Sinnasses** stood their groun[d] and after the Sepoys had fired away thei[r] ammunition, fell on them, killed an[d] wounded near 80, and put the rest to flight. . . ."—*Letter to President at Ft. William*, from *Thomas Rumbold, Chief at Patna*, dd. 20th April, in *Long*, p. 526.

1773. "You will hear of great disturbances committed by the **Sinassies**, or wandering Fackeers, who annually infest the provinces about this time of the year, in pilgrimage to Juggernaut, going in bodies of 1000 and sometimes even 10,000 men."—*Letter of Warren Hastings*, dd. 2d February, in *Gleig*, i. 282.

" "At this time we have five battalions of Sepoys in pursuit of them."—Do. do., 31st March, *Gleig*, i. 294.

1774. "The history of these people is curious . . . They . . . rove continually from place to place, recruiting their numbers with the healthiest children they can steal . . . Thus they are the stoutest and most active men in India . . . Such are the **Senassies**, the gypsies of Hindostan."—Do. do., dd. 25th August, in *Gleig*, 303-4. See the same vol., also pp. 285, 296-7-8, 395.

1826. "Being looked upon with an evil eye by many persons in society, I pretended to bewail my brother's loss, and gave out my intention of becoming a **Sunyasee**, and retiring from the world."—*Pandurang Hari*, 391.

Supára, n.p. The name of a very ancient port and city of Western India, in Skt. *Sūpāraka*,* popularly Supāra. It was near Wasāī (*Baçaim* of the Portuguese,—see (1) **Bassein**,—which was for many centuries the chief city of the Konkan, where the name still survives as that of a well-to-do town of 1700 inhabitants, the channel by which vessels in former days reached it from the sea being now dry. The city is mentioned in the Mahābhārat as a very holy place, and in other old

* This affair is alluded to in one of the extracts in *Long* (p. 312) "Agreed . . . that the Fakiers who were made prisoners at the retaking of Dacca may be employed as Coolies in the repair of the factory."—*Procgs. of Council at Ft William*, Dec. 5, 1769.

* Williams (Skt. Dict., s v) gives Surparaka as "the name of a mythical country;" but it was real enough There is some ground for believing that there was another *Sūrparaka* on the coast of Orissa, Σιππάρα of Ptole[my]

Sanskrit works, as well as in cave inscriptions at Karli and Nāsik, going back to the 1st and 2nd centuries of the Christian era. Excavations, affording interesting Buddhist relics, were made in 1882 by Mr J M Campbell and Pundit Indraji Bhagwanlal.* The r
of those which
connected, thr
Coptic name of
of Scripture
called it the Sof

c. A D 80–90

εξῆς κειμενα ἀπὸ Βαρυγαζων, Σουππαρα, και Καλλιενα πόλις —*Periplus*, § 52, ed. *Fabricii*

c. 150.

"Αριακης Σαδινῶν
Σουπαρα
Γοαριος ποταμου εκβολαι
Δουγγα
Βηνδα ποταμου εκβολαι
Σιμυλλα εμπορ ον και ἄκρα
Ptolemy, VII i f § 6

c. 500 "Σουφειρ, χωρα, εν ᾗ οι πολυτιμοι λιθοι, και ο χρυσος, εν Ἰνδιᾳ '—*Hesychius*, s v

c. 951 "Cities of Hind . . Kambáya, Subara, Sindán '—*Istakhri*, in *Elliot*, i. 27

A D 1095 "The Mahâmândalika, the

(see **Quilon**) —Letter of *Fr. Jordanus*, in

189
*
this
inte
314–342

1538 "Rent of the *caçabe* (see **Cusba**) of Çupara . 14,122 *fedeas* "—*S Botelho, Tombo*, 175

1803 "Extract from a letter dated Camp Soopara, 26th March, 1803.

"We have just been paying a formal visit to his highness the peishwa, ' etc —In *Asiatic Annual Reg* for 1803, *Chron* p 99

Sura, s = '**Toddy**' (q v), i e the fermented sap of several kinds of palm, such as coco, palmyra, and wild-date It is the Skt *sura*, 'vinous liquor,' which has passed into most of the vernaculars In the first quotation we certainly have the word, though combined with other elements of uncertain identity,* applied by
milk of the coco-nut,
some confusion be-
the fermented sap
hat Linschoten applies
ame way Bluteau,
his a *Caffre* word It has in fact been introduced from India into Africa by the Portuguese (see *Ann. Marit* , iv 293)

c 545 "The Argell" (i e *Nargil*, or

a goodly country and
ng with Date Trees,
liquor, called *Tarree*
. . ."—*W Finch*, in

boire mes mariniers de telle sorte que peu s en falut qu ils ne

reason
l upon

* Perhaps is Tam. *lanha*, 'coco-nut.'

1653. "Les Portugais appelent ce *tari* ou vin des Indes, **Soure** . . . de cette liqueur le singe, et la grande chauue-souris . . . sont extremement amateurs, aussi bien que les Indiens Mansulmans (*sic*), Parsis, et quelque tribus d'Indou . . ."—*De la Boullaye-le-Gouz*, ed. 1657, 263.

Surat, n.p. In English use the name of this city is accented *Surátt;* but the name is in native writing and parlance generally *Sŭrăt*.* Surat was taken by Akbar in 1573, having till then remained a part of the falling Mahommedan kingdom of Guzerat. An English factory was first established in 1608-9, which was for more than half a century the chief settlement of the English Company in Continental India. The transfer of the Chiefs to Bombay took place in 1687.

We do not know the origin of the name. Various legends on the subject are given in Mr. Campbell's Bombay Gazetteer (vol. ii.), but none of them have any probability. The ancient Indian *Saurāshtra* was the name of the Peninsula of Guzerat or Kattywar, or at least of the maritime part of it. This latter name and country is represented by the differently spelt and pronounced *Sōrath* (see next article). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus:

"The names 'Surat' and 'Sūrath' are identical, both being derived from the Sanskrit *Suráshtra;* but as they belong to different places a distinction in spelling has been maintained. 'Surat' is the city; "Súrath" is a *prânt* or district of Kattiwar, of which Junágarh is the chief town."—*Elliot*, v. 350 (see also p. 197).

Also:

"The Sanskrit *Suráshtra* and *Gurjjara* survive in the modern names *Surat* and *Guzerat*, and however the territories embraced by the old terms have varied, it is hard to conceive that Surat was not in Suráshtra nor Guzerat in Gurjjara. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy's *Surastrene* comprises Surat. . . ."—*Dowson* (?), in *Id.* i. 359.

This last statement seems distinctly erroneous. Surat is in Ptolemy's *Λάρικη*, not in *Συραστρηνή*, which represents, like Saurāshtra, the peninsula. It must remain doubtful whether there was any connexion between the names, or the resemblance was accidental. It is possible that continental Surat may have originally had some name implying its being the place of passage to *Saurāshtra* or Sorath.

Surat is not a place of any antiquity. There are some traces of the existence of the name ascribed to the 14th century, in passages of uncertain value in certain native writers. But it only came to notice as a place of any importance about the very end of the 15th century, when a rich Hindu trader, Gopi by name, is stated to have established himself on the spot, and founded the town. The way, however, in which it is spoken of by Barbosa previous to 1516 shows that the rise of its prosperity must have been rapid.

1510. "Don Afonso" (de Noronha, nephew of Alboquerque) "in the storm not knowing whither they went, entered the Gulf of Cambay, and struck upon a shoal in front of **Çurrate**. Trying to save themselves by swimming or on planks many perished, and among them Don Afonso."—*Correa*, ii. 29.

1516. "Having passed beyond the river of Reynel, on the other side there is a city which they call **Çurate**, peopled by Moors, and close upon the river; they deal there in many kinds of wares, and carry on a great trade; for many ships of Malabar and other parts sail thither, and sell what they bring, and return loaded with what they choose . . . ."—*Barbosa*, Lisbon ed., 280.

1525. "The corjaa (see **Corge**) of cotton cloths of **Çuryate**, of 14 yards each, is worth . . . 250 *fedeas*."—*Lembrança*, 45.

1528. "Heytor da Silveira put to sea again, scouring the Gulf, and making war everywhere with fire and sword, by sea and land; and he made an onslaught on **Çurrate** and Reynel, great cities on the sea-coast, and sacked them, and burnt part of them, for all the people fled, they being traders and without a garrison . . ."—*Correa*, iii. 277.

1553. "Thence he proceeded to the bar of the river Tapty, above which stood two cities the most notable on that gulf. The first they call **Surat**, 3 leagues from the mouth, and the other Reiner, on the opposite side of the river and half a league from the bank . . . . The latter was the most sumptuous in buildings and civilization, inhabited by warlike people, all of them Moors inured to maritime war, and it was

* In the *Āīn*, however (see below) it is written *Sūrat;* also in *Ṣadiḳ Iṣfahānī*, p. 106.

1573 "Next day the Emperor went to inspect the fortress During his in

of that country —Tabakat i Akbar in Elliot v 350

Mandelslo, p 12

and Country Boats —Ov ... 18

Surath more properly Sorath, ... n p This name is the modern form and repre- ... of the ancient Indian and Greek Syrastrene, ... ich applied to what we Kattywar Peninsula ... the fertile plains on ... The remarkable dis- ... the great inscriptions of Asoka (B C 250) on a rock at Girnar near Junagarh in Saurashtra

partly controlled by a Political Assistant Sorath occupies the south ... embracing an area

Ταυτης τα μεν μ σογε α τη ... ρ α καλε ται τα δε παρα ... η —Periplus § 41

Συραστρηνης * * *

* Mangalor (q v) on this coast, no doubt called Sorath Mangalor to distinguish it from the well known Mangalor of Canara

and they bring hither coco-nuts, Jagara, which is sugar that they make drink of, emery, wax, cardamoms, and every other kind of spice, a trade in which great gain is made in a short time."—*Barbosa*, in *Ramusio*, i. f. 296.

1573. See quotation of this date under preceding article, in which both the names, **Surat** and **Sūrath**, occur.

1584. "After his second defeat Muzaffar Gujarátí retreated by way of Champánír, Bírpúr, and Jhaláwar, to the country of **Súrath**, and rested at the town of Gondal, 12 *kos* from the fort of Júnagarh . . . He gave a *lac* of *Mahmúdís* and a jewelled dagger to Amín Khán Ghorí, ruler of **Súrath**, and so won his support."—*Tabakát-i-Akbarí*, in *Elliot*, v. 437-438.

c. 1590. "Sircar *Surat* (**Sūrath**) was formerly an independent territory; the chief was of the Ghelolo tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length from the port of Ghogeh (**Gogo**) to the port of Aramroy, (*Arāmrāī*), measures 125 *cose;* and the breadth from Sindehar (*Sirdhār*), to the port of **Diu**, is a distance of 72 *cose*."—*Ayeen* (Gladwin's), ii. 73.

1616. "7. **Soret**, the chief city, is called *Janagar;* it is but a little Province, yet very rich; it lyes upon Guzarat; it hath the Ocean to the South."—*Terry*, ed. 1665, p. 354.

Surkunda, s. Hind. *sarkandā*. The name of a very tall reed-grass, *Saccharum Sara*, Roxb., perhaps also applied to *Saccharum procerum*, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a howda on the back of a tall elephant. It is from the upper part of the flower-bearing stalk of surkunda that **sirky** (q.v.) is derived. A most intelligent visitor to India was led into a curious mistake about the name of this grass by some official, who ought to have known better. We quote the passage. ———'s story about the main branch of a river channel probably rests on no better foundation.

1875. "As I drove yesterday with ——, I asked him if he knew the scientific name of the tall grass which I heard called tiger-grass at Ahmedabad, and which is very abundant here (about Lahore). I think it is a *saccharum*, but am not quite sure. 'No,' he said, 'but the people in the neighbourhood call it **Sikunder's** grass, as they still call the main branch of a river 'Sikander's channel." Strange, is it not?—how that great individuality looms through history."—*Grant Duff, Notes of an Indian Journey*, 105.

Surpoose, s. Pers. *sar-posh* ('head-cover'); a cover, as of a basin, dish, hooka-bowl, &c.

1829. "Tugging away at your hookah, find no smoke; a thief having purloined your silver **chelam** and **surpoose**."—*John Shipp*, ii. 159.

Surrapurda, s. Pers. *sarāparda*. A canvas screen surrounding royal tents or the like (see **Conaut**).

1404. "And round this pavilion stood an enclosure, as it were, of a town or castle made of silk of many colours, inlaid in many ways, with battlements at the top, and with cords to strain it outside and inside, and with poles inside to hold it up . . . And there was a gateway of great height forming an arch, with doors within and without made in the same fashion as the wall . . . . and above the gateway a square tower with battlements: however fine the said wall was with its many devices and artifices, the said gateway, arch and tower, was of much more exquisite work still. And this enclosure they call **Zalaparda**."—*Clavijo*, s. cxvi.

c. 1590. "The **Sarāpardah** was made in former times of coarse canvass, but his Majesty has now caused it to be made of carpeting, and thereby improved its appearance and usefulness."—*Āīn*, i. 54.

Surrinjaum, s. Pers. *sar-anjām*, lit. 'beginning-ending.' Used in India for 'apparatus,' 'goods and chattels,' and the like. But in the Mahratta provinces it has a special application to grants of land, or rather assignments of revenue, for special objects, such as keeping up a contingent of troops for service; to civil officers for the maintenance of their state; or for charitable purposes.

Surrow, Serow, &c., s. H. *sarāo*. A big, odd, awkward-looking kind of antelope in the Himālaya, 'something in appearance between a jackass and a *Tahir*' (*Tehr* or Him. wild goat).—*Col. Markham* in *Jerdon*. It is *Nemorhoedus bubalina*, Jerdon.

Surwaun, s. H. from Pers. *sārwān* (from *sār* in the sense of 'camel'), more properly *sārbān*, a camel-man.

1844. ". . . armed **Surwans**, or camel-drivers."—*G. O.* of *Sir C. Napier*, 93.

Sutledge, n. p. See Supplement.

Suttee, s. The rite of widow-burning; *i.e.* the burning the living widow along with the corpse of her husband, as practised by people of

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quotation

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maha sati

tionaries ('a wife of great virtue')

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a leader of an Indian

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deceased husbands and that those women

who refused to submit to this custom were

Batav Genootschap xx ii. 10

legend

was not burn'd. About midnight she arose, and went and knock'd at one of her Kinsmen's Houses, where Father *Zenon* and many *Hollanders* saw her, looking so gastly and grimly, that it was enough to have scar'd them; however the pain she endur'd did not so far terrifie her, but that three days after, accompany'd by her Kindred, she went and was burn'd according to her first intention."—*Tavernier*, E. T., ii. 84.

Again:

"In most places upon the Coast of Coromandel, the Women are not burnt with their deceas'd Husbands, but they are buried alive with them in holes, which the Bramins make a foot deeper than the tallness of the man and woman. Usually they chuse a Sandy place; so that when the man and woman are both let down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the surface of the ground, after which they jump and dance upon it, till they believe the woman to be stifl'd."—*Id.* 171.

c. 1667. Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelain, sent from Chiras in Persia." We extract a few sentences: "Concerning the Women that have actually burn'd themselves, I have so often been present at such dreadful spectacles, that at length I could endure no more to see it, and I retain still some horrour when I think on't. . . . The Pile of Wood was presently all on fire, because store of Oyl and Butter had been thrown upon it, and I saw at the time through the Flames that the Fire took hold of the Cloaths of the Woman . . . All this I saw, but observ'd not that the Woman was at all disturb'd; yea it was said, that she had been heard to pronounce with great force these two words, *Five, Two*, to signifie, according to the Opinion of those who hold the Souls Transmigration, that this was the 5th time she had burnt herself with the same Husband, and that there remain'd but *two* times for perfection; as if she had at that time this Remembrance, or some Prophetical Spirit." —*English Version*, p. 99.

1677. Suttee, described by A. Bassing, in *Valentijn* v. (*Ceylon*) 300.

1727. "I have seen several burned several Ways. . . . I heard a Story of a Lady that had received Addresses from a Gentleman who afterwards deserted her, and her Relations died shortly after the Marriage . . . and as the Fire was well kindled . . . she espied her former Admirer, and beckned him to come to her. When he came she took him in her Arms, as if she had a Mind to embrace him; but being stronger than he, she carried him into the Flames in her Arms, where they were both consumed, with the Corpse of her Husband." —*A. Ham.* i. 278.

"The Country about (Calcutta) being overspread with *Paganisms*, the Custom of Wives burning themselves with their deceased Husbands, is also practised here. Before the *Mogul's* War, Mr. *Channock*
went one time with his Ordin
Soldiers, to see a young Wi
tragical Catastrophe, but he w
with the Widow's Beauty, tha
Guards to take her by For
Executioners, and conducted he
Lodgings. They lived lovin
Years, and had several Children
she died, after he had settled in *Ca*
instead of converting her to *Ch*
she made him a Proselyte to *Paga*
the only part of *Christianity* that
markable in him, was burying her
and he built a Tomb over her, whe
Life after her Death, he kept the ann
Day of her Death by sacrificing a Coc
Tomb, after the *Pagan* Manner."—*Id*

1774. "Here (in Bali) not only w
often kill themselves, or burn with
deceased husbands, but men also bu
honour of their deceased masters."—
rest, V. to N. Guinea, 170.

1787. "Soon after I and my condu
had quitted the house, we were inform
the **suttee** (for that is the name given
the person who so devotes herself) h
passed. . ."—*Sir C. Malet*, in *Parly. Pape*
of 1821, p. 1 ("Hindoo Widows").

"My Father, said he (Pund
Rhadacaunt), died at the age of one hun
dred years, and my mother, who was eighty
years old, became a **sati**, and burned her-
self to expiate sins."—Letter of *Sir Wm.*
Jones, in *Life*, ii. 120.

1792. "In the course of my endeavours I found the poor **suttee** had no relations at Poonah."—Letter from *Sir C. Malet*, in *Forbes, Or. Mem.*, ii. 394.

1808. "These proceedings (Hindu marriage ceremonies in Guzerat) take place in the presence of a Brahmin . . . And farther, now the young woman vows that her affections shall be fixed upon her Lord alone, not only in all this life, but will follow in death, or to the next, that she will die, that she will burn with him, through as many transmigrations as shall secure their joint immortal bliss. Seven successions of **suttees** (a woman seven times born and burning, thus, as often) secure to the loving couple a seat among the gods."—*R. Drummond*.

1809.

"O sight of misery!
You cannot hear her cries . . . their sound
In that wild dissonance is drowned; . . .
But in her face you see
The supplication and the agony . . .
See in her swelling throat the desperate strength
That with vain effort struggles yet for life;
Her arms contracted now in fruitless strife,
Now wildly at full length,
Towards the crowd in vain for pity spread, . . .
They force her on, they bind her to the dead."
Kehama, i. 12.

In all the poem and its copious notes, the word **suttee** does not occur.

ue r[ed on her a]
several times the usual form
Suttee Ram Ram Suttee
of a P lgri n, 1 91 92

78

Swallow, Swal
trade name of the
pang q v It is
Bugi (Makassar) r
ture *suwala* (see
Dict)

83.

Swally, Swally Roads, Swally Marine, Swally Hole, n p *Suwali*
the once familiar name of the roadstead north of the mouth of the
Tapti, where ships for Surat usually anchored and discharged or took in cargo It was perhaps Arab *sawahil* 'the shores' (?)

they continually
—*P della Valle*,

g by eight
ers Mouth we
... Swally that ne where were
flying the Colo rs of the Th... Nations,
... io here
olesta

from
atched

ie *English* had
ding at Swally
Goods were un
and all Goods
re ship d off

times called the
f Swallow and
r"—*Horsburgh's*
474.

This word is
'Lord'
h India,
du idol,
dialect
ies from
n *sumi*
Hindus

' Towards the upper end there is
repository where they keep their
that is their chief god —*Ives*,

b

1516 ' These people are commonly called Jogues and in their own speech they are called Zoame which means Servant of God"—*Barbosa* 99

1615. Tunc ad suos conversus Ein Brachmanes, inquit, quid vobis videtur? Illi mirabundi nihil praeter Suami, Suami,

id est Domine, Domine, retulerunt."—*Jarric, Thes.* i. 664.

Swamy-house, Sammy-house, s. An idol-temple, or pagoda. The *Sammy-house* of the Delhi ridge in 1857 will not soon be forgotten.

1760. "The French cavalry were advancing before their infantry; and it was the intention of Colliaud that his own should wait until they came in a line with the flank-fire of the field-pieces of the **Swamy-house.**"—*Orme*, iii. 443.

1829. "Here too was a little detached **Swamee-house** (or chapel) with a lamp burning before a little idol."—*Mem of Col. Mountain*, 99.

1857. "We met Wilby at the advanced post, the '**Sammy House,**' within 600 yards of the Bastion. It was a curious place for three brothers to meet in. The view was charming. Delhi is as green as an emerald just now, and the Jumma Musjid and Palace are beautiful objects, though held by infidels."—*Letters written during the Siege of Delhi*, by *Hervey Greathed*, p. 112.

Swamy-pagoda, s. A coin formerly current at Madras; probably so-called from the figure of an idol on it. Milburn gives 100 **swamy-pagodas** = 110 Star Pagodas.

A "*three* **swāmi** pagoda" was a name given to a gold coin bearing on the obverse the effigy of Chenna Keswam **Swāmi** (a title of Krishna) and on the reverse Lakshmi and Rukmini. (*C. P. B.*)

Swatch, s. This is a marine term which probably has various applications beyond Indian limits. But the only two instances of its application that we know are both Indian, viz., "the **Swatch** of No Ground," or elliptically "The **Swatch,**" marked in all the charts just off the Ganges Delta, and a space bearing the same name, and probably produced by analogous tidal action, off the Indus Delta.

1726. In Valentijn's first map of Bengal, though no name is applied there is a space marked "no ground with 60 raam (fathoms?) of line."

1863. (Ganges). "There is still one other phenomenon. . . . This is the existence of a great depression, or hole, in the middle of the Bay of Bengal, known in the charts as the '**Swatch of No Ground.**'"—*Fergusson, on Recent Changes in the Delta of the Ganges*, Qy. Jour. Geol. Soc., Aug. 1863.

1877. (Indus). "This is the famous **Swatch** of no ground where the lead falls at once into 200 fathoms."—*Burton, Sind Revisited*, 21.

Sweet Oleander. This is in fact the common oleander, *Nerium odorum*, Ait.

1880. "Nothing is more charming than, even in the upland valleys of the Mahratta country, to come out of a wood of all outlandish trees and flowers suddenly on the dry winter bed of some mountain stream, grown along the banks, or on the little islets of verdure in mid (shingle) stream, with clumps of mixed tamarisk and lovely blooming **oleander.**"—*Birdwood, MS.* 9.

Sweet Potato, s. The root of *Batatas edulis*, Choisy (*Convolvulus Batatas*, Linn.), N.O. *Convolvulaceae*; a very palatable vegetable, grown in most parts of India. Though extensively cultivated in America, and in the W. Indies, it has been alleged in various books (*e.g.* in *Eng. Cyclop.* Nat. Hist. Section, and in *Drury's Useful Plants of India*), that the plant is a native of the Malay Islands. The Eng. Cyc. even states that *batatas* is the Malay name. But the whole allegation is probably founded in error. The Malay names of the plant, as given by Crawfurd, are *Kaledek*, *Ubi Jawa*. and *Ubi Kastila*, the last two names meaning 'Java yam,' and 'Spanish yam,' and indicating the foreign origin of the vegetable. In India, at least in the Bengal Presidency, natives commonly call it *shakar-kand* (Pers. Arab.), literally 'sugar candy,' a name equally suggesting that it is not indigenous among them. And in fact when we turn to Oviedo, we find the following distinct statement:

"**Batatas** are a staple food of the Indians, both in the Island of Spagnuola and in the others . . . and a ripe **Batata** properly dressed is just as good as a marchpane twist of sugar and almonds, and better indeed. . . . When *Batatas* are well ripened, they are often carried to Spain, *i.e.*, if the voyage be a quiet one; for if there be delay they get spoilt at sea. I myself have carried them from this city of S. Domingo to the city of Avila in Spain, and although they did not arrive as good as they should be, yet they were thought a great deal of, and reckoned a singular and precious kind of fruit."—In *Ramusio*, iii. f. 134.

It must be observed however that several distinct varieties are cultivated by the Pacific islanders even as far west as New Zealand. And Dr. Bretschneider is satisfied that the plant is described in Chinese books of

the 3rd or 4th century under the name of *Ka ch ι* (the first syllable = sweet) See *B on Chι ι Botan* Jl p 13 This is the only good ment we have seen for Asiat c o The whole matter is carefully deait with by M Alph De Candolle (*Orιg ne*

caine

The Sanskrit name *R ktaloo* al

commonly a u is n D ngal the usual name of the *Iam* no doubt given first to a highly coloured kind such as *D oscor* or *rat al ι* mean a name which ı lied to the *b* according to F Deccan

There can be little doubt that this vegetable or fruit as Oviedo calls it having become known in Europe many years before the *potato* the latter robbed it of its name as has happened in the case of **brazil** wood (q v) The *batata* is clearly the potato of the fourth and others of the following quotations

Ra nus o, ı. 117*r*

in th ır Boates, Iiantans Cocos Potato-

rootes and f esh fish —*Iojage of Master Thomas Cand sh Purchas* 66

—*Cocks s D ary*

1645 patatte c est vne racine comme naueaux ma s plus longue et de

bear *Gra nger* Bk v

Syce s H n l from Arab s s

The Ar verb of which *sa s* is the participle seems itself to be a loan word from Syriac *sausι* coax

1810 The **Syce** or groom attends but one horse —*W ll amson V M* ι. 254

c 18 8?

Tand s que les *ça s* eillent
les ch ens rodeurs
Leconte de Lisle

d we are told by so called because drawn out into fino

See under *Cyrus*

place on the I egu ı ce with the Ran F of Rangoon and very famous in the Portuguese deal Burme e form bably the Ta er that wh ch nam was the ory in tl e 1/th of wh h very the quotation

rt of P gu come ships from Mecca th woollen Cloth

Scarlets, Velvets, Opium, and such like."—*R. Fitch*, in *Hakluyt*, ii. 393.

1600. "I went thither with Philip Brito, and in fifteene dayes arrived at **Sirian** the chiefe Port in Pegu. It is a lamentable spectacle to see the bankes of the Riuers set with infinite fruit-bearing trees, now ouer-whelmed with ruines of gilded Temples, and noble edifices; the wayes and fields full of skulls and bones of wretched Peguans, killed or famished, and cast into the River in such numbers that the multitude of carkasses prohibiteth the way and passage of ships."—The Jesuit *Andrew Boves*, in *Purchas*, ii. 1748.

c. 1606. "Philip de Brito issued an order that a custom-house should be planted at **Sorian** (*Serião*), at which duties should be paid by all the vessels of this State which went to trade with the kingdom of Pegu, and with the ports of Martavan, Tavay, Tenassarim, and Juncalon. . . . Now certain merchants and shipowners from the Coast of Coromandel refused obedience, and this led Philip de Brito to send a squadron of 6 ships and galliots with an imposing and excellent force of soldiers on board, that they might cruise on the coast of Tenasserim, and compel all the vessels that they met to come and pay duty at the fortress of **Serian**."—*Bocarro*, 135.

1695. "9th. That the *Old house* and *Ground* at **Syrian**, formerly belonging to the *English Company*, may still be continued to them, and that they may have liberty of building *dwelling-houses*, and *warehouses*, for the securing their *Goods*, as shall be necessary, and that more *Ground* be given them, if what they formerly had be not sufficient."—Petition presented to the K. of Burma at Ava, *by Ed. Fleetwood*; in *Dalrymple, A. R.*, ii. 374.

1726. **Zierjang** (Syriam) in *Valentijn*, *Choro.*, &c., 127.

1727. "About 60 Miles to the Eastward of China Backaar (see **China-Buckeer**) is the Bar of **Syrian**, the only Port now open for Trade in all the *Pegu* Dominions. . . . It was many Years in Possession of the *Portugueze*, till by their Insolence and Pride they were obliged to quit it."—*A. Ham.* ii. 31-32.

Syud, s. Ar. *saiyid*, a lord. The designation in India of those who claim to be descendants of Mahommed.

But the usage of *Saiyid* and *Sharīf* varies in different parts of Mahommedan Asia.

1404. "On this day the Lord played at chess, for a great while, with certain **Zaytes**; and **Zaytes** they call certain men who come of the lineage of Mahomad."—*Clavijo*, § cxiv. (*Markham*, p. 141-2).

1869. "Il y a dans l'Inde quatre classes de musulmans: les **Saiyids** ou descendants de Mahomet par Huçain, les *Schaikhs* ou Arabes, nommés vulgairement Maures, les **Pathans** ou Afgans, et les **Mogols**. Ces quatres classes ont chacune fourni à la religion de saints personnages, qui sont souvent designés par ces dénominations, et par d'autres spécialement consacrées à chacune d'elles, telles que *Mir* pour les **Saiyids**, *Khân* pour les Pathans, *Mirzâ*, *Beg*, *Agâ*, et *Khwâja* pour les Mogols."—*Garcin de Tassy, Religion Mus. dans l'Inde*, 22.

(The learned author is mistaken here in supposing that the obsolete term *Moor* was in India specially applied to Arabs. It was applied, following Portuguese example, to all Mahommedans.)

T.

Tabasheer, s. 'Sugar of Bamboo.' A siliceous substance sometimes found in the joints of the bamboo, formerly prized as a medicine. The word is Pers. *tabāshīr*, but that is from the Skt. name of the article, *tvakkshīra*, and *tavakkshīra*. The substance is often confounded, in name at least, by the old Materia Medica writers, with *spodium*, and is sometimes called *ispodio di canna*. See *Ces. Federici* below. Garcia De Orta goes at length into this subject (f. 193 *seqq.*).

c. 1150. "Tanah (miswritten *Banah*) est une jolie ville située sur un grand golfe. . . . Dans les montagnes environnantes croissent le . . . ḳana et le . . . **tabāshīr** . . . Quant au **tébachir**, on le falsifie en le mélangeant avec de la cendre d'ivoire; mais le veritable est celui qu'on extrait des racines du roseau dit . . . . *al Sharkí.*"—*Edrisi*, i. 179.

1563. "And much less are the roots of the cane **tabaxer**; so that according to both the translations Avicena is wrong; and Averrois says that it is charcoal from burning the canes of India, whence it appears that he never saw it, since he calls such a white substance charcoal."—*Garcia*, f. 195*v*.

c. 1570. "Il *Spodio* si congela d'acqua in alcune canne, e io n'ho trouato assai nel Pegù quando faceuo fabricar la mia casa."—*Ces. Federici*, in *Ramus*. iii. 397.

1578. "The *spodium* or **Tabaxir** of the Persians . . . . was not known to the Greeks."—*Acosta*, 295.

c. 1580. "Spodium **Tabaxir** vocant, quo nomine vulgus pharmacopoeorum Spodium factitium, quippe metallicum, intelligunt. At eruditiores viri eo nomine lacrymam quandam, ex caudice arboris procerae in India nascentis, albicantem, odoratam, facultatis refrigeratoriae, et cor maxime roborantis itidem intelligunt."—*Prosper Alpinus, Rerum Ægyptiarum*, Lib. III. vii.

1598. ". . . these *Mambus* have a certain Matter within them, which is (as it were) the pith of it . . . . the Indians call it

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pressed already under Sugar

1837 "Allied to these in a botanical point of

Royle on the Int of Hindoo Medicine 1
83

divests itself, called Tabasheer, concerning the optical properties of which Sir David Brewster has made some curious discoveries. —Engl Cycl Nat Hist Section, article Bamboo

Tabby, s Not Anglo-Indian
kind of watered silk stuff, Sp
Port tabi Ital tabino, Fr tabis, fr
Arab 'attabi, the name said to h
been given to such stuffs from their

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Taboot, s
India to a h
a Mahommo
material intended to represent the tomb of Husain at Kerbel
carried in procession
harram (see Herklots

ew puts it at
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The word was apparently got from the Malays among whom tail or tahil
a weight and this
d indicates, is pro
dia tola (q v)
alo of weight with
runs 16 taels =
ties = 1 pecul =
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Milburn gives the weights of Achin
as 4 cpangs = 1 mace 5 mace = 1
16 mayam = 1 tale 5 tales =
20 buncals = 1 catty 200
1 bahar and the catty of
= 2lbs 1oz 13dr Of these
names mace, tale, and bahar (qq v)
seem to be of Indian origin mayam
banghal, and kati Malay

1598 "A Tael is a full ounce and a halfe Portingale weight —Linschoten 44

1599 Est et ponderis genus, quod Tael vocant in Malacca Tael unum in Malacca pendet 16 masas —De Bry, ii 64

1613 "A Taye is five shillings sterling" —Saris in Io 3

attache une chaisne de fer

d'enuiron dix brasses, qu'il est obligé de traisner jusques à ce qu'il ait apporté au Couuent trente **theyls** d'argent qu'il faut qu'il amasse en demandant l'aumosne."—In *Thevenot, Divers Voyages*, ii. 67.

Tahseeldar, s. The chief (native) revenue officer of a subdivision (**pargana** or **tā'luk**) of a district (**zilla**). Hind. from Pers. *taḥsīldār* and that from Ar. *taḥsīl*, 'collection.' This is a term of the Mahommedan administration which we have adopted.

It appears by the quotation from Williamson that the term was formerly employed in Calcutta to designate the cash-keeper in a firm, or private establishment, but this use is long obsolete.

1799. ". . . He (Tippoo) divided his country into 37 Provinces under **Dewans** . . . and he subdivided these again into 1025 inferior districts, having each a **Tisheldar**."—Letter of *Munro*, in *Life*, i. 215.

1808. ". . . he continues to this hour **tehsildar** of the petty pergunnah of Sheopore."—*Fifth Report*, 583.

1810. ". . . the sircar, or **tusseeldar** (cash-keeper) receiving one key, and the master retaining the other."—*Williamson, V. M.*, i. 209.

Tailor-bird. This bird is so called from the fact that it is in the habit of drawing together "one leaf or more, generally two leaves, on each side of the nest, and stitches them together with cotton, either woven by itself, or cotton thread picked up; and after passing the thread through the leaf, it makes a knot at the end to fix it." (*Jerdon*). It is *Orthotomus longicauda*, Gmelin (sub-fam. *Drymoicinae*).

1883. "Clear and loud above all . . . sounds the to-whee, to-whee, to-whee of the **tailor-bird**, a most plain-looking little greenish thing, but a skilful workman and a very Beaconsfield in the matter of keeping its own counsel. Aided by its industrious spouse, it will, when the monsoon comes on, spin cotton, or steal thread from the **durzee**, and sew together two broad leaves of the laurel in the pot on your very door-step, and when it has warmly lined the bag so formed it will bring up therein a large family of little tailors."—*Tribes on My Frontier*, 145.

Talaing, n. p. The name by which the chief race inhabiting Pegu (or the Delta of the Irawadi) is known to the Burmese. The Talaings were long the rivals of the Burmese, alternately conquering and conquered, but the Burmese have, on the whole, so long predominated, even in the Delta, that the use of the Talaing language is now nearly extinct in Pegu proper, though it is still spoken in Martaban, and among the descendants of emigrants into Siamese territory. We have adopted the name from the Burmese to designate the race, but their own name for their people is *Mōn* or *Mūn*.

Sir Arthur Phayre has regarded the name *Talaing* as almost undoubtedly a form of **Telinga**. The reasons given are plausible, and may be briefly stated in two extracts from his Essay *On the History of Pegu* (*J. As. Soc. Bengal*, vol. xlii. Pt. i.).

"The names given in the histories of Tha-htun and Pegu to the first Kings of those cities are Indian; but they cannot be accepted as historically true. The countries from which the Kings are said to have derived their origin . . . . may be recognised as Karnáta, *Kalinga*, Venga, and Vizianagaram . . . probably mistaken for the more famous Vijayanagar . . . The word *Talingána* never occurs in the Peguan histories, but only the more ancient name Kalinga" (*op. cit.* pp. 32-33).

"The early settlement of a colony or city for trade, on the coast of Rámanya by settlers from Talingána, satisfactorily accounts for the name **Talaing**, by which the people of Pegu are known to the Burmese and to all peoples of the west. But the Peguans call themselves by a different name . . . . *Mun, Mwun*, or *Mon*" (*ibid.* p. 34).

Prof. Forchhammer, however, who has lately devoted much labour to the study of Talaing archaeology and literature, entirely rejects this view. He states that prior to the time of Alompra's conquest of Pegu (middle of last century) the name Talaing was entirely unknown as an appellation of the Muns, that it nowhere occurs in either inscriptions or older palm-leaves, and that by all nations of Further India the people in question is known by names related to either *Mun* or *Pegu*. He goes on: "The word 'Talaing' is the term by which the Muns acknowledged their total defeat, their being vanquished and the slaves of the Burmese conqueror. They were no longer to bear the name of Muns or Peguans. Alompra stigmatized them with an appellation suggestive at once of their submission and disgrace. "Talaing means" (in the Mun language) "'one

hich is also
des Buddhas,

for the name under which they had maintained themselves for nearly 2000 years in the ...

i. 331 note), and by Bishop Bigandet (J. Ind. Archip iv 220)

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Bassanus Iadrensis in hunc modum com

onverse most in are wandering ng The Talis f prayer by The Muezzins mosques, battologuizing Llala Hyllula —*Sir T Herbert*,

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—Letter of 235

Giosafa Barbaro in *Ramusio*, ii f 107

Ariosto xviii 7

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1759. "When asked if they believed the existence of any SUPERIOR BEING, they (the *Cariannors**) replied that the Bûraghmahs and Pegu **Tallopins** told them so."—Letter in *Dalyrymple, Or. Rep.*, i. 100.

1766. "*André Des Couches.* Combien avez-vous de soldats? *Croutef.* Quatre-vingt-mille, fort médiocrement payés. *A. des C.* Et de **talapoins**? *Cr.* Cent vingt mille, tous faineans et très riches. Il est vrai que dans la dernière guerre nous avons été bien battus; mais, en récompense, nos **talapoins** ont fait très grande chère," etc.—*Voltaire*, Dialogue xxii. *André Des Couches à Siam.*

c. 1818. "A certain priest or **Talapoin** conceived an inordinate affection for a garment of an elegant shape, which he possessed, and which he diligently preserved to prevent its wearing out. He died without correcting his irregular affection, and immediately becoming a louse, took up his abode in his favourite garment." —*Sangermano*, p. 20.

1880. "The *Phongyies*, or Buddhist Monks, sometimes called **Talapoins**, a name given to them, and introduced into Europe by the Portuguese, from their carrying a fan formed of *tála-pat*, or palm-leaves."—*Saty. Rev.*, Feb. 21, p. 266, quoting *Bp. Bigandet.*

Talee, s. Tamil, *tāli*. A small trinket of gold which is fastened by a string round the neck of a married woman in S. India.

It may be a curious question whether the word may not be an adoption from the Ar. *tahlīl*, "qui signifie proprement: prononcer la formule *lā ilāha illā 'llāh* . . . . Cette formule, sur un morceau de papier, se d'amulette . . . le tout était renf dans un étui auquel on donnait le de *tahlīl*" (*Dozy & Engelmann*, . These Mahommedan *tahlīls* were v by a band, and were the origin of Spanish word *tali* ('a baldrick').

The Indian word appears to o first in Abraham Rogerius, but custom is alluded to by earlier writ *e.g. Gouvea, Synodo*, f. 43*v*.

1651. "So the Bridegroom takes **Tali**, and ties it round the neck of bride."—*Rogerius*, 45.

1672. "Among some of the Christi there is also an evil custom, that they the greater tightening and fast-making the marriage bond, allow the Bridegro to tie a **Tali** or little band round the Brid neck; although in my time this was much as possible denounced, seeing that is a custom derived from Heathenism."- *Baldaeus, Zeylon* (German), 408.

1674. "The bridegroom attaches to th neck of the bride a line from which han three little pieces of gold in honour of th three gods: and this they call **Tale**; and i is the sign of being a married woman."— *Faria y Sousa, Asia Port.*, ii. 707.

1704. "Praeterea, quum moris hujus Regionis sit, ut infantes sex vel septem annorum, interdum etiam in teneriori aetate, ex genitorum consensu, matrimonium indissolubile de praesenti contrahant, per impositionem **Talii**, seu aureae tesserae nuptialis, uxoris collo pensilis: missionariis mandamus ne hujusmodi irrita matrimonia inter Christianos fieri permittant."—*Decree of Card. Tournon*, in *Norbert, Mem. Hist.*, i. 155.

1726. "And on the betrothal day the **Tali**, or bride's betrothal band, is tied round her neck by the Bramin . . . and this she must not untie in her husband's life."— *Valentijn, Chorom.*, 51.

Taliar, Tarryar, s. A watchman (S. India). Tamil, *talaiyāri*.

1680. "The Peons and **Tarryars** sent in quest of two soldiers who had deserted . . . returned with answer that they could not light of them, whereupon the Peons were turned out of service, but upon Verona's intercession were taken in again and fined each one month's pay, and to repay the money paid them for Battee" (see **Batta**, and in Suppt.); "also the Pedda Naigu was fined in like manner for his **Tarryars**." —*Fort St. George Consns.*, Feby. 10th. In *Notes and Extracts*, Madras, 1873, No. III. p. 3.

1693. "**Taliars** and Peons appointed to watch the Black Town . . ."—In *Wheeler*, i. 267.

1707. "Resolving to march 250 soldiers, 200 **talliars**, and 200 peons."—In *Do.*, ii. 74.

* *Karens.*

Talipot s The great leaved fan-palm of S India and Ceylon, *Corypha umbraculifera*, L The name is Skt *tal patra*, Hind. *talpat* leaf the *tala* tree' properly applies to *leaf* of such a tree or to the sma.. leaf of the palmyra (*Borassus flabelli*

The quo at ... using no name refers to this tree

... rite —*N Co t* in *I d a in the XV Cent* 7 and 13

16?2 Talpets or sunshades *daeus* Dutch ed, 102.

1681. m st not lipot

1803 ... urod m

1874 dans les embrasures s etala ent des bananiers des tallipots —*Fran Souve rs d un Cosaque* ch ...

... *to Ceylon* E 1 p. 129

... arabic term, but of *what* it is not

easy to say Qu *tula uza* 'students disciples?'

from divers quarters a number of their

—*Giosafa Barbaro* in *Ramusio* ii f 107

Bassanus Iadrensis in hunc m dum com parat eos cum nostris Ecclesiasticis

... vt Graecis

... nni with elated ... ls) to congregate ... I 31.

... converse most in ... are wandering ... ing The Talis- ... of prayer by ... The *Muyezzin* ... crie ir m the tops of Mosques Tattologuizing Llala Hyll la" ...

... rabic characters) *Hugo(?)* ... ch is manifestly erroneous.

be crowned with the honour of being a Mullah or **Talman** . . ."—*Fryer*, 368.

1687. "... It is reported by the Turks that . . . the victorious Sultan . . . went with all Magnificent pomp and solemnity to pay his thanksgiving and devotions at the church of Sancta Sophia; the Magnificence so pleased him, that he immediately added a yearly Rent of 10,000 zechins to the former Endowments, for the maintenance of Imaums or Priests, Doctours of their Law, **Talismans** and others who continually attend there for the education of youth . . ."—*Sir P. Rycaut, Present State of the Ottoman Empire*, p. 54.

Tāliyamār, s. Sea Hind. for 'cut-water.' Port. *talhamar*.—*Roebuck*.

Tallica, s. H. from Arab. *ta'līḳah*. An invoice or schedule.

1682. ". . . . that he . . . would send another *Droga* or *Customer* on purpose to take our **Tallicas**."—*Hedges*, Dec. 26.

Talook, s. This word (Arab. *ta'lluḳ*, from root *'alaḳ*, to hang or depend) has various shades of meaning in different parts of India. In S. and W. India it is the subdivision of a District, presided over as regards revenue matters by a **tahsīldār**. In Bengal it is applied to tracts of proprietary land, sometimes not easily distinguished from *Zemindaries*, and sometimes subordinate to, or dependent on Zemindars. In the N. W. Prov. and Oudh the *ta'lluk* is an estate the profits of which are divided between different proprietors or classes of proprietors, one being superior, the other inferior (see next article).

Ta'lluk is also used in Hind. for 'department' of administration.

Talookdār. Hind. from Pers. *ta'llukdār*, 'the holder of a *ta'lluk*, in either of the senses of that word; *i.e.* either a Government officer collecting the revenue of a *ta'lluk* (though in this sense it is probably now obsolete everywhere), or the holder of an estate so designated. The famous *Talookdars* of Oudh are large landholders, possessing both villages of which they are sole proprietors, and other villages, in which there are subordinate holders, in which the *Talookdar* is only the superior proprietor (see *Carnegie, Kachari Technicalities*).

Tamarind, s. The pod of the tree which takes its name from that product, *Tamarindus indica*, L., N. O. *Leguminosae*. It is a tree cultivated throughout India and Burma for the sake of the acid pulp of the pod, which is laxative and cooling, forming a most refreshing drink in fever. The tree is not believed by Dr. Brandis to be indigenous in India, but is supposed to be so in tropical Africa.

The origin of the name is curious. It is Ar. *tamar-u'l-Hind*, 'date of India,' or perhaps rather, in Persian form, *tamar-i-Hindī*. It is possible that the original name may have been *thamar*, ('fruit') of India, rather than *tamar*, ('date').

1298. "When they have taken a merchant vessel, they force the merchants to swallow a stuff called **Tamarindi**, mixed in sea-water, which produces a violent purging."—*Marco Polo*, 2d ed., ii. 383.

c. 1335. "L'arbre appelé *ḥammar*, c'est à dire **al-tamar-al-Hindi**, est un arbre sauvage qui couvre les montagnes."—*Masālik-al-abṣar*, in *Not. et Ext.* xiii. 175.

1563. "It is called in Malavar *puli*, and in Guzerat *ambili*, and this is the name they have among all the other people of this India; and the Arab calls it **tamarindi**, because *tamar*, as you well know, is our *tamara*, or, as the Castilians say, *datil* [*i.e.* date], so that **tamarindi** are 'dates of India'; and this was because the Arabs could not think of a name more appropriate on account of its having stones inside, and not because either the tree or the fruit had any resemblance."—*Garcia*, f. 200.

c. 1580. "In febribus verò pestilentibus, atque omnibus aliis ex putridis, exurentibus, aquam, in qua multa copia **Tamarindorum** infusa fuerit cum saccharo ebibunt."—*Prosper Alpinus* (*De Plantis Aegypt.*) ed. Lugd. Bat. 1735, ii. 20.

1582. **Tamarindos** . . . ., f. 94.

1611. "That wood which we cut for firewood did all hang trased with cods of greene fruit (as big as a Bean-cod in England) called **Tamerim**; it hath a very soure tast, and by the Apothecaries is held good against the Scurvie."—*N. Dounton*, in *Purchas*, i. 277.

1829. "A singularly beautiful **Tamarind** tree (ever the most graceful, and amongst the most magnificent of trees) . . ."—*Mem. of Col. Mountain*, 98.

1877. "The natives have a saying that sleeping beneath the '**Date of Hind**' gives you fever, which you cure by sleeping under a *nim* tree (*Melia azedirachta*), the lilac of Persia."—*Sind Revisited*, i. 92.

The *nim* tree (*pace* Capt. Burton) is not the 'lilac of Persia' (see **Bukyne**). The prejudice against encamping or sleeping under a tamarind tree is general over India. But, curiously, Bp. Pallegoix speaks of it as the practice of the Siamese "to rest and

play under the beneficent shade of the Tamarind (*Desc du Royaume Thai ou Siam* i 136)

Tamarind fish s. This is an excellent zest consisting, according to Dr Balfour, of white **pomfret** cut in transverse slices, and preserved in

Day

My account of **Tamarind fish** is very short and in my *F shes of M* ... follows —

"'The best Tamarind ... from the Seir fish and *calcarifer* known as Cock ... and a rather inferior qu ... *Polynemus* (or Roe ball, ... the **Mango fish** belongs) ... common from any kind ... above refers to Malabar and more ...

'I ... of ... Ta ...

Dio' L altro respôde Tamarani zoe Per Dio —*Varthema* ed 1517 f 45

District which bears its name

shore, twenty five parasangs —*Al B run* in *Ell ot* i 60

quent the place —*Marco Polo*, Bk. III ch 27

tised between **Thana** and Supera (Supara) —*Letter of Friar Jordanus* in *Cathay* &c, 226

c 1323 'And having thus embarked I passed over in 28 days to **Tana** where for the faith of Christ four of our Minor Friars had suffered martyrdom The land is under the dominion of the Saracens —

Bombay) —*Barbosa* 68

1529 And because the norwest winds blew strong winds contrary to ...

not allow of its entering —*Corr a*

... ation ... ation ... term ... with ... ation of the country a meaning however closely allied to the present use

of a police station Hind *thanadar* This word ... in a more ... date by the ... habitual use

1516 In a letter of 4th Feb 1515 ...

1519 Senhor Duarte Pereira th s is the manner in wh ch ...

[illegible]

Tanga, s. Mahr. [illegible], Turki *tang*[illegible]. A denomination of coin which has been in use over a vast extent of territory, and has varied greatly in application. In Western and Eastern Turkestan, where it is applied to a silver coin worth about 7½d. And Mr. W. Erskine has stated that the word *tang* or *tanga* is of Chaghatai Turki origin, being derived from [illegible], which in that language [illegible] [illegible] [illegible] Though the most learned [illegible] differing from [illegible] [illegible] [illegible] Herbelot [illegible] Pariar [illegible] [illegible] [illegible] called by the Musulmans [illegible], by the [illegible] by the Turks [illegible], and by the Zends [illegible], all which words in the respective languages signify 'white.'" We do not however [illegible] in the dictionaries of either Vullers or of Pavet de Courteille, the latter only having [illegible]. And the [illegible] in the Sanskrit [illegible], "a weight of silver equal to 4 māshas [illegible] a stamped coin." The word, in the form [illegible] **tucka** and [illegible] are apparently identical in [illegible] and the dialects, lately [illegible] in general." [illegible]

In the Lahore coinage of Mahmud of Ghazni, A.H. 418, 419 (A.D. 1027-28) we find on the Sanskrit legend of the reverse the word *tanka* in correspondence with the *dirham* of the Arabic silver [illegible] Thomas, *Pathan Kings*, p. 49.)

Tanka or *Tanga* seems to have continued to be the popular name of the chief silver coin of the Delhi sovereigns during the 13th and first part of the 14th centuries, a coin which was substantially the same with the **Rupee** (q.v.) of later days. And in fact this application of the word, in the form *taka*, is usual in Bengal down to our own day. Ibn Batuta indeed, who was in India in the time of Mahommed Tughlak, 1333–1343 or thereabouts, always calls the gold coin then current, a *tanka* or dinar of gold. It was, as he repeatedly states, the equivalent of 10 silver dinārs. These silver dinars (or rupees) are called by the author of the *Masālik-al-Abṣār* (c. 1340) the "silver *tanka* of India." The gold and silver *tankas* continue to be found repeatedly in the histo[ry of] Firoz Shāh, the son of Maho[mmed] (1351–1388) and apparently wit[h the] same value as before. At a [later] period under Sikandar Buhlol (1[illegible]–1517), we find *black* (or copper) *ta*[illegible] of which 20 went to the old s[illegible] *tanka*.

We cannot say when the coin, [or] its name rather, first appeared [in] Turkestan.

But the name was also prevalent [on] the western coast of India as that o[f a] low denomination of coin, as may [be] seen in the quotations from Linschot[en and] Gouvea. Indeed the name st[ill] survives at Goa as that of a copp[er] coin equivalent to 60 *reis* or about 2[illegible]. And in the 16th century also 60 *re[is]* appears from the papers of Gerson d[a] Cunha to have been the equivalent of the silver *tanga* of Goa and Bassein, though all the equations that he gives suggest that the *rei* may have been more valuable then.

The denomination is also found in Russia under the form **dengi**. See a quotation under **Copeck**.

c. 1335. "According to what I have heard from the Shaikh Mobarak, the red lak contains 100,000 golden **tankahs**, and the white lak 100,000 (silver) **tankahs**. The [go]ld **tanka**, called in this country the red *tanka*, is equivalent to three *mithkāls*, and the silver **tanka** is equivalent to 8 *hashtkāni dirhams*, this *dirham* being of the same weight as the silver *dirham* current in Egypt and Syria."—*Masālik-al-abṣār*, in *Notices et Extraits*, xiii. 211.

c. 1340. "Then I returned home after sunset and found the money at my house. There were 3 bags containing in all 6233 **tankas**, *i.e.*, the equivalent of the 55,000 dinars (of silver) which was the amount of my debts, and of the 12,000 which the Sultan had previously ordered to be paid me, after deducting of course the tenth part according to Indian custom. The value of the piece called **tanka** is 2½ dinārs in gold of Barbary."—*Ibn Batuta*, iii. 426.

(Here the gold **tanga** is spoken of).

c. 1370. "Sultan Firoz issued several varieties of coins. There was the gold **tanka**, and the silver **tanka**," &c.—*Tarikh-i-Firoz Shāhi*, in *Elliot*, iii. 357.

1404. ". . . vna sua moneda de plata que llaman **Tangaes**."—*Clavijo*, f. 46b.

1516. ". . . a round coin like ours, and with Moorish letters on both sides, and about the size of a *fanon* of Calicut, . . . and its worth 55 maravedis; they call these **tanga**, and they are of very fine silver."—*Barbosa*, 45.

c. 1541. "Todar . . . fixed first a golden

tter acquaintance they turned out sure foote l and could climb the ıent —*Bogle s Narratıve* ın *Mark* 7

had purchased 35 Jhawah ıg elephants of 8 or 9 years old 60 ı or ponies of Manilla and Pegu — *Hydur Naik* 383

alt n 20 a *gı fna* 100 ı *pott na* and 000 a *ruble*. —*Herberste n* ın *Ra nusıo* ıı f 158

1782 To l e sold a Phaeton ın good condition with a pair of young **Tanyan** Horses well broke —*I d a Ga ette* Oct

tankas —*Tabakát ı Akbari* ın *Ell ot* v 186

1598 'There ıs also a kınde of reckon ıng of money hich ıs called **Tangas** not

so sure footed that the people of Nepaul ride them without fear over very steep mounta ns and along the brink of the deepest precipices —*Kirkpatrick s Nepaul*, 19

foure **Tangas** good money are as much as fi e **Tangas** badde money —*Lınschote* ch 35

1615 Their moneyes ... silver are the ... like the **Tangas** and l ...

R chard Steele ın *Pu ch*

c. 1750 60 Throug ... Goa, they use **tangas** vintins and pardoo **xeraphin** —*Grose* ı. 283

on the great Tanjore Pagoda (11th century)

Tank s A reservoir an artificial

the other European.

Tangun Tanyan s Hind *tai ghan* apparently from Tibetan *rTa nan* the vernacular name of this kind of horse (*rTa* = horse) The strong little pony of Bhutan and Tibet

water an artificial pond commonly known to Europeans ın India as a **Tank** *Tal* Guz A reservoir of water a small well R Drummond, ın his *Illustrations of Gu ratte* &c

... and the *Rajah of Bootan*, ın *Aitchison s Treat* ... 111

... again speaking of towns ın the ... of Marwar he says they ... water ın reservoirs ... hich they are obliged ... as ıt ıs said to produce

[illegible] Hindus (Calc. Rev. [illegible]). Again, Dr. Spilsbury (J. A. S. B. vol. ii. p. 591), [illegible] a journey to the Nerbudda [illegible] the word, and [illegible] and that [illegible] by a native in the Betul district, on asking him that at that part of the river there was only [illegible] he said No, but there was [illegible] place [illegible] water." [illegible] to the Report of [illegible] for Bengal, Mr. G. A. M[illegible] of the [illegible] part of Rajputana, says: [illegible] or wells are called by the people **tânkâs**" (App. p. 23 [illegible]). See [illegible] below from a Report by Major Strachan. It is [illegible] the [illegible] word, and it may possibly be from Skt. [illegible] or *tatâka*, "a pond, pool, or tank."

Mr. B[illegible], on the other hand, [illegible] the word [illegible] by the Portuguese in [illegible], which [illegible]. But in fact it [illegible] a word which appears in all the Portuguese dictionaries, and which is used by authors so early after the opening of communication with India (we do not know if there is an instance actually earlier), that we can hardly conceive it to have been borrowed from an Indian language, nor indeed could it have been borrowed from Guzerat and Rajputana, to which the quotations above ascribe the vernacular word.

The Portuguese word [illegible], and accounts for that application of *tank* to large sheets of water which is habitual in India. The indigenous Guzerati and Mahratta word seems to belong rather to what we now call a tank in England; i.e. a small reservoir for a house or ship.

Indeed the Port. *tanque* is no doubt a form of the Lat. *stagnum*, which gives It. *stagno*, Fr. old *estang* and *estan*, mod. *étang*, Sp. *estanque*, a word which we have also in old English and in Lowland Scotch, thus:

1589. "They had in them **stanges** or pondes of water full of fish of sundrie sortes."—*Parke's Mendoza* (Hak. Soc.) ii. 46.

c. 1785.

"I never drank the Muses' **stank**,
Castalia's burn and a' that;
But there it streams, and richly reams,
My Helicon I ca' that."—*Burns.*

It will be seen that Pyrard de Laval uses *estang*, as if specifically, for the *tank* of India.

1498. "And many other saints were [illegible] painted on the walls of the church, and these wore diadems, and their portraiture was in a diverse kind, for their teeth were so great that they stood an inch beyond the mouth, and every saint had four or five arms; and below the church stood a great **tanque** wrought in cut stone like many others that we had seen by the way."—*Roteiro de Vasco da Gama*, 57.

" "So the Captain Major ordered Nicolas Coelho to go in an armed boat, and see where the water was, and he found in the said island (**Anchediva**) a building, a church of great ashlar work which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones which stood in the middle of the body of the chapel. Moreover they found just beyond the church a **tanque** of wrought ashlar in which we took as much water as we wanted; and at the top of the whole island stood a great **tanque** of the depth of 4 fathoms, and moreover we found in front of the church a beach where we careened the ship Berrio."—*Ibid.* 95.

1510. "Early in the morning these Pagans go to wash at a tank, which **tank** is a pond of still water (—*nel suo* **Tancho** *ch'e* **Tancho** *e una fossa d'acqua morta*)."—*Varthema*, 149.

" "Near to Calicut there is a temple in the midst of a tank, that is, in the middle of a pond of water."—*Ib.* 175.

1553. "In this place where the King (Badadur Shah) established his line of battle, on one side there was a great river, and on the other a **tank** (*tanque*) of water, such as they are used to make in those parts. For as there are few streams to collect the winter's waters, they make these **tanks** (which might be more properly called lakes), all lined with stone. They are so big that many are more than a league in compass."—*Barros*, IV. vi. 5.

c. 1610. "Son logis estoit éloigné près d'vne lieue du palais Royal, situé sur vn **estang**, et basty de pierres, ayant bien demy lieue de tour, comme tous les autres **estangs**."—*Pyrard de Laval*, ed. 1679, i. 262.

1616. "Besides their Rivers . . . they have many Ponds, which they call **Tankes.**"—*Terry*, in *Purchas*, ii. 1470.

1638. "A very faire **Tanke**, which is a square pit paved with gray marble."—*W. Bruton*, in *Hakluyt*, v. 50.

1648. ". . . a standing water or **Tanck** . . ."—*Van Twist, Gen. Beschr.* 11.

1672. "Outside and round about Suratte there are elegant and delightful houses for recreation, and stately cemeteries in the usual fashion of the Moors, and also divers **Tanks** and reservoirs built of hard and solid stone."—*Baldaeus*, p. 12.

1673. "Within a square Court, to which

a stately Gate house makes a Passage, in the middle whereof a Tank vaulted . —
Fryer 27

of this country —Orme, i 3?4
1799. "One crop under a tank in

well.
* * * *
Nor tanks of costliest masonry dispense
To those in towns who dwell,
The work of kings in their beneficence
Kehama, xiii 6
1883 " all through sheets 124 125

R E, in *Report of the Survey in India*, 1882–83, App. p. 4

Taptee R., n p *Tāpti*, also called *Tapi* The river that runs by the city of Surat

—*Forbes, Or Mem.*, i 286
" '*Tappee* or Tapty' —*Ib* 244

Tappaul, s The word used
India for 'post,' in all the
in wh
North
C P
the Tr
origin
is som
centur
this sc
Telugu clerks who sometimes write

tappā as a singular of **tappālu**, taking the latter for a plural (*C P B*)

"*tappi* 'post-office' *i e* place where letters are stamped *tappal* 'letter-

tipnu to press,' &c. (*t*)
1799 ' You will perceive that we have but a small chance of establishing the tappal to Poonah —*Wellington*, i 50
1800 "The Tappal does not go 30 miles a day —*T Munro* in *Life*, i 244

Tarega, s This represents a word for a broker (or person analogous to the Hong Merchants of Canton in former days) in Pegu, in the days of its prosperity The word is from S

1583. " e se fosse alcuno che a tempo del pagamento per non pagar si
e, il
—G

Tariff, s. This comes from Arab *ta'rīf*, *ta'rīfa*, 'the making known' Dozy states that it appears to be com-

* These are sheets of *Atlas of India* with In Bhawalpur and Jeysalmir on the borders of Bikaner

paratively modern in Spanish and Port., and has come into Europe apparently through Italian.

Tarouk, or **Taroup**, n. p. Burm. *Tarūk*, *Tarūp*. This is the name given by the Burmese to the Chinese. Thus a point a little above the Delta of the Irawadi, where the invading army of Kublai Khan (c. 1285) is said to have turned back, is called *Tarūk-mau*, or Chinese Point. But the use of this name, according to Sir A. Phayre, dates only from the middle ages, and the invasion just mentioned. Before that the Chinese, as we understand him, are properly termed *Tsin*; though the coupled names *Tarūk* and *Taret*, which are applied in the chronicles to early invaders, "may be considered as designations incorrectly applied by later copyists." And Sir A. Phayre thinks *Taruk* is a form of *Tūrk*, whilst *Taret* is now applied to the Manchus. It seems to us probable that *Taruk* and *Taret* are probably meant for 'Turk and Tartar' (see *H. of Burma*, pp. 8, 11, 56).

Tashreef, s. This is the Ar. *tashrīf*, 'honouring'; and thus "conferring honour upon anyone, as by paying him a visit, presenting a dress of honour, or any complimentary donation" (*Wilson*). In Northern India the general use of the word is as one of ceremonious politeness in speaking of a visit from a superior or from one who is treated in politeness as a superior; when such an one is invited to 'bring his *tashrīf*,' *i.e.* 'to carry the honour of his presence,' 'to condescend to visit'—. The word always implies superiority on the part of him to whom *tashrīf* is attributed. It is constantly used by polite natives in addressing Europeans. But when the European in return says (as we have heard said, through ignorance of the real meaning of the phrase), 'I will bring my *tashrīf*,' the effect is ludicrous in the extreme, though no native will betray his amusement.

In S. India the word seems to be used for the dress of honour conferred, and in the old Madras records, rightly or wrongly, for any complimentary present, in fact a *honorarium*. Thus in Wheeler we find the following:

1674. "He (Lingapa, naik of Poonamalee) had, he said, carried a **tasheriff** to the English, and they had refused to take it . . ."—*Op. cit.*, i. 84.

1680. "It being necessary to appoint one as the Company's Chief Merchant (Verona being deceased), resolved Bera Pedda Vincatadry do succeed and the **Tasheriffs** be given to him and the rest of the principal Merchants, viz., 3 yards Scarlett to Pedda Vincatadry, and 2½ yards each to four others . . .

"The Governor being informed that Verona's young daughter was melancholly and would not eat because her husband had received no **Tasheriff**, he also is **Tasherifd** with 2½ yards Scarlet cloth."—*Fort St. George Consns.*, April 6th. In *Notes and Extracts*, Madras, 1873, p. 15.

1685. "Gopall Pundit having been at great charge in coming hither with such a numerous retinue . . . that we may engage him . . . . to continue his friendship, to attain some more and better privileges there (at Cuddalore) than we have as yet—It is ordered that he with his attendants be **Tasherift** as followeth" (a list of presents follows).—In *Wheeler*, i. 148.

Tattoo, and abbreviated, **Tat**, s. A native-bred pony. Hind. *ṭaṭṭū*.

c.1324. "Tughlak sent his son Mahommed to bring Khusrū back. Mahommed seized the latter and brought him to his father mounted on a tātū, *i.e.* a pack-horse."—*Ibn Batuta*, iii. 207.

1784. "On their arrival at the Choultry they found a miserable dooley and 15 **tattoo** horses."—In *Seton-Karr*, i. 15.

1785. "We also direct that strict injunctions be given to the baggage department, for sending all the lean **Tatoos**, bullocks, &c., to grass, the rainy season being now at hand."—*Tippoo's Letters*, 105.

1804. "They can be got for 25 rupees each horseman upon an average; but, I believe, when they receive only this sum they muster **tattoos** . . . From 30 to 35 rupees each horse is the sum paid to the best horsemen."—*Wellington*, iii. 174.

1808. "These **tut,hoos** are a breed of small ponies, and are the most useful and hardy little animals in India."—*Broughton's Letters*, 156.

1810. "Every servant . . . goes share in some **tattoo** . . . . which conveys his luggage."—*Williamson*, *Vade Mecum*, i. 311.

1824. "**Tattoos**. These are a kind of small, cat-hammed, and ill-looking ponies; but they are hardy and walk faster than oxen."—*Seely*, ch. ii.

1826. ". . . when I mounted on my **tattoo**, or pony, I could at any time have commanded the attendance of a dozen grooms, so many pressed forward to offer me their services."—*Pandurang Hari*, 21.

c. 1831. ". . . mon **tattou** est fort au dessous de la taille d'un arabe . . . ."—*Jacquemont*, *Correspondance*, i. 347.

Simms, in Parker's Bole Ponjis, 1851, ii 215

to a pony in this country—is the most useful animal you can imagine"—The Dilemma, ch ii.

Tatty, s. Hind. *tattī* and *tatī*. A

in the season of hot wind.

well watered tatties ...

Taut, s. Hind *tat*, sackcloth

Tavoy, n. p A town and district of what we call the Tenasserim Province of B Burma. The Burmese call it *Dha-wé*, but our name is probably from a Malay form The name is supposed to be

... tract is ... nation ... purpose ... kingdom (Pegu) be ... kingdom of Siam, ... borders the sea

The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mahommedans or Hindus) the Muḥarram has become. And the attempt to carry the **Tazeeas** through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe.

1809. "There were more than a hundred **Taziyus**, each followed by a long train of Fuqueers, dressed in the most extravagant manner, beating their breasts . . . such of the Mahratta Surdars as are not Brahmuns frequently construct **Taziyus** at their own tents, and expend large sums of money upon them."—*Broughton's Letters*, 72.

1869. "En lisant la description . . . . de ces fêtes on croira souvent qu'il s'agit de fêtes hindous. Telle est par exemple la solennité du **ta'zia** ou *deuil*, établie en commemoration du martyre de Huçaïn, laquelle est semblable en bien de points à celle du *Durga-pujâ*. . . . Le **ta'ziya** dure dix jours comme le *Durga-pujâ*. Le dixième jour, les Hindous précipitent dans la rivière la statue de la déesse au milieu d'une foule immense, avec un grand appareil et au son de mille instruments de musique; la même chose a lieu pour les représentations du tombeau de Huçam."—*Garcin de Tassy, Rel. Musulm.*, p. 11.

Tea, s. Crawfurd alleges that we got this word in its various European forms from the Malay *Te*, the Chinese name being *Chhâ*. The latter is indeed the pronunciation attached, when reading in the 'mandarin dialect,' to the character representing the tea-plant, and is the form which has accompanied the knowledge of tea to India, Persia, Portugal, Greece (τσάι), and Russia. But though it may be probable that *Te*, like several other names of articles of trade, may have come to us through the Malay, the word is, not the less, originally Chinese, *Tê* (or *Tay* as Medhurst writes it) being the utterance attached to the character in the Fuh-kien dialect. The original pronunciation, whether direct from Fuh-kien or through the Malay, accompanied the introduction of tea to England as well as other countries of Western Europe. This is shown by several couplets in Pope, *e.g.*

1711.
". . . There stands a structure of majestic frame
Which from the neighbouring Hampton takes its name.
* * * *
Here thou, great ANNA, whom three Realms obey,
Dost sometimes counsel take, and sometimes tea." *Rape of the Lock*, iii.

Here *tay* was evidently the pronunciation, as in Fuh-kien. The Rape of the Lock was published in 1711. In Gray's *Trivia*, published in 1720, we find *tea* rhyme to *pay*, in a passage needless to quote (ii. 296). Fifty years later there seems no room for doubt that the pronunciation had changed to that now in use, as is shown by Johnson's extemporised verses (circa 1770):

"I therefore pray thee, Renny, dear,
That thou wilt give to me
With cream and sugar soften'd well,
Another dish of tea,"—and so on.
(In *Johnsoniana*, Boswell, ed. 1835, ix. 194.)

The change must have taken place between 1720 and 1750, for about the latter date we find in the verses of Edward Moore:

"One day in July last at tea,
And in the house of Mrs. P."
The Trial of Sarah, &c.

And in *Zedler's Lexicon* (1745) it is stated that the English write the word either *Tee* or *Tea*, but pronounce it *Tiy*, which seems to represent our modern pronunciation.

Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary *Rh-ya*, which is believed to date from long before our era, under the names *Kia* and *K'u-tu* (*K'u*= '*bitter*'), and a commentator on this work who wrote in the 4th cent. A.D. describes it, adding "From the leaves can be made by boiling a hot beverage" (*On Chinese Botanical Works*, &c., p. 13). But the first distinct mention of tea-cultivation in Chinese history is said to be a record in the annals of the T'ang Dynasty under A.D. 793, which mentions the imposition in that year of a duty upon tea. And the first western mention of it occurs in the next century, in the notes of the Arab traders, which speak not only of tea but of this fact of its being subject to a royal impost. Tea does not appear to be mentioned by the medieval Arab writers upon Materia Medica, nor (strange to say) do any of the European travellers to Cathay in the 13th and 14th centuries make mention of it. Nor is there any mention of it in the curious and interesting narrative of the Embassy sent by Shāh Rukh, the son of the great Timur, to China (1419-1421).* The first European

* Mr. Major, in his Introduction to Parke's

work, so far as we are aware, in which *tea* is named, is Ramusio's (posthumous) Introduction to Marco Polo, in

tys," chiefly the
provided by the
Company for His

"22¾ *lbs* of thea at 50*s* per *lb* = £56 17 6
For the two cheefe persons
that attended his Majesty,
thea . . . . . .

boiled and poured upon this herb The drink so made is serviceable under all circumstances "—*Relation*, &c., trad par *Reinaud*, i 40

c. 1545. "Moreover, seeing the great de

Antiquary, ii. 75 *seqq*

light that I above the rest of the party took in this discourse of his, he (Chaggi Memet, *i e*, Hajji Mahommed) told me

our country, and in Persia, and the land
hants
ey in
—*Ra*

c 1560 "Whatsoever person or persones

Almeida, in *Maffei Litt Select ex India*, Lib ii

ac miscendae, amicorum honoris causae,

dant operam."—*Maffei, Hist. Indic.*, Lib. xii.

1598. ". . . the aforesaid warme water is made with the powder of a certaine hearbe called **chaa**."—*Linschoten*, 46.

1611. "Of the same fashion is the **Cha** of China, and taken in the same manner; except that the *Cha* is the small leaf of a herb, from a certain plant brought from Tartary, which was shown me when I was at Malaca."—*Teixeira*, i. 19.

1626. "They vse much the powder of a certaine Herbe called **Chia** of which they put as much as a Walnut-shell may containe, into a dish of Porcelane, and drinke it with hot water."—*Purchas, Pilgrimage*, 587.

1631. "*Dur.* You have mentioned the drink of the Chinese called **Thee**; what is your opinion thereof? . . . . *Bont.* . . . . The Chinese regard this beverage almost as something sacred . . . and they are not thought to have fulfilled the rites of hospitality to you until they have served you with it, just like the Mahometans with their **Caveah**. It is of a drying quality, and banishes sleep . . . . it is beneficial to asthmatic and wheezing patients."—*Jac. Bontius, Hist. Nat. et Med. Ind. Or.*, Lib. i. Dial. vi. p. 11.

1638. "Dans les assemblées ordinaires (à Sourat) que nous faisions tous les iours, nous ne prenions que du Thé, dont l'vsage est fort commun par toutes les Indes."—*Mandelslo*, ed. Paris, 1659, p. 113.

1658. "Non mirum est, multos etiam nunc in illo errore versari, quasi diversae speciei plantae essent **The** et **Tsia**, cum è contra eadem sit, cujus decoctum Chinensibus **The**, Iaponensibus **Tsia** nomen audiat; *licet horum* **Tsia**, *ob magnam contritionem* et coctionem, nigrum **The** appellatur."—*Bontii Hist. Nat.* Pisonis Annot., p. 87.

1660. (September) "28th. . . . . I did send for a cup of **tea** (a China drink) of which I had never drank before."—*Pepys's Diary.*

1667. (June) "28th. . . . . Home and there find my wife making of **tea**; a drink which Mr. Pelling, the Potticary, tells her is good for her cold and defluxions."—*Ibid.*

1672. "There is among our people, and particularly among the womankind a great abuse of **Thee**, not only that too much is drunk . . . . but this is also an evil custom to drink it with a full stomach; it is better and more wholesome to make use of it when the process of digestion is pretty well finished. . . . . It is also a great folly to use sugar candy with **Thee**."—*Baldaeus*, Germ. ed. 179.

(This author devotes 5 columns to the subject of tea, and its use and abuse in India.)

1677. "Planta dicitur **Chà**, vel . . . **Cià**, . . . cujus usus in *Chinae* claustris nescius in Europae quoque paulatim sese insinuare attentat. . . . . Et quamvis Turcarum **Cave** et Mexicanorum *Ciocolata* eundem praestent effectum, **Ciä** tamen, quam nonnulli quoque **Te** vocant, ea multum superat," etc.—*Kircher, China Illust.*, 180.

1677. "Maer de **Cià** (of **Thee**) sonder achting op eenije tijt te hebben, is novit schadelijk."—*Vermeulen*, 30.

1683. "Lord Russell . . . went into his chamber six or seven times in the morning, and prayed by himself, and then came out to Tillotson and me; he drunk a little **tea** and *some sherry*."—*Burnet, Hist. of Own Time*, Oxford ed. 1823, ii. 375.

1683.
"Venus her Myrtle, Phœbus has his Bays;
Tea both excels which She* vouchsafes to praise,
The best of Queens, and best of Herbs we owe
To that bold Nation which the Way did show
To the fair Region where the Sun does rise,
Whose rich Productions we so justly prize."—*Waller.*

1726. "I remember well how in 1681 I for the first time in my life drank **thee** at the house of an Indian Chaplain, and how I could not understand how sensible men could think it a treat to drink what tasted no better than hay-water."—*Valentijn*, v. 190.

1789.
"And now her vase a modest Naiad fills
With liquid crystal from her pebbly rills;
Piles the dry cedar round her silver urn,
(Bright climbs the blaze, the crackling faggots burn).
Culls the green herb of China's envy'd bowers,
In gaudy cups the steamy treasure pours;
And sweetly smiling, on her bended knee,
Presents the fragrant quintessence of **Tea**."
Darwin, Botanic Garden, Loves of the Plants, Canto ii.

The following are some of the names given in the market to different kinds of tea, with their etymologies.

1. **(Tea), Bohea.** This name is from the *Wu-i* (dialectically *Bú-î*) Mountains in the N.W. of Fuh-kien, one of the districts most famous for its black tea. In Pope's verse, as Crawfurd points out, *Bohea* stands for a tea in use among fashionable people. Thus:

"To part her time 'twixt reading and **bohea**,
To muse, and spill her solitary tea."
Epistle to Mrs. Teresa Blount.

1711. "There is a parcel of extraordinary fine **Bohee Tea** to be sold at 26*s.* per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southampton Street in the Strand."—Advt. in the *Spectator* of April 2, 1711.

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* Queen Catharine.

1711
"Oh had I rather
On s me lone
land,
Where the gilt
way,
Where none learn ombre, none e er taste
bohea"
Belinda, in *Rape of the Lock*, iv 153.

The last quotation, and indeed the first also, shows that the word was then pronounced *Bohay* At a later date **Bohea** sank to be the market name of one of the lowest qualities of tea and we believe it has ceased altogether to be a name quoted in the tea market

The following quotations seem to show that it was the general name for "black-tea"

1711 "Bohea is of little Worth among the *Moors* and *Gentoos* of India, *Arrabs* and *Persians* that of 45 Tale would not fetch the Price of green Tea of 10 Tale a Pecull."—*Lockyer*, 116

1721
"Where Indus and the double Ganges flow,
On odoriferous plains the leaves do grow,
Chief of the treat a plant the boast of fame,
Sometimes called green, **Bohea**'s the greater name"
Allan Ramsay, in *Poems*, ed 1800, i 213 4

tion of the characters *Kung-fu*, 'work or labour'

4 **Hyson** (a green tea) This is *He-* (*hei* and *ai* in the south) *-ch'un* = 'bright-spring,' characters which some say formed the hong name of a tea-

was the first to separate the leaves, so as to make what is called **Hyson**

c. 1772
"And Venus, goddess of the eternal smile,
Knowing that stormy brows but ill become
Fair patterns of her beauty, hath ordained
Celestial Tea,—a fountain that can cure
The ills of passion, and can free from frowns
* * * *
To her, ye fair! in adoration bow!
Whether at blushing morn, or dewy eve,
Her smoking cordials greet your fragrant board
With **Hyson**, or **Bohea**, or **Congo** crown'd"
R. Fergusson, Poems

5 **Oolong** (bl tea) *Wu-lung* = "black dragon", respecting which there is a legend to account for the name

6 **Pekoe** (do) *Pak ho*, Canton pron of characters *pŏh-hao* = 'white-down'

7 **Pouchong** (do) *Pao-chung* = 'fold-sort' So called from its being
, each of
produce
o called
nests in
the Wu-i hills and other places pre-

In an "*Account of the Prices at which Teas have been put up to Sale, that*

* Bp Moule says (perhaps after W Williams?) from *I un k i*, name of a stream near Yen-shan fu in Chi kiang.

arrived in England in 1784, 1785" (MS. India Office Records), the Teas are (from cheaper to dearer):—

"**Bohea Tea.**	Singlo (?),
Congou,	**Hyson.**"
Souchong,	

Tea-caddy, s. This name, in common English use for a box to contain tea for the daily expenditure of the household, is probably corrupted, as Crawfurd suggests, from *catty*, a weight of $1\frac{1}{3}$lb. (q.v.) A '*catty-box*,' meaning a box holding a *catty*, might easily serve this purpose and lead to the name. This view is corroborated by a quotation which we have given under **caddy** (q.v.)

A friend adds the remark that in his youth 'Tea-caddy' was a Londoner's name for Harley Street, due to the number of E. I. Directors and proprietors supposed to inhabit that district.

Teapoy, s. A small tripod table. This word is often in England imagined to have some connexion with *tea*, and hence, in London shops for japanned ware and the like, a *teapoy* means a tea-chest fixed on legs. But this is quite erroneous.

Tipāi is a Hindustāni, or perhaps rather an Anglo-Hindustāni word for a tripod, of hybrid etymology, from Hind. *tin* = 3, and Pers. *pāë*, 'foot.' The legitimate word from the Persian is *sipāī* (properly *sihpāya*), and the legitimate Hindi word *tirpad* or *tripad*, but *tipāi* or *tepoy* was probably originated by some European in analogy with the familiar **charpoy** (q.v.) or 'four-legs,' possibly from inaccuracy, possibly from the desire to avoid confusion with another very familiar word, **seapoy**.

The word is applied in India not only to a three-legged table (or any very small table, whatever number of legs it has), but to any tripod, as to the tripod-stands of surveying instruments, or to trestles in carpentry.

Sihpāya occurs in 'Ali of Yezd's history of Timur, as applied to the trestles used by Timur in bridging the Indus (*Elliot*, iii. 482).

1844. "'Well, to be sure, it does seem odd—very odd;'—and the old gentleman chuckled,—'most odd to find a person who don't know what a **tepoy** is . . . . Well, then, a **tepoy** or *tinpoy* is a thing with three feet, used in India to denote a little table, such as that just at your right.'

'Why, that table has four legs,' cried Peregrine.

'It's a **tepoy** all the same,' said Mr Havethelacks."—*Peregrine Pultuney*, i. 112.

Teak, s. The tree, and timber of the tree, known to Botanists as *Tectona grandis*, L., N. O. *Verbenaceae*. The word is the Malayālam *tekku*. No doubt this name was adopted owing to the fact that Europeans first became acquainted with the wood in Malabar, which is still one of the two great sources of supply; Pegu being the other.

The Sansk. name of the tree is *śāka*, whence the modern Hind. name *sāgwān* or *sāgūn* and the Mahr. *śāg*. From this last probably was taken *sāj*, the name of teak in Arabic and Persian. And we have doubtless the same word in the σαγαλίνα of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. *sāgalī*, 'made of teak—belonging to teak.' The last fact shows, in some degree, how old the export of teak is from India. Teak beams, still undecayed, exist in the walls of the great palace of the Sassanid Kings at Seleucia or Ctesiphon, dating from the middle of the 6th century. Teak has continued to recent times to be imported into Egypt. See *Forskal*, quoted by Royle (*Hindu Medicine*, 128).

The *gopher-wood* of Genesis is translated *sāj* in the Arabic version of the Pentateuch (*Royle*).

Teak seems to have been hardly known in Gangetic India in former days. We can find no mention of it in Baber (which however is indexless), and the only mention we can find in the *Āīn*, is in a list of the weights of a cubic yard of 72 kinds of wood, where the name "*Sāgaun*" has not been recognised as teak by the learned translator (see *Blochmann's* E. T. i., p. 228).

c. A.D. 80. "In the innermost part of this Gulf (the Persian) is the Port of Apologos, lying near Pasine Charax and the river Euphrates.

"Sailing past the mouth of the Gulf, after a course of 6 days you reach another port of Persia called Omana. Thither they are wont to despatch from Barygaza, to both these Ports of Persia, great vessels with brass, and timbers and beams of teak (ξύλων σαγαλίνων καὶ δοκῶν), and horns, and spars of **shisham** (σασαμίνων), and of ebony. . . ."—*Peripl. Maris Erythr.*, § 35-36.

c. 800. (under Harun al Rashīd) "Fazl continued his story '. . . . I heard loud wailing from the house of Abdallah . . . they told me he had been struck with the

me is not *Kiati* but e a mistake of some *Kayu jati*, 'Teak

terras de Damam de Teca, a milhor rem de muyta parte a ser muy fasil de e particullarmente —*Bocarro, MS*

teak (saj) —Quotation in *Mas'udi Prairies d'Or*, vi 298-299

c 880 "From Kol to Sindan they collect teak wood (saj) and cane, sakhs —*Ibn Khurdadba*, in *J As*, tom v 284

"By my life! it is a land where, when the rain falls
Jacinths and pearls spring up for him who wants ornaments
There too are produced musk and camphor and ambergris and agila,
* * * *
And ivory there and *teak* (al saj) and aloeswood and sandal
Quoted by *Kazwini* in *Gildemeister* 217 218

The following order, in a King's Letter to the Goa Government, no

Port Oriental, fasc. ii 669

1631. Bontius gives a tolerable cut of the foliage, &c, of the Teak tree, but writing in the Archipelago does not use that name, describing it under the title "*Quercus Indica*, Kiati Malais dicta."—Lib. vi cap. 16.

On this Rheede, whose plate of the tree is, as usual, excellent (*Hortus Malabaricus*, iv tab 27), observes justly that the teak has no resemblance to an oak tree, and

1744 Tecka is the name of a costly wood which is found in the Kingdom of Martaban in the East Indies and which never decays —*Zedler, Univ Lexicon*, s v

1759 "They had endeavoured to burn the Teak *Timbers* also, but they lying in a *swampy place* could not take fire"—*Capt Alves, Report on Loss of Negrais*, in *Dalrymple* i 349

c. 1760 'As to the wood it is a sort called Teak, to the full as durable as oak.'—*Grose* i 108

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Tee, s The metallic decoration, generally gilt and hung with tinkling bells, on the top of a dagoba in Indo-Chinese countries, which represents the *chatras* or umbrellas which in ancient times, as royal emblems, crowned these structures Burmese *h ti*, an umbrella.

1800. ". . . In particular the Tee, or umbrella, which, composed of open iron-work, crowned the spire, had been thrown down."—*Symes*, i. 193.

1855. ". . . gleaming in its white plaster, with numerous pinnacles and tall central spire, we had seen it (Gaudapalen Temple at Pugan) from far down the Irawadi rising like a dim vision of Milan Cathedral . . . It is cruciform in plan . . . exhibiting a massive basement with porches, and rising above in a pyramidal gradation of terraces, crowned by a spire and htee. The latter has broken from its stays at one side, and now leans over almost horizontally . . ."—*Mission to Ava*, 1858, p. 12.

1876. ". . . a feature known to Indian archaeologists as a Tee . . ."—*Fergusson, Ind. and East. Archit.*, 64.

Teek, adj. Exact, precise, punctual; also parsimonious. Used in N. India. Hind. *ṭhīk*.

Tehr, Tair, &c., s. The wild-goat of the Himālaya; *Hemitragus jemlaicus*, Jerdon. In Nepaul it is called *Jhāral*.

Tejpat, s. See **Malabathrum**.

1833. "Last night as I was writing a long description of the tēz-pāt, the leaf of the cinnamon-tree, which humbly pickles beef, leaving the honour of crowning heroes to the *Laurus nobilis*. . . ."—*Wanderings of a Pilgrim*, i. 278.

1872. Tejpat is mentioned as sold by the village shopkeeper, in *Govinda Samanta*, i. 223.

Telinga, n.p. H. *Tilangā*. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the middle ages, *Tilingāna* or *Tilangānā*, sometimes *Tiling* or *Tilang*. Though it has not, perhaps, been absolutely established that this came from a form *Triliñga*, the habitual application of *Tri-Kaliñga*, apparently to the same region which in later days was called **Tilinga**, and the example of actual use of *Trilinga*, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see *Bp. Caldwell's Dravidian Grammar*, 2d ed., Introd. pp. 30 *seqq.*, and the article **Kling** in this book).

A.D. c. 150. "Τριγλυπτον, το καὶ Τρίλιγγον Βασιλεῖον . . . κ. τ. λ."—*Ptolemy*, vi. 2, 23.

1309. "On Saturday the 10th of Sha'bán, the army marched from that spot, in order that the pure tree of Islám might be planted and flourish in the soil of Tilang, and the evil tree which had struck its roots deep, might be torn up by force . . . When the blessed canopy had been fixed about a mile from Arangal,* the tents around the fort were pitched so closely that the head of a needle could not get between them."—*Amír Khusrū*, in *Elliot*, iii. 80.

1321. "In the year 721 H. the Sultán (Ghiyásu-ddín) sent his eldest son, Ulugh Khán, with a canopy and an army against Arangal and Tilang."—*Ziau-ddín Barní*, in *do.* 231.

c. 1335. "For every mile along the road there are three *dāwāt* (post stations) . . . and so the road continues for six months' marching, till one reaches the countries of Tiling and Ma'bar . . ."—*Ibn Batuta*, iii. 192.

" In the list of provinces of India under the Sultan of Dehli, given by Shihāb ud-dīn Dimishkī, we find both Talang and Talanj, probably through some mistake.—*Notices et Extraits*, xiii., Pt. 1, 170-171.

c. 1590. "Sūba Berār . . . . Its length from Batāla (or Pātiala) to Bairāgarh is 200 *kuroh* (or kos); its breadth from Bīdar to Hindia 180. On the east of Bairāgarh it marches with Bastar; on the north with Hindia; on the south with Tilingāna; on the west with Mahkarabad. . . ."—*Aīn* (orig.) i. p. 476.

1608. "In the southern lands of India since the day when the Turushkas (Turks, *i. e.* Mahommedans) conquered Magadha, many abodes of Learning were founded; and though they were inconsiderable, the continuance of instruction and exorcism was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Trilinga."—*Taranatha's H. of Buddhism* (Germ. Tr. of Schiefner), p. 264. See also 116, 158, 166.

c. 1614. "Up to that time none of the *zamindars* of distant lands, such as the Rájá of Tilang, Pegu, and Malabar, had ventured upon disobedience or rebellion."—*Firishta*, in *Elliot*, vi. 549.

1793. "Tellingana, of which Warangoll was the capital, comprehended the tract lying between the Kistnah and Godavery Rivers, and east of Visiapour . . . ."—*Rennell's Memoir*, 3d ed., p. [cxi].

Telinga, s. This term in the last century was frequently used in Bengal as synonymous with **Sepoy**, or a native soldier disciplined and clothed in quasi-European fashion; no doubt because the first soldiers of that type came to Bengal from what was considered to be the Telinga country, viz., Madras.

1758. ". . . . the latter commanded a body of Hindu soldiers, armed and accoutred and disciplined in the European manner of fighting; I mean those soldiers that are become so famous under the name of Talingas."—*Seir Mutaqherin*, ii. 92.

* Warangal, N E of Hyderabad.

c 1760. ". . Sepoys sometimes called **Tellingas** "—*Grose*, in his *Glossary*, see vol. I xiv

1760 "300 Telingees are run away, and entered into the Beerboom Rajah's service"—In *Long*, 23), see also 236, 237, and (1761) p 258, "**Tellingers**"

speaking hardly any language but their native "—Note by Tr of *Seir Mutaqherin*, ii 93

c. 1805 "The battalions, according to the old mode of France, were called after

p 29

passage from Fryer) that used to be,

perhaps sometimes is still, called **Gentoo** at Madras

1673 "Their Language they call generally **Gentu** the peculiar name of their speech is **Telinga** —*Fryer*, 33

1793 'The **Tellinga** language is said to be in use, at present, from the River Pennar in the Carnatic, to Orissa along the coast and inland to a very considerable distance'—*Rennell*, *Memoir*, 3d ed p [cxi]

Tembool, s Betel leaf Sansk. *tambula*, adopted in Persian as *tambūl* and in Arab *al tambūl*

1298 "All the people of this city, as well as the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called **tembul** —*Marco Polo*, ii.

Only you should know that

of the shores of Hormuz) from
i, Bangâla, the
f Tenâseri, of
(see Sarnau), of the Isles of Dîvah Mahal (Maldives)"—*Abdurrazak*, in *Notices et Extraits*, xiv. 429

1498 "**Tenaçar** is peopled by Christians,

* Other forms are Telunga, Telinga, Tailinga, Tenugu, and Tenungu (Caldwell)

and the King is also a Christian . . . in this land is much brayll, which makes a fine vermilion, as good as the grain, and it costs here 3 cruzados a bahar, whilst in Quayro (Cairo) it costs 60: also there is here aloes-wood, but not much."—*Roteiro de Vasco da Gama*, 110.

1506. "At **Tenazar** grows all the *verzi* (brazil), and it costs 1½ ducats the baar, equal to 4 *kantars*. This place, though on the coast, is on the mainland. The King is a Gentile: and thence come pepper, cinnamon, cloves, mace, nutmeg, galanga, camphor that is eaten, and camphor that is not eaten . . . This is indeed the first mart for spices in India." *Leonardo Ca' Masser*, in *Archivio Stor. Ital.*, p. 28.

1510. "The City of **Tarnassari** is situated near to the sea, etc."—*Varthema*, 196.

This adventurer's account of Tenasserim is an imposture. He describes it by implication as in India Proper, somewhere to the north of Coromandel.

1516. "And from the Kingdom of Peigu as far as a city which has a seaport, and is named **Tanasery**, there are a hundred leagues . . ."—*Barbosa*, 188.

1568. "The Pilot told vs that wee were by his altitude not farre from a citie called *Tanasary* (**Tenasarim**), in the Kingdom of Pegu."—*C. Frederike*, in *Hak.*, ii. 359. See *Lancaster*.

c. 1590. "In *Kambayat* (Cambay) a *Nākhuda* gets 800 R. . . . In Pegu and **Dahnasari**, he gets half as much again as in Cambay."—*Ain-i-Akbari*, i 281.

1727. "Mr. *Samuel White* was made **Shawbandaar** or Custom-Master at **Merjee** and **Tanacerin**, and Captain Williams was Admiral of the King's Navy."—*A. Ham.*, ii. 64.

1783. "**Tannaserim** . . ."—*Forrest, V. to Mergui*, 4.

Terai, Terye, s. Hind. *tarāī*, 'moist (land)' from *tar*, 'moist' or 'green.' The term is especially applied to a belt of marshy and jungly land which runs along the foot of the Himālaya north of the Ganges, being that zone in which the moisture, which has sunk into the talus of porous material, exudes.

A tract on the south side of the Ganges, now part of Bhāgalpūr, was also formerly known as the **Jungleterye** (q.v.)

1793. "Helloura, though standing very little below the level of Cheeria Ghat's top, is nevertheless comprehended in the **Turry** or **Turryani** of Nepaul . . . **Turryani** properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepaul, as well as the low tract bordering immediately on the Company's northern frontier."—*Kirkpatrick's Nepaul* (1811), p. 40.

1824. "Mr. Boulderson said he was sorry to learn from the raja that he did not consider the unhealthy season of the Terai yet over . . . I asked Mr. B. if it were true that the monkeys forsook these woods during the unwholesome months. He answered that not the monkeys only, but everything which had the breath of life instinctively deserts them from the beginning of April to October. The tigers go up to the hills, the antelopes and wild hogs make incursions into the cultivated plain . . . and not so much as a bird can be heard or seen in the frightful solitude."—*Heber*, ed. 1844, i. 250-251.

Thermantidote, s. This learned word ("heat-antidote") was applied originally, we believe, about 1830-32, to the invention of the instrument which it designates, or rather to the application of the instrument, which is in fact a winnowing machine fitted to a window aperture, and incased in wet **tatties** (q.v.), so as to drive a current of cooled air into a house during hot dry weather. We have a dim remembrance that the invention was ascribed to Dr. Spilsbury.

1831. "To the 21st of June, this oppressive weather held its sway; our only consolation grapes, iced-water, and the **thermantidote**, which answers admirably, almost too well, as on the 22d. I was laid up with rheumatic fever and lumbago, occasioned . . . by standing or sleeping before it."—*Wanderings of a Pilgrim*, i. 208.

1840. ". . . . The thermometer at 112° all day in our tents, notwithstanding tatties, **phermanticlotes**,* and every possible invention that was likely to lessen the stifling heat."—*Osborne, Court and Camp of Runjeet Singh*, 132.

1853. ". . . then came punkahs by day, and next punkahs by night, and then tatties, and then **therm-antidotes**, till at last May came round again, and found the unhappy Anglo-Indian world once more surrounded with all the necessary but uncomfortable sweltering panoply of the hot weather."—*Oakfield*, i. 263-4.

1878. "They now began (c. 1840) to have the benefit of **thermantidotes**, which however were first introduced in 1831; the name of the inventor is not recorded."—*Calcutta Rev.*, cxxiv. p. 718.

1880. ". . . . low and heavy punkahs swing overhead; a sweet breathing of wet *khaskhas* grass comes out of the **thermantidote** . . ."—*Sir Ali Baba*, 112.

Thug, s. Hind. *thag* (Mahr. *ṭhak*), 'a cheat, a swindler.' And this is the only meaning given and illustrated in

* This book was printed in England, whilst the author was in India; doubtless he was innocent of this quaint error.

R. Drummond's *Illustrations of Guzerattee* &c (1808) But it has acquired a specific meaning which can be exhibited more precisely or than by Wilson ' Latterly to a robber and assassin of a [illegible] class who sallying forth in a gang and in the character of wayfarers either on business or pilgrimage, fall in with other travellers on the road

near Surat

The *Pl ins qars* (under that

ho La oary Period, for Jan 1837 (lxiv 357) One of Col Meadows Taylor's Indian romances also *Memoirs of a*

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man, under the government and support of Lord William Bentinck

ne le manquent jamais en sorte qu'en un moment ils l'etranglent " &c — *Thevenot*, v 123

16 3 They were Fifteen all of [illegible]

1831 The inhabitants of Jubbulpore were this morning assembled to witness the execution of [illegible] Thugs [illegible]

[illegible] is by the command, and

under the special protection of the most powerful goddesses that the **Thugs** join themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage."—*Macaulay, Speech on Gates of Somnauth.*

1874. "If a **Thug** makes strangling of travellers a part of his religion, we do not allow him the free exercise of it."—*F. W. Newman*, in *Fortnightly Review*, N.S., vol. xv. p. 181.

Tibet, n. p. The general name of the vast and lofty table-land* of which the Himalaya forms the southern marginal range, and which may be said roughly to extend from the Indus elbow, N.W. of Kashmir, to the vicinity of Sining-fu in Kansuh (see **Sling**) and to Tat-sienlu on the borders of Sz'chuen, the last a length of 1800 miles. The origin of the name is obscure, but it came to Europe from the Mahommedans of Western Asia; its earliest appearance being in some of the Arab Geographies of the ninth century.

Names suggestive of *Tibet* are indeed used by the Chinese. The original form of these was (according to our friend Prof. Terrien de la Couperie), *Tu-pot*; a name which is traced to a prince so-called, whose family reigned at Liang-chau, north of the Yellow R., (in modern Kansuh), but who in the 5th century was driven far to the south-west, and established in eastern Tibet a state to which he gave the name of *Tu-pot*, afterwards corrupted into *Tu-poh* and *Tu-fan*. We are always on ticklish ground in dealing with derivations from or through the Chinese. But it is doubtless possible, perhaps even probable, that these names passed into the western form *Tibet*, through the communication of the Arabs in Turkestan with the tribes on their eastern border. This may have some corroboration from the prevalence of the name *Tibet*, or some proximate form, among the Mongols, as we may gather both from Carpini and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the *Bodhimor* several hundred years later. These latter write the name (as represented by I. J. Schmidt), *Tübet* and *Tölöt*.

* A friend objects to this application of 'table-land' to so rugged a region of inequalities. But it is a technical expression in geography, applicable to a considerable area, of which the lowest levels are at a considerable height above the sea. The objection was anticipated by the British soldier in the Abyssinian expedition: 'Call this a table-land? Then it's a table with the legs uppermost'

851. "On this side of China are the countries of the Taghazghaz and the Khākān of **Tibbat**; and that is the termination of China on the side of the Turks."—*Relation*, &c., trad. par *Reinaud*, (pt. i.), p. 60.

c. 880. "Quand un étranger arrive au *Tibet* (*al*-**Tibbat**), il éprouve, sans pouvoir s'en rendre compte, un sentiment de gaieté et de bien être qui persiste jusqu'au départ."—*Ibn Khurdâba*, in *J. As.*, Ser. vi. tom. v. 522.

c. 910. "The country in which lives the goat which produces the musk of China, and that which produces the musk of **Tibbat** are one and the same; only the Chinese get into their hands the goats which are nearest their side, and the people of **Tibbat** do likewise. The superiority of the musk of **Tibbat** over that of China is due to two causes; first, that the musk-goat on the **Tibbat** side of the frontier finds aromatic plants, whilst the tracts on the Chinese side only produce plants of a common kind."—*Relation, &c.* (pt. 2), pp. 114-115.

c. 930. "This country has been named **Tibbat** because of the establishment there of the Himyarites, the word *thabat* signifying to fix or establish oneself. This etymology is the most likely of all that have been proposed. And it is thus that Di'bal, son of 'Ali-al-Khuzā'ī, vaunts this fact in a poem, in which when disputing with Al-Kumair he exalts the descendants of Kaṭlān above those of Nizār, saying:—

"'Tis they who have been famous by their
  writings at the gate of Merv,
And who were writers at the gate of
  Chīn,
'Tis they who have bestowed on Samar-
  kand the name of Shamr,
And who have transported thither the
  Tibetans" (*Al*-**Tubbatīna**).*

Mas'ūdī, i. 352.

c. 976. "From the sea to **Tibet** is 4 months' journey, and from the sea of Fārs to the country of Kanauj is 3 months' journey."—*Ibn Haukal*, in *Elliot*, i. 33.

c. 1020. "Bhútesar is the first city on the borders of **Tibet**. There the language, costume, and appearance of the people are different. Thence to the top of the highest mountain, of which we spoke . . . is a distance of 20 parasangs. From the top of

* This refers to an Arab legend that Samarkand was founded in very remote times by Tobba'-al-Akbar, Himyarite King of Yemen, see *e g Edrisi*, by Jaubert, ii. 198), and the following: "The author of the *Treatise on the Figure of the Earth* says on this subject: 'This is what was told me by Abu-Bakr-Dimashki—'I have seen over the great gate of Samarkand an iron tablet bearing an inscription, which, according to the people of the place, was engraved in Himyarite characters, and as an old tradition related, had been the work of 'Tobba'."—*Shihābuddīn Dimashkī*, in *Not. et Ext.*, xiii. 254.

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rεαches as far as Inibet, n tl e fore ts of which country that quadruped is found wh ch y elds the mu k."—Rabbi Benja n in Wr ght s Early T av ls 106

c 1200

cujus pater humanae naturae deb tum solvit, o comedan certo — Vo ages

1253 x o t stos sunt lebet nom nes solentes comedere parentes suos defunctos it causa p etat s o i facerent al ud se pulcrum e s n si v scera sua —Rubruq in Recuc l de Vo ages Vc iv 280

has long been in use by foreign traders to Burma for the quasi

dredth part of the viss (q v) being

jat. On is more have re e tucka)

The word is also used by traders to Siam But there likewise it is a foreign term the Siamese word being *bat* In Siam the tikal is according to

Pegu) f 108

—La Loubere Eng tr p 72

1727 *Pegu* Weight.

1 *Viece* is	30 oz *Troy*
or 1 *Vece*	100 Tecals

is sold for r stamped ice and a p. vii.

adj This or thing contract carriage

a *ticca doctor* is a surgeon not in the regular service but temporarily en-

gaged by Government. From Hind. *ṭhīkā* or *ṭhīkah*, 'hire, fare, fixed price.'

1827. "A Rule, Ordinance and Regulation for the good Order and Civil Government of the Settlement of Fort William in Bengal, and for regulating the number and fare of **Teeka Palankeens**, and **Teeka Bearers** in the Town of Calcutta . . . . registered in the Supreme Court of Judicature, on the 27th June, 1827."—*Bengal Regulations* of 1827.

1878. "Leaving our servants to jabber over our heavier baggage, we got into a "**ticca gharry**," "hired trap," a bit of civilization I had hardly expected to find so far in the Mofussil."—*Life in the Mofussil*, ii. 94.

Ticky-tock. This is an unmeaning refrain used in some French songs, and by foreign singing masters in their scales. It would appear from the following quotation to be of Indian origin.

c. 1755. "These gentry (the band with nautch-girls) are called **Tickytau** boys, from the two words **Ticky** and **Tau**, which they continually repeat, and which they chaunt with great vehemence."—*Ives*, 75.

Tiffin, s. Luncheon, Anglo-Indian and Hindustani, at least in English households. Also **to Tiff**, v. to take luncheon. Some have derived this familiar word from Ar. *tafannun*, 'diversion, amusement,' but without history, or evidence of such an application of the Arabic word. Others have derived it from Chinese *ch'ih-fan*, 'eat-rice,' which is only an additional example that anything whatever may be plausibly resolved into Chinese monosyllables.

We believe the word to be a local survival of an English colloquial or slang term. Thus we find in the *Lexicon Balatronicum*, compiled originally by Capt. Grose (1785): "*Tiffing*, eating or drinking out of meal-times," besides other meanings. Wright (*Dict. of Obsolete and Provincial English*) has: "*Tiff*, s. (1) a draught of liquor, (2) small beer;" and Mr. Davies (*Supplemental English Glossary*) gives some good quotations both of this substantive and of a verb "*to tiff*," in the sense of 'take off a draught.' We should conjecture that Grose's sense was a modification of this one, that his "*tiffing*" was a participial noun from the verb *to tiff*, and that the Indian **tiffin** is identical with the said participial noun. This has perhaps some corroboration both from the form "**tiffing**" used in some earlier Indian examples, and from the Indian use of the verb "**to tiff**."

Rumphius has a curious passage which we have tried in vain to connect with the present word; nor can we find the words he mentions in either Portuguese or Dutch Dictionaries. Speaking of **Toddy** and the like he says:

"Homines autem qui eas (potiones) colligunt ac praeparant, dicuntur Portugallico nomine *Tiffadores*, atque opus ipsum *Tiffar*; nostratibus Belgis *tyfferen*" (*Herb. Amboinense*, i. 5).

We may observe that the comparatively late appearance of the word **tiffin** in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India. We now give examples of the various uses:

Tiff, s. In the old English senses, (in which it occurs also in the form *tip*, and is probably allied to *tipple* and *tipsy*).

(1) For a draught:

1758. "*Monday . . . Seven.* Returned to my room. Made a **tiff** of warm punch, and to bed before nine."—*Journal of a Senior Fellow*, in the *Idler*, No. 33.

(2) For small beer:

1604.
". . . . make waste more prodigal
Than when our beer was good, that John may float
To Styx in beer, and lift up Charon's boat
With wholsome waves: and as the conduits ran
With claret at the Coronation,
So let your channels flow with single **tiff**,
For John I hope is crown'd . . ."
On John Dawson, Butler of Christ Church, in *Bishop Corbet's Poems*, ed. 1807, pp. 207-8.

To Tiff, v. in the sense of taking off a draught.

1812.
"He **tiff'd** his punch and went to rest."
Combe, Dr. Syntax, I. Canto v.
(This is quoted by Mr. Davies.)

Tiffin (the Indian substantive).

1810. "The (Mahommedan) ladies, like ours, indulge in **tiffings** (slight repasts), it being delicate to eat but little before company."—*Williamson, Vade Mecum*, i. 352.

" (published 1812) "The dinner is scarcely touched, as every person eats a hearty meal called **tiffin**, at 2 o'clock, at home."—*Maria Graham*, 29.

1811. "Gertrude was a little unfortunate

1824. "The entreaty of my friends compelled me to remain to breakfast and an

1883 "'Look here, RANDOLPH, don't you know' said Sir PEEL ... 'Here

...days, India. ...gris, is ...n word for an arrow, tigra, which gives the modern P. (and Hind.) tir * Pliny says of the R... T... ... tate ...edi of ...re- at So bably, in his re-

But the Captain had no heart to go a-feasting with Joe Sedley"—Vanity Fair, ed 1867, i. 235

March 25th, 357

To Tiff, in the Indian

...n And springs More-

name Tigris is f... in the ...

of Qui Hi, by Quiz (Canto viii.)

...the river Tigris, ...

over, the creatures which we have seen and call tigers are only jackals which are dappled, and of a kind bigger than ordinary jackals."—*Arrian, Indica*, xv.

We apprehend that this big dappled jackal (θῶς) is meant for a *hyaena*.

c. B.C. 322. "In the island of Tylos . . . there is also another wonderful thing they say . . . for there is a certain tree, from which they cut sticks, and these are very handsome articles, having a certain variegated colour, like the skin of a **tiger**. The wood is very heavy; but if it is struck against any solid substance it shivers like a piece of pottery."—*Theophrastus, Hist. of Plants*, Bk. V. c. 4.

c. B.C. 321. "And Ulpianus . . . said: Do we anywhere find the word used as a masculine, τὸν τίγριν? for I know that Philemon says thus in his Neaera:

'*A.* We've seen the **tigress** (τὴν τίγριν) that Seleucus sent us;
Are we not bound to send Seleucus back
Some beast in fair exchange?'"
In *Athenaeus*, xiii. 57.

c. B.C. 320. "According to Megasthenes, the largest **tigers** are found among the Prasii, almost twice the size of lions, and of such strength that a tame one led by four persons seized a mule by its hinder leg, overpowered it, and dragged it to him."—*Strabo*, xv. ch. 1, § 37 (*Hamilton* and *Falconer's* E. T., iii. 97).

c. B.C. 19. "And Augustus came to Samos, and again passed the winter there . . . and all sorts of embassies came to him; and the Indians who had previously sent messages proclaiming friendship, now sent to make a solemn treaty, with presents, and among other things including **tigers**, which were then seen for the first time by the Romans; and if I am not mistaken, by the Greeks also."—*Dio Cassius*, Bk. liv. 9.

c. B.C. 19.
". . . duris genuit te cautibus horrens
Caucasus, Hyrcanaeque admôrunt ubera **tigres**." *Aen.* iv. 366-7.

c. A.D. 70. "The Emperor Augustus . . . in the yeere that Q. Tubero and Fabius Maximus were Consuls together . . . was the first of all others that shewed a tame **tygre** within a cage: but the Emperour Claudius foure at once . . . . **Tygres** are bred in Hircania and India: this beast is most dreadful for incomparable swiftness."—*Pliny*, by *Ph. Holland*, i. 204.

c. 80-90. "Wherefore the land is called Dachanabadēs, for the South is called *Dachanos* in their tongue. And the land that lies in the interior above this towards the East embraces many tracts, some of them of deserts or of great mountains, with all kinds of wild beasts, panthers and **tigers** (τίγρεις) and elephants, and immense serpents (δράκοντας) and hyenas (κροκόττας) and *cynocephala* of many species, and many and populous nations till you come to the Ganges."—*Periplus*, § 50.

c. A.D. 180. "That beast again, in the talk of Ctesias about the Indians, which is alleged to be called by them *Martiórá* (*Martichóra*), and by the Greeks *Androphagus* (Man-eater), I am convinced is really the **tiger** (τὸν τίγριν). The story that he has a triple range of teeth in each jaw, and sharp prickles at the tip of his tail which he shoots at those who are at a distance, like the arrows of an archer,—this tale handed about by the Indians,—I don't believe to be true, but only to have been generated by the excessive fear which the beast inspires. They have been wrong also about his colour;—no doubt when they see him in the bright sun-light he takes that colour and looks red; or perhaps it may be because of his going so fast, and because even when not running he is constantly darting from side to side; and then (to be sure) it is always from a long way off that they see him."—*Pausanias*, IX. xxi. 4.

1298. "Enchore sachiés qe le Grant Sire a bien leopars asez qe tuit sunt bon da chacer et da prendre bestes . . . . Il ha plosors lyons grandismes, greignors asez qe cele de Babilonie. Il sunt de mout biaus poil et de mout biaus coleor, car il sunt tout vergés por lonc, noir et vermoil et blance. Il sunt afaités a prandre sengler sauvajes et les bueff sauvajes, et orses et asnes sauvajes et cerf et cavriolz et autres bestes."—*Marco Polo, Geog. Text*, ch. xcii.

Thus Marco Polo can only speak of this huge animal, striped black and red and white, as of a *Lion*. And a medieval Bestiary has a chapter on the Tigre which begins: "Une Beste est qui est apelée Tigre, c'est une maniere de serpent."—(In *Cahier et Martin, Mélanges d'Archéol.* ii. 140).

1474. "This meane while there came in certein men sent from a Prince of India, w[th] certain strange beastes, the first whereof was a *leonza* ledde in a chayne by one that had skyll, which they call in their languaige *Baburcth*. She is like vnto a lyonesse; but she is redde coloured, streaked all over w[th] blacke strykes; her face is redde w[th] certain white and blacke spottes, the bealy white, and tayled like the lyon: seemyng to be a marvailouse fiers beast."—*Josafa Barbaro*. Hak. Soc., pp. 53 54.

Here again is an excellent description of a tiger, but that name seems unknown to the traveller. *Babureth* is in the Italian original *Baburth*, Pers. *babr*, a tiger.

1553. ". . . Beginning from the point of Cingapura and all the way to Pullocambilam, *i.e.* the whole length of the Kingdom of Malaca . . . there is no other town with a name except this City of Malaca, only some haven[illegible]
and in the interior a ver[illegible]
And indeed the most of [illegible]
people sleep at the top of the highest trees they can find, for up to a height of 20 palms the **tigers** can seize them at a leap; and if anything saves the poor people from these beasts it is the bonfires that they keep burning at night, which the tigers are much afraid of. In fact these are so numerous that many come into the city

correction of Master of the crew

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bly

de Tassy Rel Mus. p 24

TIPARRY s Beng *tipari* or *tepari*

1563. "It is called *borax* and *crisocola* and in Arabic tincar, and so the Guzeratis call it "—*Garcia*, f 78

calyx encloses the fruit as in a bag or bladder (φυσα) It has a slightly acid gooseberry flavour, and makes excellent

tion some-
no is con-
'inflated,'
which gives a name to a species of *tetrodon* or globe-fish, a fish which has the power of dilating the œsophagus in a singular manner

Tindal, s Malay ll *tandal* Telug *tan lelu*, also in Mahr and other vernaculars *tandel*, the head or commander

1845. "On Makin they have a kind of fruit resembling the gooseberry, called by the natives '**teiparu**'; this they pound, after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste."—*U. S. Expedition*, by *C. Wilkes*, U.S.N., v. 81.

1878. ". . . The enticing **tipari** in its crackly covering . . . ."—*In My Indian Garden*, 49-50.

Tippoo Sahib, n. p. The name of this famous enemy of the English power in India was, according to C. P. Brown, taken from that of *Tipū Sultān*, a saint whose tomb is near Hyderabad.

Tirkut, s. Foresail. Sea Hind. from Port. *triquete* (Roebuck).

Tiyan, n.p. Malayāl. *Tīyan*, or *Tīvan*, pl. *Tīyar* or *Tīvar*. The name of what may be called the third caste (in rank) in Malabar. The word signifies "Islander"; and the people are supposed to have come from Ceylon.

1510. "The third class of Pagans are called **Tiva**, who are artizans."—*Varthema*, 142.

1516. "The cleanest of these low and rustic people are called *Tuias* (read **Tivas**), who are great labourers, and their chief business is to look after the palm-trees, and gather their fruit, and carry everything . . . for hire, because there are no draught cattle in the country."—*Barbosa*, Lisbon ed. 335.

Tobacco, s. On this subject we are not prepared to furnish any elaborate article, but merely to bring together a few quotations touching on the introduction of tobacco into India and the East, or otherwise of interest.

c. 1550. "It has happened to me several times, that going through the provinces of Guatemala and Nicaragua I have entered the house of an Indian who had taken this herb, which in the Mexican language is called **tabacco**, and immediately perceived the sharp fetid smell of this truly diabolical and stinking smoke, I was obliged to go away in haste, and seek some other place."—*Girolamo Benzoni*, Hak. Soc., p. 81.

1585. "Et hi" (viz. Ralph Lane and the first settlers in Virginia) "reduces Indicam illam plantam quam **Tabaccam** vocant et *Nicotiam*, qua contra cruditates ab Indis edocti, usi erant, in Angliam primi, quod suam, intulerunt. Ex illo sane tempore usu coepit esse creberrimo, et magno pretio, dum quam plurimi graveolentem illius fumum, alii lascivientes, alii valetudini consulentes, per tubulum testaceum inexplebili aviditate passim pauriunt, et mox e naribus efflant; adeo ut tabernae **Tabaccanae** non minus quam cervisiariae et vinariae passim per oppida habeantur. Ut Anglorum corpora (quod salse ille dixit) qui hac plantâ tantopere delectantur in Barbarorum naturam degenerasse videantur; quum iisdem quibus Barbari delectentur et sanari se posse credant."—*Gul. Camdeni, Annal. Rerum Anglicanum.* . . . regn. *Elizabetha*, ed. 1717, ii. 449.

1592.

"Into the woods thence forth in haste shee went
To seeke for hearbes that mote him remedy;
For shee of herbes had great intendiment,
Taught of the Nymphe which from her infancy
Her nourced had in true Nobility:
This whether yt divine **Tobacco** were,
Or Panachaea, or Polygony,
Shee fownd, and brought it to her patient deare
Who al this while lay bleding out his hart-blood neare."

The Faerie Queen, III., v. 32.

1597. "His Lordship" (E. of Essex at Villafranca) "made no answer, but called for **tobacco**, seeming to give but small credit to this alarm; and so on horseback, with these noblemen and gentlemen on foot beside him, took **tobacco**, whilst I was telling his Lordship of the men I had sent forth, and the order I had given them. Within some quarter of an hour, we might hear a good round volley of shot betwixt the 30 men I had sent to the chapel, and the enemy, which made his Lordship cast his pipe from him, and listen to the shooting."—*Commentaries of Sir Francis Vere*, p. 62.

1598. "*Cob.* Ods me I marle what pleasure or felicity they have in taking this roguish **tobacco**. It is good for nothing but to choke a man, and fill him full of smoke and embers: there were four died out of one house last week with taking of it, and two more the bell went for yesternight; one of them they say will never scape it; he voided a bushel of soot yesterday upward and downward . . . . it's little better than rats-bane or rosaker."—*Every Man in his Humour*, iii. 2.

1604. "Oct. 19. Demise to Tho. Lane and Ph. Bold of the new Impost of 6*s.* 8*d.*, and the old Custom of 2*d.* per pound on **tobacco**."—*Calendar of State Papers, Domestic*, James I., p. 159.

1604 or 1605. "In Bijápúr I had found some **tobacco**. Never having seen the like in India, I brought some with me, and prepared a handsome pipe of jewel work. . . . . His Majesty (Akbar) was enjoying himself after receiving my presents, and asking me how I had collected so many strange things in so short a time, when his eye fell upon the tray with the pipe and its appurtenances: he expressed great surprise and examined the **tobacco**, which was made

105-107.

1610 "The *Turkes* are also incredible takers of Opium . . . carrying it about them both in peace and in warre, which

ent, vi 851

23 "Incipit nostro seculo in immen crescere usus tobacco, atque afficit nes occulta quidem delectatione, ut lli semel assueti sint, difficile postea abstinent —*Bacon H Vitae et Mortis* in *B Montague's* ed x 189

We are unable to give the date or Persian author of the foll

helps all sorts of habit that the confirmed Smoker would d and Drink rather than tification he derived from mes of this deleterious ecoils at the very idea of a of another Person yet

ssage rendered by Blochmann,

Major Yule whose valuable resented to the British Mu , will be found in Dr Rieu's gue of Persian MSS (vol. iii.

of the Superstitions (p xvii).

in the present instance our Tobacco smokers pass the moistened Tube from one mouth to another without hesitation on the one hand, and it is received with complacency on the other! The more acrid the Fumes so much the more grateful to the Palate of the Connoisseur. The Smoke is a Collyrium to the Eyes, whilst the Fire, they will tell you, supplies to the Body the waste of radical Heat. Without doubt the **Hookah** is a most pleasing Companion, whether to the Wayworn Traveller or to the solitary Hermit. It is a Friend in whose Bosom we may repose our most confidential Secrets; and a Counsellor upon whose advice we may rely in our most important Concerns. It is an elegant Ornament in our private Appartments: it gives joy to the Beholder in our public Halls. The Music of its sound puts the warbling of the Nightingale to Shame, and the Fragrance of its Perfume brings a Blush on the Cheek of the Rose. *Life in short* is prolonged by the Fumes inhaled at each inspiration, whilst every expiration of them is accompanied with extatic delight. . . ." (*cætera desunt*).

c. 1760. "**Tambakú.** It is known from the *Maäsir-i-Rahimi* that the **tobacco** came from *Europe to the Dakhin*, and from the Dakhin to Upper India, during the reign of Akbar Sháh (1556–1605), since which time it has been in general use."—*Bahár-i-'Ajam*, quoted by Blochmann, in *Ind. Antiq.* i. 164.

1878. It appears *from Miss Bird's Japan* that tobacco was not cultivated in that country till 1605. In 1612 and 1615 the Shogun prohibited both culture and use of **tabako**.—See the work, i. 276–77.

Tobra, s. The leather nose-bag in which a horse's feed is administered.

1808. ". . . stable boys are apt to serve themselves to a part out of the *poor beasts* allowance; to prevent which a thrifty housewife sees it put into a **tobra**, or mouth bag, and spits thereon to make the Hostler loathe and leave it alone."—*Drummond, Illustrations*, &c.

Toddy, s. A corruption of Hind. *tāṛī*, *i.e.* the fermented sap of the *tāṛ* or palmyra (Sansk. *tāl*), and also of other palms, such as the date, the coco-palm, and the *Caryota urens*; palm-wine. *Toddy* is generally the substance used in India as yeast, to leaven bread. The word, as is well known, has received a new application in Scotland, the immediate history of which we have not traced.

The *tāl*-tree seems to be indicated, [illegible], in this passage of [illegible] Arrian:

c. B.C. 320. "Megasthenes tells us . . . the Indians were in old times nomadic . . . were so barbarous that they wore the skins of such wild animals as they could kill, and subsisted (?) on the bark of trees; that these trees were called in the Indian speech **tala**, and that there grow on them as there grows at the tops of the (date) palm trees, a fruit resembling balls of wool.'—*Arrian, Indica*, vii., tr. by McCrindle.

circa 1330. ". . . There is another tree of a different species, which . . . gives all the year round a white liquor, pleasant to drink, which tree is called **tari**."—*Friar Jordanus*, 16.

1611. "Palmiti Wine, which they call **Taddy**."—*N. Downton*, in *Purchas*, i. 298.

1615.

". . . . And then more to glad yee
Weele have a health to al our friends in
Tadee."
Verses to T. Coryat, in *Crudities*, iii. 47.

1623. ". . . on board of which we stayed till nightfall, entertaining with conversation and drinking **tari**, a liquor which is drawn from the coco-nut *trees, of a whitish* colour, a little turbid, and of a somewhat rough taste, though with a blending of sweetness, and not unpalatable, something like *one of our vini piccanti*. It will also intoxicate, like wine, if drunk over freely."—*P. della Valle*, ii. 530.

1648. "The country . . . . is planted with palmito-trees, from which a sap is drawn called **Terry**, that they very commonly drink."—*Van Twist*, 12.

1653. ". . . le **tari** qui est le vin ordinaire des Indes."—*De la Boullaye-le-Gouz*, 246.

1673. "The Natives singing and roaring all Night long; being drunk with **Toddy**, the Wine of the Cocoe."—*Fryer*, 53.

" "As for the rest, they are very respectful, unless the Seamen or Soldiers get drunk, either with **Toddy** or Bang."—*Ibid.* 91.

See also *Wheeler*, ii. 125, by which it appears that this word was in common use in Madras in 1710.

1686. "Besides the Liquor or Water in the Fruit, there is also a sort of Wine drawn from the Tree called **Toddy**, which looks like Whey."—*Dampier*, i. 293.

1705. ". . . cette liqueur s'appelle **tarif**."—*Luillier*, 43.

1750. "*J.* Was vor Leute trincken **Taddy**? *C.* Die Soldaten, die Land Portugiesen, die Parreier und Schiffleute trincken diesen **Taddy**."—*Madras, oder Fort St. George*, &c., Halle, 1750.

1857. "It is the unfermented juice of the Palmyra which is used *as food*: when allowed to ferment, which it will do before midday, if left to itself, it is changed into a sweet, intoxicating drink called '*kal*' or '**toddy**.'"—*Bp. Caldwell, Lectures on Tinnevelly Mission*, p. 33.

¶ "The Rat, returning home full of **Toddy**, said, If I meet the Cat, I will tear him in pieces."—Ceylon Proverb, in *Ind. Antiq.* i. 59.

Of the Scotch application of the

word we can find but one example in Burns and strange to say no mention in Jameson s D ct onary

178.

The lads an las es blythely bent
To m nd ba th saul an body
S t round the table weel content
An steer about the toddy
Burns The Holy F

1798 Act on of the case for her a dose in some **toddy** to ntox cate and nflame her pas ons —*Roots s Repo ts* 80

1804

I ve nae fear for t
For siller fa th ye ne er d d care for t
Unless to help a needful body
An get an antrin glass o toddy
Tannah ll Ep stle to Ja es Ba r

Toddy bird s W
for certa n what bird
name in the quotat
would seem to point
Weaver b rd (*Plo e s baya* blyth)
but the s ze alleged is absurd it is

The b rds themsel es are of no value —*Gros* i 48.

Toddy (t
S India a
Musan ja
especially
cloth (see
from its fondness real or supposed for palm ju ce

Tola s An Indian we ght (ch efly of gold or s lver) not of extreme an tiqu ty Hind t la (Sansk t l a balance t l to lift up to we gh) The Hindu scale is 8 **rattis** (q v) = 1 *masha* 1° *mash as* = 1 *tola* Thus the *tola* was equal to 96 *ratt s* The proper we ght of the *ra t* wh h was

By the Regulat on VII of 1833 putting the British India co nage on its present footing (see under **Seer**)

tolas 1 ser 40 sers 1 maund

1563 I knew a secretary of Nizamoxa letters and a great scr be and official, was always nodd ng or sleep ng —*Garcia* f 155b

1610 A **Tole** s a rupee *hallan* of s lver and ten of these **Toles** are the value of one of gold —*Hawk ns in Purchas* 217

161 16 Two **tole** and a ha f be ng an ounce —*S r T Roe n Pu chas* i 545

cons sting of that number B it its
at on is to a Pers an
e present time worth
Till recently it was only
account representing
the latter also having
a for centuries only
unt constantly degen

10s 0d and is perhaps too high. S r T Herbert s (5 × 13s 8d) is the same as

In the first two of the following quotations we have the word in the Tartar military sense for a divis on of 10 000 men

1298 You see when a Tartar prince goes forth to war he takes th him say 100 000 horse they call the corps f 100 000 men a *Tuc* that of 10 000 they call a **Toman**. —*Marco Polo* Bk. ch 54

c 134 I as nfor ned that when the Kan assembled h s t oops, a d

sand *T tma.*"—*Herberstein D lla Moscovia Ram usio*, ii 159

1619 L an basciadore Indiano

ordinò che donasse a tutti un tomano, cioè dieci zecchini per uno."—*P. della Valle*, ii. 22.

c. 1630. "But how miserable so ere it seemes to others, the Persian King makes many happy harvests; filling every yeere his insatiate coffers with above 350,000 **Tomans** (a Toman is five markes sterlin)."—*Sir T. Herbert*, p. 225.

1677. ". . . Receipt of Custom (at Gombroon) for which he pays the King yearly Twenty-two thousand **Thomands**, every **Thomand** making Three pound and a Noble in our Accompt, Half which we have a Right to."—*Fryer*, 222.

1711. "Camels, Houses, &c., are generally sold by the **Tomand**, which is 200 Shahees or 50 Abasses; and they usually reckon their Estates that way; such a man is worth so many **Tomands**, as we reckon by Pounds in England."—*Lockyer*, 229.

Tomback, s. An alloy of copper and zinc, *i.e.*, a particular modification of brass, formerly imported from Indo-Chinese countries. Port. *tambaca*, from Malay *tāmbaga* and *tāmbaga*, 'copper,' which is again from Sansk. *tamrika* and *tāmra*.

1602. "Their drummes are huge pannes made of a metall called **Tombaga**, which makes a most hellish sound."—*Scott, Discourse of Iaua*, in *Purchas*, i. 180.

1690. "This **Tombac** is a kind of Metal, whose scarcity renders it more valuable than Gold. . . 'Tis thought to be a kind of natural Compound of Gold, Silver, and Brass, and in some places the mixture is very Rich, as at *Borneo*, and the *Moncilloes*, in others more allayed, as at Siam."—*Ovington*, 510.

1759. "The *Productions* of this *Country* (Siam) are prodigious quantities of Grain, Cotton, Benjamin . . . and **Tambanck**."—*In Dalrymple*, i. 119.

Tom-tom, s. *Tamṭam*, a native drum. The word comes from India, and is chiefly used there. Forbes (*Ras-Mala*, ii. 401) says the thing is so called because used by criers who beat it *tām-tām*, 'place by place,' *i.e.* first at one place, then at another. But it is rather an *onomatopoeia*, not belonging to any language in particular. In Ceylon it takes the form *tamaṭṭama*, in Malay it is *ton-ton*, all with the same meaning.

In French the word *tamtam* is used, not for a drum of any kind, but for a Chinese **gong** (q.v.) M. Littré however, in the Supplement to his Dict., remarks that this use is erroneous.

1693. "It is ordered that to-morrow morning the Choultry Justices do cause the **Tom Tom** to be beat through all the Streets of the Black Town . ."—In[illegible] i. 268.

1711. "Their small Pipes, an[illegible] **Toms**, instead of Harmony made t[illegible] cord the greater."—*Lockyer*, 235.

1755. In the Calcutta Mayor's ex[illegible] we find:

"**Tom Tom**, R. 1 1 0."—In *Long*[illegible]

1764. "You will give strict ord[illegible] the Zemindars to furnish Oil and Mussa[illegible] and **Tom Toms** and Pikemen, &c., acco[illegible] to custom."—*Ibid.*, 391.

1770. ". . . An instrument of brass w[illegible] the Europeans lately borrowed from [illegible] Turks to add to their military music, [illegible] which is called a **tam**" (!).—*Abbé Ra[illegible]* (tr. 1777), i. 30.

1789. "An harsh kind of music fro[illegible] **tom-tom** or drum, accompanied by a lo[illegible] rustic pipe, sounds from different part[illegible] throughout the throng . . ."—*Munro, Na[illegible] rative*, 73.

1804. "I request that they may [illegible] hanged; and let the cause of their punish[illegible] ment be published in the bazar by beat o[illegible] **tom-tom**."—*Wellington*, iii. 186.

1824. "The Mahrattas in my vicinity kept up such a confounded noise with the **tamtams**, cymbals, and pipes, that to sleep was impossible."—*Seely*, ch. iv.

1836. "'Did you ever hear a **tom-tom**, Sir?' sternly replied the Captain . . .

'A what?' asked Hardy, rather taken aback.

'A **tom-tom**.'

'Never!'

'Nor a **gum-gum**?'

'Never!'

'What *is* a **gum-gum**?' eagerly inquired several young ladies."—*Sketches by Boz*, The Steam Excursion.

1862. "The first musical instruments were without doubt percussive sticks, calabashes, **tomtoms**."—*Herbert Spencer*, First Principles, 356.

1881. "The **tom-tom** is ubiquitous. It knows no rest. It is content with depriving man of his. It selects by preference the hours of the night as the time for its malign influence to assert its most potent sway. It reverberates its dull unmeaning monotones through the fitful dreams which sheer exhaustion brings. It inspires delusive hopes by a brief lull only to break forth with refreshed vigour into wilder ecstacies of maniacal fury—accompanied with nasal incantations and protracted howls . . ."—*Overland Times of India*, April 14th.

Tonga, s. A kind of light and small two-wheeled vehicle, Hind. *tāngā*. The word has become familiar of late years, owing to the use of the *tonga* in a modified form on the roads leading up to Simla and Darjeeling.

1874. "The villages in this part of the country are usually superior to those in Poona or Sholápur, and the people appear

to be in good circumstances The custom too which is common of driving light Tongas drawn by ponies or oxen

in that

kind in
Welsh
lichcrry

en palan
Sherwood

... the tonga ... working admirably | Autob og 283

1881.

woman, ...
housem... It is a corr of Tamil ...
tannir
Lusatti

1792
a bit
mud a
Tow i,
of the
26th ...

Tonjon, and vulg **Tomjohn** s A sort of sedan or portable chair It is (at least in the ... carried like a palai four bearers for use in a like a European sedan, each pair of bearers bearing it by a stick between the poles, to which the latter are slung

We cannot tell what the origin of this word is nor explain the etymology given by Williamson below, unless it

the Greek Church, and ... sanitary value at least on the shores of the Mediterranean generally

a wall half an ell high, in the mi... which they erect certain pedestals like little towers, and in these the shrub is grown. They recite their prayers daily

before it, with repeated prostrations, sprinklings of water, &c. There are also many of these maintained at the bathing-places, and in the courts of the pagodas."—*P. Vincenzo Maria*, 409.

1673. "They plaster Cow-dung before their Doors, and so keep them very clean, having a little place or two built up a Foot Square of Mud, where they plant *Calamint*, or (by them called) **Talce**, which they worship every Morning, and tend with Diligence."—*Fryer*, 129.

1812. "Venerão a planta chamada **Tulosse**, por [illegible] e por [illegible] venerão."—*Annaes Marit.* [illegible], iii. 1[illegible].

1872. "At the head of the ghât, on either side, is a sacred **tulasi** plant . . . placed on a high pedestal of masonry."—*Govinda Samanta*, i. 18.

Toomongong. A Malay title, especially known at home by one of the chiefs of Johór, from whom the Island of Singapore was purchased. The Sultans of Johór are the representatives of the old Mahommedan dynasty of Malacca, which took refuge in Johór, and the adjoining islands (including Bintang especially), when expelled by Albuquerque in 1511, whilst the *Tumangung* was a minister who had in Peshwa fashion appropriated the power of the Sultan, with hereditary tenure: and this chief now lives, we believe, at Singapore. Crawfurd says: 'The word is most probably Javanese, and in Java is the title of a class of nobles, not of an office' (*Malay Dict.* s.v.)

1884. "Singapore had originally been purchased from two Malay chiefs; the Sultan and **Tumangong** of Johore. The former, when Sir Stamford Raffles entered into the arrangement with them, was the titular sovereign, whilst the latter, who held an hereditary office, was the real ruler."—*Cavenagh, Reminisc. of an Indian Official*, 273.

Toon, Toon-wood, s. The tree and timber of the *Cedrela Toona*, Roxb. N.O. *Meliaceae*. Hind. *tun*, and *tūn*, Skt. *tunna*. The timber is like a poor mahogany, and it is commonly used for furniture and fine joiner's work in many parts of India. It is identified by Bentham with the Red Cedar of N. S. Wales and Queensland (*Cedrela australis*, F. Mueller).* A sp. of the same genus (*C. sinensis*) is called in Chinese *ch'un*, which looks like the same word.

* *Brandis, Forest Flora*, 73.

1810. "The toon, or country mahogany, which comes from Bengal . . . ."—*Maria Graham*, 101.

1857. "Rosellini informs us that there is an Egyptian harp at Florence, of which the wood is what is commonly called E. Indian mahogany (*Athenæum*, 22d July, 1837). This may be *Cedrela* **Toona**."—*Royle's Hindu Medicine*, 30.

Toorkey, s. A *Turki* horse, *i.e.* from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turcoman horse-breeders of Asia Minor.

1298. ". . . the Turcomans . . . dwell among mountains and downs where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as **Turquans**, are reared in their country . . ."—*Marco Polo*, Bk. i. ch. 2.

1678. "Four horses bought for the Company—

	Pagodas.
One young Arab at . .	160
One old **Turkey** at . .	10
One Atcheen at . . .	20
One of this country at .	20
	240"

Fort St. George Consultations, 6th March, in *Notes and Extracts*, Madras, 1871.

1782. "Wanted one or two Tanyans (see **Tangun**) rising six years old, Wanted also a Bay **Toorkey**, or Bay *Tazi* Horse for a Buggy . . ."—*India Gazette*, Feb. 9th.

" "To be disposed of at Ghyretty . . . a Buggy, almost new . . . a pair of uncommonly beautiful spotted **Toorkays**."—*Ib.* March 2.

Tootnague, s. Port. *tutenaga*. This word appears to have two different applications. **a.** a Chinese alloy of copper, zinc, and nickel, sometimes called 'white copper' (*i.e. peh-tung* of the Chinese). The finest qualities are alleged to contain arsenic.* The best comes from Yunnan, and Mr. Joubert of the Garnier Expedition, came to the conclusion that it was produced by a direct mixture of the ores in the furnace.† **b.** It is used in Indian trade in the same loose way that *spelter* is used, for either zinc or *pewter* (*peh-yuen*, or 'white lead' of the Chinese).

The base of the word is no doubt the Pers. *tūtia*, an oxide of zinc, but the formation of the word is obscure. Possibly

* *St. Julien et P. Champion, Industries Anciennes et Modernes de l'Empire Chinois*, 1869, p. 75. Wells Williams says: "The *peh-tung* argentan, or white copper of the Chinese, is an alloy of copper 40·4, zinc 25·4, nickel 31·6, and iron 2·6, and occasionally a little silver; these proportions are nearly those of German silver."—*Middle Kingdom*, ed. 1883, ii. 19.

† *Voyage d'Exploration*, ii. 160.

S r G Staunton is
in suppos ng (as his
seems to imply) that
Chinese word

1605 4 00 Pikals of *T ntenaga* (for T utenaga) or Spelter —In *Valentyn* v 3 J

all persons claiming European blood
n wearing a hat indeed Fra Paolino
tells us that this class called themselves

stated —*B arro MS* f 316

usual fertility in error propounds in

—*Fryer* 66
s glos arial Index Fryer g es To
Musketee s

) It s resol ed an l o dered to
a n about 100 Topasses or Black
guese nto pay —In *H ler* L L.

n s in f rm of apour i a con mon dis
t l ng apparatus, a d afterwards co
l sed in water '—*St unton s Acct of Lord Macartney s E mbassy* (4to ed) 540

1680 A r eport spread abroad, that a
R cl Moor bl [bel nging to one *Abdul G afford* was taken by *Hut en* that s
i t e r (the Moors) Dialect Europeans. —
O gton 411

iss onnaires. —*Lu ll er* 1 45 46

the Pers. (from Turkish) *top cl* a
gunner Various other etymologies

per Month. —*Lockyer* 14

1— Some Portuguese are called To-

passes . . . will be served by none but Portuguese [illegible] they [illegible] themselves and their Villany." — [illegible]

1746. "Les Portugais et les autres Catholiques [illegible] Mestices et Topazes, [illegible] 31.

1747. "The officers [illegible] in report their People in general behaved very well, and [illegible] than they did [illegible] against the [illegible] at least [illegible] Topasses, Coffrees, and Seapoys, [illegible] Fort St. David, 1st March [illegible]

1750. [illegible] European [illegible] Topasses and [illegible] the Major Part [illegible] In [illegible] E. I. Company, [illegible]

" "The Topasses [illegible] Part of the [illegible] every one that knows [illegible] to be a black, degenerate, [illegible] Race of the antient P[illegible] and begotted as their A[illegible] and for the most Part are [illegible] in [illegible] Mind, not one in ten [illegible] any of the [illegible] Requisites [illegible] Soldier." — [illegible] App. p. 186.

1756. ". . . In this plight, from half an hour after eleven till near two in the morning, I sustained the weight of a heavy man, with his knees on my back, and the pressure of his whole body on my head; a Dutch sergeant, who had taken his seat upon my left shoulder, and a Topaz bearing on my right." — *Holwell's Narr. of the Black Hole.*

1758. "There is a distinction said to be made by you . . . which, in our opinion, does no way square with rules of justice and equity, and that is the exclusion of Portuguese topasses, and other Christian natives, from any share of the money granted by the Nawab." — *Court's Letter*, in *Long*, 133.

c. 1785. "Topasses, black foot soldiers, descended from Portuguese marrying natives, called topasses because they wear hats." — *Carraccioli's Clive*, iv. 564.

The same explanation is in *Orme*, i. 80.

1787. ". . . Assuredly the mixture of Moormen, Rajahpoots, Gentoos, and Malabars in the same corps is extremely beneficial * * I have also recommended the corps of Topasses or descendants of Europeans, who retain the characteristic qualities of their progenitors." — *Col. Fullarton's View of English Interests in India*, 222.

1789. "Topasses are the sons of Europeans and black women, or low Portuguese, who are trained to arms." — *Munro, Narrative*, 321.

1817. "Topasses, or persons whom we may denominate Indo-Portuguese, either the mixed produce of Portuguese and Indian parents, or converts to the Portuguese, from the Indian, faith." — *J. Mill, Hist.* iii. 19.

Tope, s. This word is used in three quite distinct senses, from distinct origins.

a. H. *tōp*. A cannon. This is Turkish *top*, adopted into Persian and Hindustani. We cannot trace it further back.

b. A grove or orchard, and in Upper India especially a mango-orchard. The word is in universal use by the English, but is quite unknown to the natives of Upper India. It is in fact Tamil *tōppu*, Telug. *tōpu*, and must have been carried to Bengal by foreigners at an early period of European traffic. But Wilson is curiously mistaken in supposing it to be in common use in Hindustan by natives. The word used by them is *bāgh*.

1673. ". . . flourish pleasant Tops of Plantains, Cocos, Guiavas." — *Fryer*, 40.

" "The Country is Sandy; yet plentiful in Provisions; in all places, Tops of Trees." — *Ibid.* 41.

1747. "The Topes and Walks of Trees in and about the Bounds will furnish them with firewood to burn, and Clay for Bricks is almost everywhere." — *Report of a Council of War at Fort St. David*, in *Consn. of May 5th*, MS. in India Office.

1754. "A multitude of People set to the work finished in a few days an entrenchment, with a stout mud wall, at a place called Facquire's Tope, or the grove of the Facquire." — *Orme*, i. 273.

1799. "Upon looking at the Tope as I came in just now, it appeared to me, that when you get possession of the bank of the Nullah, you have the Tope as a matter of course." — *Wellington Despatches*, i. 23.

1809. ". . . behind that a rich country, covered with rice fields and topes." — *Ld. Valentia*, i. 357.

1814. "It is a general practice when a plantation of mango trees is made, to dig a well on one side of it. The well and the tope are married, a ceremony at which all the village attends, and large sums are often expended." — *Forbes, Or. Mem.* iii. 56.

c. An ancient Buddhist monument in the form of a solid dome. The word *tōp* is in local use in the N. W. Punjab, where ancient monuments of this kind occur, and appears to come from the Sansk. *stūpa* through the Pali or Prakrit *thūpo*.* The word was first

* According to Sir H. Elliot (i. 505), *Stupa* in Icelandic signifies 'a Tower.' We cannot find it in Cleasby.

introduced to European
Mr Elphinstone in his a.
Tope of Manikyala in
Pindi district

Tope khana s The Artillery, Artillery Park or Ordnance Department Turco-Pers *top-Hana* "cannon house" or cannon department" The word appears so often in stantinople as the the traditions of historical we are to suspect that have had its name from this word

(i.e, *Dangha*) the cannon were loaded with powder only —*Holwell Hist Events* &c, i 96

Topee, s
is sometime
'the top' (al.
topete a 'to
Teutonic, id
Dutch 'top,'
toupet, &c
Hind wo
and the
Vocabula
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With the usual tend
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1498 In the vocal
lingoagem de Calicut)
(i.e a cap) tupy —R
The follo in the
same work,
refer to sou
hair was dr

topetes por signall que sam Christãos. —*Ib* 52.

1883. "Topee a solar helmet. —*Wills, Modern Persia,* 263

Topeewala s Hind *topiwala* 'one who wears a hat' generally a European or one c
Formerly by Englis
tually applied to the

The author of the Persian *Life of Hydur Naik* (Or Tr Fund by Miles) calls Europeans *Kulah-posh* i e hat-wearers (p 85)

1874 you will see that he will not be able to protect us All topiwalas

in Castanheda. It is the Malayalam *tiru koyil* temple See i 263 264,

tary Hind *tosda*
The word appears
toshadan, 'provi-

Toty, s Tamil-Canarese, *toti,* in low caste man who in ives certain allowances for messenger, etc, for the

1730 "Il y a dans chaque village un homme de service appellé Totti, qui est chargé des impositions publiques."—*Lettres Edif* xiii. 371.

merly all styled *Buceros*, but now subdivided into various genera. Jerdon says: "They (the hornbills) are, indeed, popularly called Toucans throughout India; and this appears to be their name in some of the Malayan isles; the word signifying 'a worker,' from the noise they make." This would imply that the term did originally belong to a species of hornbill, and not to the S. American *Rhamphastes* or *Zygodactyle*. *Tukang* is really in Malay a 'craftsman or artificer'; but the dictionaries show no application to the bird.

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Traga, s. The extreme form of **dhurna** (q.v.) among the Rajputs and connected tribes, in which the complainant puts himself, or some member of his family, to torture or death, as a mode of bringing vengeance on the oppressor.

The tone adopted by some persons and papers at the time of the death of the great Charles Gordon, tended to imply their view that his death was a kind of **traga** intended to bring vengeance on those who had sacrificed him.

1803. A case of **traga** is recorded in Sir Jasper Nicoll's Journal, at the capture of Gawilgarh by Sir A. Wellesley. See note to *Wellington*, ed. 1837, ii. 387.

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Tranquebar, n. p. A seaport of S. India, which was in the possession of the Danes till 1807, when it was taken by England. It was restored to the Danes in 1814, and purchased from them, along with Serampore, in 1815. The true name is said to be *Tarañgan-pāḍi*, 'Sea-Town' or 'Wave-town.'

1610. "The members of the Company have petitioned me, that inasmuch as they do much service to God in their establishment at Negapatam, both among Portuguese and natives, and that there is a settlement of newly converted Christians who are looked after by the catechumens of the parish (freguezia) of **Trangabar** . . ."—*King's Letter*, in *Livros das Monções*, p. 285.

Travancore, n. p. The name of a village south of Trevandrum, from which the reigning dynasty of the kingdom which is known by the name has been called. The true name is said to be *Tiru-vidān-koḍu*, shortened to *Tiruvānkoḍu*.

1553. "And at the place called **Travancor**, where this Kingdom of Coulam terminates, there begins another Kingdom taking its name from this very **Travancor**, the king of which our people call the *Rey Grande*, because he is greater in his dominion, and in the state which he keeps, than those other princes of Malabar; and he is subject to the King of Narsinga."—*Barros*, I. ix. 1.

1609. "The said Governor has written to me that most of the kings adjacent to our State, whom he advised of the coming of the rebels, had sent replies in a good spirit, with expressions of friendship, and with promises not to admit the rebels into their

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the three holy rivers, Ganges, Jumna, and (unseen) Sarasvati are considered to unite But local requirements have instituted another Tribeni in the Ganges Delta, by bestowing the names of Jumna and Sarasvati on two streams connected with the Hugli The Bengal Tribeni gives name to a village, which is a place of great sanctity, and to which the *melas* or religious fairs attract many visitors

1682 " if I refused to stay there he would certainly stop me again at Trippany some miles further up the River "—*Hedges MS Journal*, Oct 14

Lutllier, 89

with a straw inserted at the end for the mouth They are (or were) cheap

name, i
cheroot
scholars
the etym
1876
generally
Dindiguls and fetid Trichies.'—*Burton, Sind Revisited*, i 7.

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1741 "The Maratas concluded the campaign by putting this whole Peninsula under contribution as far as C Comerin, attacking, conquering, and retaining the city of Tiruxerapali, capital of Madura, and taking prisoner the Nabab who governed it —*Report of the Port Viceroy*, in *Bosquejo das Possessoes*, &c, *Documentos*, iii. p 19 (1853)

1761 "After the battle Mahommed Ali Khan son of the late nabob, fled to Truchinapolli, a place of great strength."—*Complete Hist of the War in India*, 1761, p 3.

Trincomalee, n p A well known harbour on the N E coast of Ceylon. The proper name is doubtful It is
rul ko-natha-malai,
The last ('Sea-
ceived to fit our
tion but not the
older forms it is perhaps *Tri-kona-malai* for 'Three-peak-Hill' There
of Siva on the hill, called

nd then along the coast towards the north, above Baticalou, there is the kingdom of Triquinamale —*Barros*,

ice having departed,
driven by the winds

e point of Jafanapa-

413.

1675 "The Cinghalese themselves oppose
emigrated from
t some thousand
eat piety, driven
ery came to
Tricoenmale with
Rolof van Goens,

1685 "Triquinimale . . "—*Ribeyro*, Fr Tr, 6

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forced them to fight disadvantageously in Trankamalaya Bay, wherein the French lost one half of their Fleet, being either sunk or burnt."—A. Ham., i. 344.

1761. "We arrived at Trinconomalo in Ceylone (which is one of the finest, if not ye best and most capacious Harbours in ye World) the 1st of November, and employed that and part of the ensuing Month in preparing our Ships for ye next Campaign."—MS. Letter of James Rennell, Jany. 31st.

Tripang, s. The sea-slug (*Holothuria*). This is the Malay name. See **Swallow**, and **Beche-de-mer**.

Triplicane, n. p. A suburb of Fort St. George; the part where the palace of the "Nabob of the Carnatic" is. It has been explained, questionably, as *Tiru-alli-keni*, 'sacred-creeper-tank.' Seshagiri Sastri gives it as *Tiru-allik-keni*, 'sacred-lily-(Nymphaea rubra) tank.'

1674. "There is an absolute necessity to go on fortifying this place in the best manner we can, our enemies at sea and land being within less than musket shot, and better fortified in their camp at **Trivelicane** than we are here."—*Ft. St. George Consn.*, 2nd Feb. In *Notes and Extracts*, Madras, 1871, No. I. p. 28.

1679. "The Dulwan (? *Dewan*) from Conjeveram, who pretends to have come from Court, having sent word from **Treplicane** that unless the Governor would come to the garden by the river side to receive the Phyrmaund he would carry it back to Court again, answer is returned that it hath not been accustomary for the Governours to go out to receive a bare Phyrmaund except there come therewith a Serpow (see **Seerpaw**) or a 'Tasharif'" (see **Tashreeft**.—Do., do., 2nd Dec. in *Notes and Extracts*, 1873, No. III. p. 19.

Trivandrum, n. p. The modern capital of the state now known as **Travancore** (q.v.). Properly *Tiru-(v)anantā-puram*, 'Sacred Vishnu-Town.'

Trumpák, n. p. This is the name by which the site of the native suburb of the city of **Ormuz** on the famous island of that name is known. The real name is shown by Lt. Stiffe's account of that island (see *Geogr. Magazine*, i. 13) to have been *Tūrān-bāgh*, 'Garden of Tūrān,' and it was properly the palace of the old Kings, of whom more than one bore the name of (*Tūrān* or *Tūrān Shāh*).

1507. "When the people of the city saw that they were so surrounded, that from no direction could water be brought, which was what they felt most of all, the principal *Moors* collected together and went to the King desiring him earnestly to provide a guard for the pools of **Turumbaque**, which were at the head of the island, lest the Portuguese should obtain possession of them . . . ."—*Comment. of Albuquerque*, E. T. by *Birch*, i. 175.

1610. "The island has no fresh water . . . only in **Torunpaque**, which is a piece of white salt clay, at the extremity of the island, there is a well of fresh water, of which the King and the Wazir take advantage, to water the gardens which they have there, and which produce perfectly everything that is planted."—*Teixeira, Rel. de los Reyes de Harmuz*, 115.

Tucka, s. Hind. *ṭakā*, Beng. *ṭākā*. This is the word commonly used among Bengalis for 'a rupee.' But in other parts of India it (or at least *ṭakā*) is used differently; as for aggregates of 4, or of 2 pice, *e.g.* (*pānch ṭakā paisā*, five *ṭakā* of pice, generally in N. W. P. = 20 pice). It is most probably a form of **tanga** (q.v.) and of Skt. *ṭanka*, 'a stamped coin.'

1874.
"'. . . . How much did my father pay for her?'
"'He paid only ten ṭākās.'
"I may state here that the word *rupee*, or as it is commonly written **rupee** or *rupi*, is unknown to the peasantry of Bengal, at least to Bengali Hindu peasants; the word they invariably use is **tāka**."—*Govinda Samanta*, i. 209.

Tuckávee, s. Money advanced to a ryot by his superior to enable him to carry on his cultivation, and recoverable with his quota of revenue. It is Ar. H. *taḳāvī*, from Ar. *ḳavī*, 'strength,' thus literally 'a reinforcement.'

Tuckeed, s. An official reminder. Ar. Hind. *tākīd*, emphasis, injunction, and verb *tākīd karnā*, to enjoin stringently, to insist.

1862. "I can hardly describe to you my life—work all day, English and Persian, scores of appeals and session cases, and a continual irritation of **tukeeds** and offensive remarks . . . . these take away all the enjoyment of doing one's duty, and make work a slavery."—Letter from *Col. J. R. Becher*, in (unpublished) *Memoir*, p. 28.

Tulwaur, s. Hind. *tulwār* and *tarwār*, 'a sabre.' Williams gives Skt. *taravāri* and *tarabālika*.

1853. "The old native officer who carried the royal colour of the regiments was cut down by the blow of a Sikh **tulwar**."—*Oakfield*, ii. 78.

Tumasha, s.
spectacle (in the P
lar excitement.
'going about to
entertaining.' T
Turkestan (see *Sc*

148

—*Finch*, in *Purchas*, i 436.

1631. "Hic quoque meridiem prospicit, ut spectet Thamasham id est pugnas Elephantum Leonum Buffalorum et aliarum ferarum . . ."—*De Laet, De Imperio Magni Mogolis*, 127.

1673 ". . . We were discovered by some that told our Banyan that two Englishmen were come to the Tomasia, or

Tumlet, s Domestic Hind *tam*
being a corruption of tumbler.

Tumlook, n p A town, anciently a sea-port and seat of Buddhist learning on the west of the Hoogly near its mouth, for
called *Tamralipti* or -*lipta* It
in the Mahābhārat and many
Sanskrit works "In the
Kumāra and *V*
of tales writte
centuries, it is
the great port
of an active an
with the coun
Bay of Bengal,
(*Prof. H. H* *W*
v. 135).

c. 150

Tumtum, s. A dog-cart. We do not know the origin.

1866 "We had only 3 coss to go, and we should have met a pair of **tumtums** which would have taken us on"—*The Dawk Bungalow*, 384

Tunca, Tuncaw, &c, s. Pers Hind. *tankhudh*, pron *tankha*. Properly an

not to be depended on"—*The Nawab to the Prest and Council of Ft Wm*, in *Long*,

from Meninski is "*reticulatus*,' and

bags, but . . . Badāūnī makes the meaning plain, by saying they were *filled with earth* (*Tarīkh-i-Badāūnī*, f. 136) . . . The sacks used by Sher Shah as temporary fortifications on his march towards Rajputana were *tobras*" (*Elliot*, vi. 169). It is evident however that Baber's **tūras** were no **tobras** (q.v.), whilst a reference to the passage (*Elliot*, iv. 105) regarding Sher Shah shows that the use of bags filled with sand on that occasion was regarded as a new contrivance. The *tobras* of Badāūnī may therefore probably be a misreading; whilst the use of gabions implies necessarily that they would be filled with earth.

1526. (At the Battle of Pānīpat) "I directed that, according to the custom of Rūm, the gun-carriages should be connected together with twisted bull-hides as with chains. Between every two gun-carriages were 6 or 7 **tūras** (or breastworks). The matchlockmen stood behind these guns and tūras, and discharged their matchlocks. . . . It was settled, that as Pānipat was a considerable city, it would cover one of our flanks by its buildings and houses, while we might fortify our front by **tūras** . . . ."—*Baber*, p. 304.

1528. (At the siege of Chanderi) "overseers and pioneers were appointed to construct works on which the guns were to be planted. All the men of the army were directed to prepare **tūras** and scaling-ladders, and to serve the **tūras** which are used in attacking forts . . ."—*Ibid.*, p. 376.

The editor's note at the former passage is: "The meaning (viz. 'breastwork') assigned to **Tūra** here, and in several other places, is merely conjectural, founded on Petis de la Croix's explanation, and on the meaning given by Meninski to **Tūr**, viz. *vitis datus*. The **Tūras** may have been formed by the branches of trees, interwoven like basket-work . . . or they may have been covered defences from arrows and missiles . . . ." Again: "These **Tūras**, so often mentioned, appear to have been a sort of *testudo*, under cover of which the assailants advanced, and sometimes breached the wall . . ."

Turaka, n. p. This word is applied both in Mahratti and in Telugu to the Mahommedans (*Turks*). Like this is *Tarūk* which the Burmese now apply to the Chinese. See **Tarouk**.

Turban, s. Some have supposed this well-known English word to be a corruption of the Pers. Hind. *sirband* * ('head-wrap'). This is however quite inconsistent with the history of the word. Wedgwood's suggestion that the word may be derived from Fr. *turbin*, 'a whelk,' is equally to be rejected. It is really a corruption of one which, though it seems to be out of use in modern Turkish, was evidently used by the Turks when Europe first became familiar with the Ottomans and their ways. This is set forth in the quotation below from Zedler's Lexicon, which is corroborated by those from Rycaut and from Galland, &c. The proper word was apparently *dulband*. Some modern Persian dictionaries give the only meaning of this as 'a sash.' But Meninsky explains it as 'a cloth of fine white muslin; a wrapper for the head'; and Vullers also gives it this meaning, as well as that of a 'sash or belt.'* In doing so he quotes Shakespear's dict., and marks the use as 'Hindustani-Persian.' But a merely Hindustani use of a Persian word could scarcely have become habitual in Turkey in the 15th and 16th centuries. The use of *dulband* for a turban was probably genuine Persian, adopted by the Turks. Its etymology is apparently from Arab. *dul*, '*volvere*,' admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms *Tulipant*, *Tolliban*, *Turbant*, &c., into European languages. And we believe that the flower *tulip* also has its name from its resemblance to the old Ottoman turban.†

1487. ". . . . tele bambagine assai che loro chiamano **turbanti**; tele assai colla salda, che lor chiamano *sexe* (sash) . . ."—Letter on presents from the Sultan to L. de' Medici, in *Roscoe's Lorenzo*, ed. 1825, ii. 371–2.

c. 1490. "Estradiots sont gens comme Genetaires: vestuz, à pied et à cheval, comme les Turcs, sauf la teste, où ils ne portent ceste toille qu'ilz appellent **tolliban**, et sont durs gens, et couchent dehors tout l'an et leurs chevaulx."—*Ph. de Commynes*, Liv. VIII., ch. viii., ed. Dupont (1843), ii. 156.

Thus given in Danett's translation (1595):

"These Estradiots are soldiers like to the Turkes Ianizaries, and attired both on foote and on horsebacke like to the Turks, save that they weare not vpon their head such a great roule of linnen as the Turkes do called [sic] **Tolliban**."—p. 325.

* 1727. "I bought a few *seerbands* and *sannoes* there (at Cuttack), to know the difference of the Prices."—*A. Hamilton*, i. 391.

* The Pers. *partala* is always used for a 'waist-belt' in India, but in Persia also for a turban.

† Busbecq (1554) says: ". . . . ingens ubique florum copia offerebatur, Narcissorum, Hyacinthorum, et eorum quos Turcae **Tulipan** vocant."—*Epist.* i., Elzevir ed. p. 47.

1615 ... se un Cristiano fosse trovato co i turbante bianco in capo sarebbe perciò costretto o a rinegare o a morire Questo turbante poi lo portano Turchi di varie forme —P della Val

The S ltan of S clothes are Surat Stuffes manner a very good Tr footed."

fashion whereof

T rbant —De Mo

con certi berrettini non troppo buoni in testa perchè i turbanti si guasterebbon e sarebbero di troppo impaccio — P della Valle ii 31

1630 Some indeed have sashes of silke and gold tulipanted about their heads S r T H rbert p 198

young ge their Tu wreath d p 139

Fryer 11

1634 El Tanadar de un golpo corto las repetidas bueltas del turbante a un Turco y la cabeça asta la mitad de que cayó muerte"—Faria y Sousa Asia Port

1711 Their common Dress is a piece of blew Callico wrap d in a Role round their Heads for a Turbat —Fryer 57

174 The Turks hold the Sultan s

1843 The mutiny of ... was caused by a slight sho n to the Mahomedan turban the mutiny of Bangalore by dis respect said to have been shown to a Mahomedan place of worship Macaulay Spee h on Gates of Somnauth

tions (quoted below) show strange confusions between the two birds The French Coq d'Inde or Dindon points only ambiguously to India but the German Calecutische Hahn and the Hoen (from Calicut) are spe- ror as indicating the origin rkey in the East This may have arisen from the imultaneous discovery of

America and of the Cape route to Calicut, by Spain and Portugal respectively. It may also have been connected with the fact that Malabar produced domestic fowls of extraordinary size. Of these Ibn Batuta makes quaint mention.* Zedler's great German Lexicon of Universal Knowledge, a work published as late as 1745, says that these birds (turkeys) were called *Calecutische* and *Indische Hahn* because they were first brought by the Portuguese from the Malabar coast. Dr. Caldwell cites a curious disproof of the antiquity of certain Tamil verses from their containing a simile of which the turkey forms the subject. And native scholars, instead of admitting the anachronism, have boldly maintained that the turkey had always been found in India (*Dravidian Grammar*, 2nd ed. p. 137). Padre Paolino was apparently of the same opinion, for whilst explaining that the etymology of Calicut is "Castle of the Fowls," he asserts that Turkeys (*Galli d'India*) came originally from India; being herein, as he often is, positive and wrong. In 1615 we find W. Edwards, the E. I. Company's agent at Ajmir, writing to send the Mogul "three or four **Turkey** cocks and hens, for he hath three cocks but no hens" (Colonial Papers, E. I. p. 388). Here however the ambiguity between the real turkey and the guinea-fowl may possibly arise.

In Egypt the bird is called *Dik-Rūmī*, 'fowl of Rūm' (*i.e.* of Turkey), probably a rendering of the English term.

c. 1550. "One is a species of peacock that has been brought to Europe, and commonly called the **Indian fowl**."—*Girolamo Benzoni*, p. 148.

1627. "*Turky Cocke, or cocke of* India, *avis ita dicta, quod ex* Africa, *et ut nonnulli volunt alii, ex* India *vel* Arabia *ad nos allata sit*. B. Indische haen. T. Indianisch hun, Calecuttisch hun . . . H. Pavon de las Indias. G. Poulle d'Inde. H. 2. Gallepavo. L. Gallo-pavo, *quod de* utriusque natura videtur participare . . . *avis* Numidicae, *a Numidia*, Meleagris . . . à μέλας, i. niger, and ἄγρος, ager, quod in Aethiopia praecipuè inveniuntur.

"A Turkie, or Ginnie Henne . . . . I. *Gallina d'India*. H. Galina Morisca. G. Poulle d'Inde. L. Penelope. *Avis Pharaonis*. Meleagris . . . .

* * * *

"A *Ginnie cocke or hen: ex* Guinea, *regione* Indiae . . . . *unde fuerunt primo ad alias regiones transportatae*. vi. Turkie-cocke or hen."—*Minsheu's Guide into Tongues* (2d edition).

1623. "38. **Gallus Indicus, aut Turcicus** (quem vocant), gallinacei aevum parum superat; iracundus ales, et carnibus valde albis."—*Bacon, Hist. Vitae et Mortis*, in Montagu's ed., x. 140.

1750-52. "Some Germans call the **turkeys** *Calecutta hens*; for this reason I looked about for them here, and to the best of my remembrance I was told they were foreign."—*Olof Toreen*, 199-200.

We do not know whether the mistake of *Calcutta* for *Calicut* belongs to the original author or to the translator—probably to the proverbial *traditore*.

Turnee, or **Tunnee**, s. An English supercargo. Sea-Hind. and probably a corruption of *attorney*. (*Roebuck*.)

Turpaul, s. Sea-Hind. A tarpaulin. (*Ibid*.)

Tussah, **Tusser**, s. A kind of inferior silk, the tissues of which are now commonly imported into England. Anglo-Indians generally regard the termination of this word in *r* as a vulgarism, like the use of *solar* for *solah* (q.v.); but it is in fact correct. For though written in Milburn (1813) *tusha*, and *tussch* (ii. 158, 241), we find it in the *Āīn-i-Akbarī* as *tassar*, and in Dr. Buchanan as *tasar*.

The term is supposed to be adopted from Sansk. *tasara*, *trasara*, Hind. *tasar*, 'a shuttle'; perhaps from the form of the cocoon? The moth whose worm produced this silk is generally identified with *Antheraea paphia*, but Capt. Hutton has shown that there are several species known as *tasar* worms. These are found almost throughout the whole extent of the forest tracts of India. But the chief seat of the manufacture of stuffs, wholly or partly of *tasar* silk, has long been Bhāgalpur on the Ganges.

The first mention of *tasar* in English reports is said to be that by Michael Atkinson of Jangīpūr, as cited below in the Linnean Transactions of 1804 by Dr. Roxburgh (see *Official Report on Sericulture in India*, by *J. Geoghegan*, Calcutta, 1872).

c. 1590. "Tassar, per piece . . . ½ to 2 Rupees."—*Āīn*, i. 94.

* "The first time in my life that I saw a China cock was in the city of Kaulam. I had at first taken it for an ostrich, and I was looking at it with great wonder, when the owner said to me, 'Pooh! there are cocks in China much bigger than that!' and when I got there I found he had said no more than the truth."—*I. B.*, vol. iv. p. 257.

1726 "**Tessersse** . . . 11 ells long and 2 els broad . . ."—*Valentyn*, v 178.

1796 ". . . . I send you herewith for Dr Roxburgh a specimen of Bughy Tusseh

ᴜᴏᴏs. —*Roxburgh*, 1814, ...

merchants no longer do business with them."—*Sat. Rev*, 14 Oct, p 468.

Tuticorin, n. p. A sea-port of Tinnevelly,
fishery, in T
ing to Tra
kodi, 'a plac
but he is not
etymology
bush.' But

General of India at the time. —*Correa*, iv. 403.

1610. "And the said Captain and Auditor shall go into residence every three years, and to him shall pertain all the

from water or so white."—*Baldaeus* (Germ. ed.), 145.

1673 ". . . . Tutticaree, a Portugal Town in time of Yore "—*Fryer*, 49.

'a
va-
at
"—

Bp Caldwell Hist of Tinnevelly, 75

ana, s A room in
ellarage, or dug in
ich it has in some
een an occasional
hottest part of the
day during the hottest season of the year Pers *tah-khāna*, 'nether-house,' *i e.* 'subterranean apartment.'

179

—*Storms and*
by *Mrs. Mac-*
kenzie), i. 298

Tuxall, Taksaul, s The Mint. Hind *ṭaksal*, from Sansk. *ṭankaśālā*, 'coin-hall'

may construct a plau-
y, to meet the require-
o sound alone, from
for anything. And

as there is no evidence that the word is in Chinese use at all, it would perhaps be as fair a suggestion to derive it from the English "*tough 'un.*" Mr. Giles, who seems to think that the balance of evidence is in favour of this (Barrow's) etymology, admits a serious objection to be that the Chinese have special names for the *typhoon*, and rarely, if ever, speak of it vaguely as a 'great wind.' The fact is that very few words of the class used by seafaring and trading people, even when they refer to Chinese objects, are directly taken from the Chinese language. E.g. *Mandarin, pagoda, chop, cooly, tutenague*; — none of these are Chinese. And the probability is that Vasco and his followers got the *tufão* which our sailors made into *tuffon* and then into *typhoon*, as they got the *monção* which our sailors made into *monsoon*, direct from the Arab pilots.

The Arabic word is *ṭūfān*, which is used habitually in India for a sudden and violent storm. Lane defines it as meaning 'an overpowering rain. . . . Noah's flood,' etc. And there can be little doubt of its identity with the Greek τυφῶν or τυφών. This word (the etymologists say, from τύφω, 'I raise smoke') was applied to a demon-giant or Titan, and either directly from the etym. meaning or from the name of the Titan (as in India a whirlwind is called 'a devil') to a 'waterspout,' and thence to analogous stormy phenomena. 'Waterspout' seems evidently the meaning of τυφών in the Meteorologica of Aristotle (γίγνεται μὲν οὖν τυφὼν . . . κ.τ.λ. iii. 1; the passage is exceedingly difficult to render clearly); and also in the quotation which we give from Aulus Gellius. The word *may* have come to the Arabs either in maritime intercourse, or through the translations of Aristotle. It occurs (*al-ṭūfān*) several times in the Koran; thus in *sura*, vii. 131, for a flood or storm, one of the plagues of Egypt, and in s. xxix. 14 for the Deluge.

Since the preceding paragraphs were written there has appeared a paper in the *Journ. R. Geog. Soc.* (vol. l. p. 260) by Dr. F. Hirth, in which the quasi-Chinese origin of the word is strongly advocated. Dr. Hirth has found the word *T'ai* (and also with the addition of *fung*, 'wind') to be really applied to a certain class of cyclonic winds, in a Chinese work on Formosa, which is a re-issue of a book originally published in 1694. Dr. Hirth thinks *t'ai* as here used (which is not the Chinese word *ta* or *tai*, 'great,' and is expressed by a different character) to be a local Formosan term; and is of opinion that the combination *t'ai-fung* is "a sound *so near that of typhoon* as almost to exclude all other conjectures, if we consider that the writers first using the term in European languages were travellers distinctly applying it to storms encountered in that part of the China sea." Dr. Hirth also refers to F. Mendez Pinto and the passages (quoted below) in which he says *tufão* is the Chinese name for such storms.

Dr. Hirth's paper is certainly worthy of much more attention than the scornful assertion of Sir John Barrow, but it does not induce us to change our view as to the origin of the term *typhoon*.

Observe that the Port. *tufão* distinctly represents *ṭūfān* and not *t'ai-fung*, and the oldest English form '*tuffon*' does the same, whilst it is not by any means unquestionable that these Portuguese and English forms were applied first in the China sea, and not in the Indian Ocean. Observe also Lord Bacon's use of the word *typhones* in his Latin below; also that *ṭūfān* is an Arabic word, at least as old as the Koran, and closely allied in sound and meaning to τυφών, whilst it is habitually used for a storm in Hindustani (see the quotations 1810—1836 below). Little importance is to be attached to Pinto's linguistic remarks such as that quoted, or even to the like dropt by Couto. We apprehend that Pinto made exactly the same mistake that Sir John Barrow did; and we need not wonder at it, when so many of our countrymen in India have supposed **hackery** to be a Hindustani word, and when we find even the learned H. H. Wilson assuming **tope** (in the sense of 'grove') to be in native Hindustani use. Many instances of such mistakes might be quoted. It is just possible, though not we think very probable, that some contact with the Formosan term may have influenced the modification of the old English form *tuffon* into *typhoon*. It is much more likely to have been influenced by the analogies

of *monsoon*, *simoom*,* and it is quite possible that the Formosa mariners took up their (unexplained) *t'ai*-fung from the Dutch or Portuguese

Platt's

1884, is

Arabic;

which he,

storm of

them as a note, without attempting to recast our own article

Typhon.

—W. E. S.

1554. "Não se ouve por pequena maravilha cessarem os tufões na paragem da ilha de Sãchião."—Letter in *Sousa, Oriente Conquist.*, i 680.

storm. . ." etc.—*Couto*, V viii. 12

... in B. Montagu's ed. of *Works*, x. 4

In the translation by R. G. (1671) the words are rendered "the greater **typhones**."—*Ib.* xiv. 268.

1626. "*Francis Fernandez* writeth, that in the way from Malacca to Iapan they are encountred with great stormes which they call **Tuffons**, that blowe foure and twentie houres, beginning from the North to the East, and so about the Compasse."—*Purchas, Pilgrimage*, 600.

1688. "**Tuffoons** are a particular kind of violent Storm blowing on the Coast of Tonquin . . . . it comes on fierce and blows very violent, at N.E. twelve hours more or less. . . . When the Wind begins to abate it dies away suddenly, and falling flat calm it continues so an Hour, more or less; then the Wind comes about to the S.W. and it blows and rains as fierce from thence, as it did before at N.E. and as long."—*Dampier*, ii. 36.

1712. "Non v'è spavento paragonabile a quello de' naviganti, quali in mezzo all' oceano assaltati d'ogni intorno da turbini o da **tifoni**."—*P. Paolo Segnero, Mann. dell' Anima*, Ottobre 11. (Borrowed from Della Crusca Voc.)

1721. "I told them they were all strangers to the nature of the **Moussoons** and **Tuffoons** on the coast of India and China."—*Shelvocke's Voyage*, 383.

1727. ". . . by the Beginning of *September*, they reacht the Coast of China, where meeting with a **Tuffoon**, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore."—*A. Hamilton*, ii. 89.

1727.
"In the dread Ocean, undulating wide,
Beneath the radiant line that girts the globe,
The circling **Typhon**, whirl'd from point to point,
Exhausting all the rage of all the Sky. . ."
Thomson, Summer.

1780. Appended to Dunn's New Directory, 5th ed., is:—
"PROGNOSTIC of a **Tuffoon** *on the Coast of China*. By ANTONIO PASCAL DE ROSA, *a Portuguese Pilot of* MACAO."

c. 1810. (Mr. Martyn) "was with us during a most tremendous **touffan**, and no one who has not been in a tropical region can, I think, imagine what these storms are."—*Mrs. Sherwood's Autobiog.* 382.

1826. "A most terrific **toofaun** . . . came on that seemed likely to tear the very trees up by the roots."—*John Shipp*, ii. 285.

,, "I thanked him, and enquired how this **toofan** or storm had arisen."—*Pandurang Hari.*

1836. "A hurricane has blown ever since gunfire; clouds of dust are borne along upon the rushing wind; not a drop of rain; nothing is to be seen but the whirling clouds of the **tūfān**. The old peepul-tree moans, and the wind roars in it as if the storm would tear it up by the roots."—*Wanderings of a Pilgrim*, ii. 53.

1840. "Slavers throwing overboard the Dead and Dying. **Typhoon** coming on.
"'Aloft all hands, strike the topmasts and belay;
Yon angry setting sun, and fierce-edge clouds
Declare the **Typhoon's** coming' etc.
(*Fallacies of Hope*)."
J. M. W. Turner, in the R.A. Catalogue.

Mr. Ruskin appears to have had no doubt as to the etymology of **Typhoon**, for the rain-cloud from this picture is engraved in Modern Painters, vol. iv. as "**The Locks of Typhon.**"*

Punch parodied Turner in the following imaginary entry from the R. A. Catalogue:

"31. A **Typhoon** bursting in a Simoom over the Whirlpool of Maelstrom, Norway; with a ship on fire, an eclipse and the effect of a lunar rainbow."

Tyre, s. Tamil *tayir*. The common term in S. India for curdled milk. It is the *dahi* of Upper India, and possibly the name is a corruption of that word, which is Sanskrit.

1626. "Many reasoned with the Iesuits, and some held vaine Discourses of the Creation, as that there were seuen seas; one of Salt water, the second of Fresh, the third of Honey, the fourth of Milke, the fift of **Tair** (which is Cream beginning to sowre . . ."—*Purchas, Pilgrimage*, 561.

1651. "**Tayer**, dat is dicke Melch, die wie *Sien* nommen."—*Rogerius*, 138.

1672. "Curdled milk, **Tayer**, or what we call *Saane*, is a thing very grateful to them, for it is very cooling, and used by them as a remedy, especially in hot fevers and smallpox, which is very prevalent in the country."—*Baldaeus, Zeylon*, 403.

1776. "If a Bramin applies himself to commerce, he shall not sell . . . Camphire and other aromaticks, or Honey, or Water, or Poison, or Flesh, or Milk, or **Tyer** (Sour Cream) or Ghee, or bitter Oil . . ."—*Halhed, Code*, 41.

1782. "Les uns en furent affligés pour avoir passé les nuits et dormi en plein air; d' autres pour avoir mangé du riz froid avec du **Tair**."—*Sonnerat*, i. 201.

c. 1784. "The Saniassi, who lived near the *chaudcrie* (see **Choultry**), took charge of preparing my meals, which consisted of rice, vegetables, **tayar** (*lait caillé*), and a little *mologonier*" (*eau poivrée*—see **Mulligatawny**, and in Suppt.).—*Haafner*, i. 147.

1822. "He was indeed poor, but he was charitable; so he spread before them a repast, in which there was no lack of ghee, or milk, or **tyer**."—*The Gooroo Paramartan*, E. T. by *Babington*, p. 80.

* See Mr. Hamerton's 'Life of Turner,' pp. 288, 291, 345.

U.

Ujungtanah, n. p. This is the Malay name (nearly answering to

call Pt Romania In Godinho de Eredia's *Declaracam de Malaca* the term is applied to the whole peninsula, but owing to the interchangeable use of *u*, *v*, and of *j*, *i*, it appears there throughout as **Viontana** The name is often applied by the Portuguese writers to the Kingdom of

p. 36.

Umbrella, s. This word is of course not Indian or Anglo-Indian, but the *thing* is very prominent in India, and

an accompaniment of royalty in the Nineveh sculptures, it was in general Indian use in the time of Alexander; it occurs in old Indian inscriptions, on

προβαλλονται, του θερεος, όσοι ουκ ημεληµενοι Ἰνδων' —Arrian, Indica, xvi.

c B C 2

"Ipse tene distenta suis umbracula virgis,
Ipse face in turba, qua venit illa, locum"
Ovid, Art Amat, ii. 209 210.

A.D 100

n, cui tu viridem umbellam, cui succina mittas
...randia natalis quoties redit . . ."

il vait a lautes festes si vait apres lui un damoisean qui porte une umbrele de dras a ...

and again:

c. 1335. "Whenever the Sultan (of Dehli) mounts his horse, they carry an umbrella over his head. But when he starts on a march to war, or on a long journey, you see carried over his head seven umbrellas, two of which are covered with jewels of inestimable value."—*Shihābuddīn Dimishkī* in *Not. et Ext*, xiii. 190.

1404. "And over her head they bore a **shade (sombra)** carried by a man, on a shaft like that of a lance; and it was of white silk, made like the roof of a round tent, and stretched by a hoop of wood, and this shade they carry over the head to protect them from the sun."—*Clavijo*, § cxxii.

1541. "Then next to them marches twelve men on horseback, called Peretandas, each of them carrying an **Umbrello** of carnation Sattin, and other twelve that follow with banners of white damask."—*Pinto*, in *Cogan's* E. T., p. 135.

In the original this runs:

"Vão doze homēs a cavallo, que se chamão *peretandas*, cō **sombreyros** de citim cramesim nas mãos *a modo de esparavels postos em cesteas muyto compridas* (like tents upon very long staves) et outros doze cō bãndeyras de damasco branco"

1617. "An Vmbrell, a *fashion of* round and broade fanne, wherewith the Indians, *and from them our great ones preserue themselues from the heate of the scorching sunne.* G. Ombraire, m. Ombrelle, f I. Ombrélla. L. Vmbella, *ab umbra*, the shadow, *est enim* instrumentum quo solem à facie arcent ¶ Iuven. Gr. σκιάδιον, diminut. *a* σκια, i. vmbra. T. Schabhut, q. schathut, *a* schatten, *i. umbra*, et hut, *i. pileus*, *a quo*, et B. Schimhordt. Br. *Tegyidel*, *à teg*. i. pulchrum forma, et *gidd*, pro *riddio*, *i.* protegere; *haec enim umbellae finis*."—*Minsheu*, (1st ed. s.v).

1644. "Here (at Marseilles) we bought **umbrellas** against the heats."—*Evelyn's Diary*, 7th Oct.

1677. (In this passage the word is applied to an awning before a shop). "The Streets are generally narrow . . . . the better to receive the advantages of **Umbrello's** extended from side to side to keep the sun's violence from their customers."—*Fryer*, 222.

1681. "After these comes an Elephant with two Priests on his back; one whereof is *the Priest before spoken of, carrying the* painted Stick on his shoulder . . . The other sits behind him, holding a round thing like an **Vmbrello** over his head, to keep off Sun or Rain."—*Knox's Ceylon*, 79.

1709. ". . . . The Young Gentleman belonging to the Custom-house that for fear of rain borrowed the **Umbrella** at Will's Coffee-house in Cornhill of the Mistress, is hereby advertised that to be dry from head to foot in the like occasion he shall be welcome to the Maid's pattens."—*The Female Tatler*, Dec. 12, quoted in *Malcolm's Anecdotes*, 1808, p. 429.

1712.
"The tuck'd up semstress walks with hasty strides
While streams run down her oil'd **umbrella's** sides."
Swift, A City Shower.

1715.
"Good housewives all the winter's rage despise,
Defended by the riding hood's disguise;
Or underneath the **Umbrella's** oily shade
Safe through the wet on clinking pattens tread.

"Let Persian dames the **Umbrella's** ribs display
To guard their beauties from the sunny ray;
Or sweating slaves support the shady load
When Eastern monarchs show their state abroad;
Britain in winter only knows its aid
To guard from chilly showers the walking maid."
Gay, Trivia, i.

1850. *Advertisement posted at the door of one of the Sections of the* British Association *meeting at* Edinburgh.

"The gentleman, who carried away a brown silk **umbrella** from the —— Section yesterday, may have the cover belonging to it, which is of no further use to the Owner, by applying to the Porter at the Royal Hotel."—(*From Personal Recollection.*)—It is a curious parallel to the advertisement above from the *Female Tatler*.

Upas, s. This word is now, like Juggernaut, chiefly used in English as a customary metaphor, and to indicate some institution that the speaker wishes to condemn in a compendious manner. The word Upas is Javanese for poison, and became familiar in Europe in connexion with exaggerated and fabulous stories regarding the extraordinary and deadly character of a tree in Java, alleged to be so called. There are several trees in the Malay Islands producing deadly poisons, but the particular tree to which these stories were attached is one which has in the present century been described under the name of *Antiaris toxicaria*, from the name given to the poison by the Javanese proper, viz., *Antjar*, or *Anchar* (the name of the *tree* all over Java), whilst it is known to the Malays and people of Western Java as *Upas*, and in Celebes and the Philippine Islands as *Ipo* or *Hipo*.

It was the poison commonly used by the natives of Celebes and other islands for poisoning the small bamboo darts which they used (and in some islands still use) to shoot from the blow-tube (see **Sumpitan**).

The story of some deadly vegetable

—A Collection of Lette
E I Company, &c. (Tract), 1754, p. 13

1872 "One of the
soldiers approached
life .. This was his
'Sahib, I was go
letters .. which I

came here as f
I now ask for
tiger"—Lt Col

Tincall. Add:

1525 "Tymquall, small, 60 tangas a maund"—Lembrança, 50

al [illegible]

tic

at

for a year Another but they put in their
elieve that their
rament will be
f rats, mice, and
iod"—J T Bent,

slight support to the
a top-chī that Italians
to cast guns for the
licut from a very early
nd are
inals of

1726 "Isfandar Chan, chief of the Artillery (called the Darogher of the Topscanna)"—Valentyn, iv. (Suratte) 276

'a towel.'

Tribeny. Add:

1753. "Au-dessous de Nudia, à **Tripini**, dont le nom signifie trois eaux, le Gange fait encore sortir du même côte un canal, qui par sa rentrée, forme une seconde île *renfermée dans la première.*"—*D'Anville*, 64.

Trichinopoly. Add:

1753. "Ces embouchûres sont en grand nombre, vû la division de ce fleuve en différens bras ou canaux, à remonter jusqu'à **Tirishirapali**, et à la pagode de Shirangham."—*D'Anville*, 115.

Trumpak. Add:

1507. "Meanwhile the Captain-Major ordered Afonso Lopes de Costa and João da Nova, and Manuel Teles with his people to proceed along the water's edge, whilst he with all the rest of the force would follow, and come to a place called **Turumbaque**, which is on the water's edge, in which there were some palm-trees, and wells of brackish water, which supplied the people of the city with drink when the water-boats were not arriving, as sometimes happened owing to a contrary wind."—*Correa*, i. 830.

1682. "Behind the hills, to the S.S.W. and W.S.W. there is another part of the island, lying over against the anchorage that we have mentioned, and which includes the place called **Turumbake** . . . here one sees the ancient pleasure-house of the old Kings of Ormus, with a few small trees, and sundry date-palms. There are here also two great wells of water, called after the name of the place, 'The Wells of **Turumbake**'; which water is the most wholesome and the freshest in the whole island."—*Nieuhof, Zee en Lant-Reize*, ii. 86.

Tuan, s. Malay *tuan* and *tuwan*, 'lord, master.' This word is used in the English and Dutch settlements of the Archipelago exactly as *Ṣāḥib* is in India.

1533. "Dom Paulo da Gama, who was a worthy son of his father in his zeal to do the King good service . . . . equipped a good fleet, of which the King of Ugentana (see **Ujungtanah**) had presently notice, who in all speed set forth his own, consisting of 30 **lancharas**, with a large force on board, and in command of which he put a valiant Moor called **Tuam-bár**, to whom the King gave orders that as soon as our force had quitted the fortress (of Malacca) not leaving enough people to defend it, he should attack the town of the *Quelys* (see **Kling**) and burn and destroy as much as he could."—*Correa*, iii. 486.

1553. "For where this word **Raja** is used, derived from the kingly title, it attaches to a person on whom the King bestows the title, almost as among us that of Count, whilst the style **Tuam** is like our *Dom*; only the latter of the two is put before the person's proper name, whilst the former is put after it, as we see in the names of these two Javanese, Vtimuti **Raja**, and **Tuam** Colascar."—*Barros*, II. vi. 3.

Tuccavee. Add:

1880. "When the Sirkar disposed of lands which reverted to it . . . . it sold them almost always for a nazarána. It sometimes gave them gratis, but it never paid money, and seldom or ever advanced **takávi** to the tenant or owner."—*Minutes of Sir T. Munro*, i. 71.

These words are not in Munro's spelling. The Editor has reformed the orthography.

Tumlook. Add:

1679. In going down the Hoogly:.

"Before daybreak overtook the *Ganges* at Barnagur, met the *Arrival* 7 days out from Ballasore, and at night passed the *Lilly* at **Tumbalee**."—*Fort St. Geo.* (Council on Tour). In *Notes and Extracts*, No. II., p. 69.

1685. "*January* 2.—We fell downe below **Tumbolee** River.

"*January* 3.—We anchored at the Channel Trees, and lay here yᵉ 4th and 5th for want of a gale to carry us over to Kedgeria."—*Hedges, Diary* (Hak. Soc.), 175.

Turban. Add:

1588. "In this canoa was the King's Secretarie, who had on his head a piece of died linen cloth folded vp like vnto a Turkes **Tuliban**."—*Cavendish*, in *Hakluyt*, iv. 337.

Turkey. Add:

1653. "Les François appellent *coq-d'Inde* vn oyseau lequel ne se trouue point aux Indes Orientales, les Anglois le nomment **turki-koq** qui signifie coq de Turquie, quoy qu'il n'y ait point d'autres en Turquie que ceux que l'on y a portez d'Europe. Ie croy que cet oyseau nous est venu de l'Amerique."—*De la Boullaye-le-Gouz*, ed. 1657, p. 259.

Tyconna. Add:

"The throng that accompanied that minister proved so very great that the floor of the house, which happened to have a **Tah-Qhana**, and possibly was at that moment under a secret influence, gave way, and the body, the Vizir, and all his company fell into the apartment underneath."—*Seir Mutaqherin*, iii. 19.

Typhoon. Add:

1575. "But when we approach'd unto it (Cyprus), a Hurricane arose suddenly, and blew so fiercely upon us, that it wound our great Sail round about our main Mast . . . These Winds arise from a Wind that is called by the Greeks **Typhon**; and *Pliny* calleth it *Vertex* and *Vortex*; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also."—*Rauwolff's Travels*, in *Ray's Collection*, ed. 1705, p. 320.

Here the traveller seems to intimate

what later authors about the middle
of the 17th century. In March,
1666, the
young Ro
long list
the East
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The ill
Herbarium.
good deal

impressed itself indelibly, it would

more famous,
Poem of the
In that work
of Foersch's
erse, but the
length in the

† Foersch was a surgeon of the third class at Samarang in the year 1773.—*Horsfield*, in Bat. Trans. as quoted below

* This distance is probably a clerical error. It is quite inconsistent with the other two assigned.

have we found a refutation of the fables by M. Charles Coquebert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D'Entrecasteaux, and is the subject of a notice by him in the *Annales de Voyages*, vol. i., which goes into little detail, but appears to be correct so far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch's romance, and it was at Sura Karta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree from which he took his specimens was more than 100 ft. in height, with a girth of 18 feet at the base. A Javanese who climbed it to procure the flowers had to make cuts in the stem in order to mount. After ascending some 25 feet the man felt so ill that he had to come down, and for some days he continued to suffer from nausea, vomiting, and vertigo. But another man climbed to the top of the tree without suffering at all. On another occasion Leschenault, having had a tree of 4 feet girth cut down, walked among its broken branches, and had face and hands besprinkled with the gum-resin, yet neither did he suffer; he adds however that he had washed immediately after. Lizards and insects were numerous on the trunk, and birds perched upon the branches. M. Leschenault gives details of the preparation of the poison as practised by the natives, and also particulars of its action, on which experiment was made in Paris with the material which he brought to Europe. He gave it the scientific name by which it continues to be known, viz., *Antiaris toxicaria* (N. O. *Artocarpeae*).*

M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the British occupation, and continued it during that period, to the subject of the Upas, and he published a paper on it in the Batavian Transactions for 1813 (vol. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own. He saw the *Antiaris* first in the Province of Poegar, on his way to Banyuwangi. In Blambangan (eastern extremity of Java) he visited four or five trees; he afterwards found a very tall specimen growing at Passaruwang on the borders of Malang, and again several young trees in the forests of Japāra, and one near Onārang. In all these cases, scattered over the length of Java, the people knew the tree as *anchar*.

Full articles on the subject are to be found (by Mr. J. J. Bennet) in Horsfield's *Plantae Javanicae Rariores*, 1838–52, pp. 52 *seqq.*, together with a figure of a flowering branch, pl. xiii.; and in Blume's *Rumphia* (Brussels, 1836), pp. 46 *seqq.*, and Pls. xxii., xxiii.; to both of which works we have been much indebted for guidance.

Blume gives a drawing, for the truth of which he vouches, of a tall specimen of the trees. These he describes as "*vastas, arduas, et a ceteris segregatas,*"—solitary and eminent, on account of their great longevity, (possibly on account of their being spared by the axe?), but not from any such reason as the fables allege. There is no lack of adjoining vegetation; the spreading branches are clothed abundantly with parasitical plants, and numerous birds and squirrels frequent them. The stem throws out 'wings' or buttresses,* like many of the forest trees of Further India. Blume refers, in connexion with the origin of the prevalent fables, to the real existence of

* Leschenault also gives the description of another and still more powerful poison, used in a similar way to that of the *Antiaris*, viz., the *tieute*, called sometimes *Upas Raja*, the plant producing which is a *Strychnos*, and a creeper. Though, as we have said, the name *Upas* is generic, and is applied to this, it is not *the* Upas of English metaphor, and we are not concerned with it here. Both kinds are produced and prepared in Java. The *Ipo* (a form of *Upas*) of Macassar is the *Antiaris*; the *ipo* of the Borneo Dayaks is the *Tieute*.

* See Horsfield in the Bat. Transactions, and Blume's Plate.

10. Whether it be true, that the only

"The points of these arrows, long before they are to be used, are dipt in poison and then dried.

"This poison is a sap that drips from the bark of the branches of a certain tree, like rosin, from pine trees.

* I remember when a boy reading the whole of Foersch's story in a fascinating book called *Wood's Zoography*, which I have not seen for half a century, and which, I should suppose from my recollection, was more sensational than scientific. —*J.*

"The tree grows on the Island Makasser, in the interior, and on three or four islands of the Bugisses, round about Makassar. It is about the height of the clove-tree, and has leaves very similar.

"The fresh sap of this tree is a very deadly poison; indeed its virulence is incurable.

"The arrowlets prepared with this poison are not, by the Makasser soldiers, shot with a bow, but blown from certain blow-pipes (*uit zekere spatten gespat*); just as here, in the country, people shoot birds by blowing round pellets of clay.

"They can with these in still weather hit their mark at a distance of 4 rods.

"They say the Makassers themselves know no remedy against this poison . . . . for the poison presses swiftly into the blood and vital spirits, and causes a violent inflammation. They hold (however) that the surest remedy for this poison is . . ." (and so on, repeating the antidote already mentioned).—*Joan Nieuhof's Zee en Land Reize*, etc., pp. 217-218.

c. 1681. "*Arbor Toxicaria*, Ipo.

"I have never yet met with any poison more horrible and hateful, produced by any vegetable growth, than that which is derived from this lactescent tree.

* * * *

Moreover beneath this tree, and in its whole circumference to the distance of a stone-cast, no plant, no shrub, or herbage will grow; the soil beneath it is barren, blackened, and burnt as it were . . . and the atmosphere about it is so polluted and poisoned that the birds which alight upon its branches become giddy and fall dead * * * all things perish which are touched by its emanations, insomuch that every animal shuns it and keeps away from it, and even the birds eschew flying by it.

"No man dares to approach the tree without having his arms, feet, and head wrapped round with linen . . . for Death seems to have planted his foot and his throne beside this tree . . ." (He then tells of a venomous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree). * * *

"The Malays call it *Cayu* Upas, but in Macassar and the rest of Celebes it is called Ipo.

* * * *

"It grows in desert places, and amid bare hills, and is easily discerned from afar, there being no other tree near it."

* * * *

—*Rumphii Herbarium Amboinense*, ii. 263-268.

1685. "I cannot omit to set forth here an account of the poisoned missiles of the Kingdom of *Macassar*, which the natives of that kingdom have used against our soldiers, bringing them to sudden death. It is extracted from the Journal of the illustrious and gallant admiral, H. Cornelius Spielman . . . . The natives of the kingdom in question possess a singular art of shooting arrows by blowing through canes, and wounding with these, insomuch that if the skin be but slightly scratched the wounded die in a twinkling."

(Then the old story of the only antidote). . . . . .

The account follows extracted from the Journal.

* * * *

"There are but few among the Macassars and Bugis who possess the real knowledge needful for selecting the poison, so as to distinguish between what is worthless and what is of highest quality * * * From the princes (or Rajas) I have understood that the soil in which the trees affording the poison grow, for a great space round about produces no grass nor any other vegetable growth, and that the poison is properly a water or liquid, flowing from a bruise or cut made in the bark of those trees, oozing out as sap does from plants that afford milky juices . . . When the liquid is being drawn from the wounded tree, no one should carelessly approach it so as to let the liquid touch his hands, for by such contact all the joints become stiffened and contracted. For this reason the collectors make use of long bamboos, armed with sharp iron points. With these they stab the tree with great force, and so get the sap to flow into the canes, in which it speedily hardens."—Dn. Corn. Spielman . . . *de Telis deleterio Veneno infectis in* Macassar, *et aliis Regnis Insulae* Celebes; *ex ejus Diario extracta. Huic praemittitur brevis narratio de hac materia Dn.* Andreae Cleyeri. In *Miscellanea Curiosa*, sive Ephemeridum . . . *Academiae Naturae Curiosorum*, Dec. II. Annus Tertius. Anni MDCLXXXIV., Norimbergae (1685), pp. 127 *seqq.*

1704. "Ipo seu Hypo arbor est mediocris, folio parvo, et obscure virenti, quae tam malignae et nocivae qualitatis, ut omne vivens umbrâ suâ interimat, unde narrant in circuitu, et umbrae distinctu, plurima ossium mortuorum hominum animaliumque videri. Circumvicinas etiam plantas enecat, et aves insidentes interficere ferunt, si Nucis Vomicae *Igasur*, plantam non invenerint, qua reperta vita quidem donantur et servantur, sed defluvium patiuntur plumarum . . . . . Hypo lac Indi *Camucones* et *Sambales*, Hispanis infensissimi, longis excipiunt arundineis perticis, sagittis intoxicandis deserviturum irremediable venenum, omnibus aliis alexipharmacis superius, praeterquam stercore humano propinato. An Argensolae *arbor comosa*, quam *Insulae Celebes* ferunt, cujus umbra occidentalis mortifera, orientalis antidotum? . . ."—*De Quibusdam Arboribus Venenatis*, in *Herbarum aliarumque Stirpium in Insula Luzone* . . . a Revdo Patre Georgio Camello, S. J. *Syllabus, ad* Joannem Raium *transmissus*. In Appendix, p. 87, of *Joan. Raii Hist. Plantarum.* Vol. iii. (London, 1704).

1712. "Maxima autem celebritas radiculae enata est, ab eximia illa virtute, quam adversus toxicum Macassariense praestat, exitiale illud, et vix alio remedio vincibile. Est venenum hoc succus lacteus et pinguis, qui collegitur ex recens sauciata arbore

none ... the son of ... The worthy old ecclesiastic has assured the M... ...sidence there, for that t... , he had dismissed kind, ... criminals in the on Cel... escribed, and that cert. at a certain time of the year when it is | scarcely two out of twenty returned,"

A thousand vegetative serpents grow . . .'

Malayan priest to another priest, who lives on the nearest habitable spot to the tree, ... de Java que la nature a caché le poison upas, l'arbre le plus dangereux du règne

végétal, pour le poison mortel qu'il renferme, et plus celèbre encore par les fables dont on l'a rendu le sujet. . . . . ."—*Annales des Voyages*, i. 69.

1810. "Le poison fameux dont se servent les Indiens de l'Archipel des *Moluques*, et des iles de la *Sonde*, connu sous le nom d'**ipo** et **upas**, a interessé plus que tous les autres la curiosité des Européens, parce que les relations qu'on en a donné ont été exagérées et accompagnées de ce merveilleux dont les peuples de l'Inde aiment à orner leurs narrations . . ."—*Leschenault de la Tour*, in Mémoire sur le Strychnos Tieute *et l'*Antiaris toxicaria, *plantes vénimeuses de l'Ile de* Java . . . In *Annales du Muséum d'Histoire Naturelle*, Tom. XVIième. p. 459.

1813. "The literary and scientific world has in few instances been more grossly imposed upon than by the account of the *Pohon* **Upas**, published in Holland about the year 1780. The history and origin of this forgery still remains a mystery. Foersch, who put his name to the publication, certainly was . . . a surgeon in the Dutch East India Company's service about the time . . . I have been led to suppose that his literary abilities were as mean as his contempt for truth was consummate. Having hastily picked up some vague information concerning the **Oopas**, he carried it to Europe, where his notes were arranged, doubtless by a different hand, in such a form as by their plausibility and appearance of truth, to be generally credited * * * But though the account just mentioned . . . has been demonstrated to be an extravagant forgery, the existence of a tree in Java, from whose sap a poison is prepared, equal in fatality, when thrown into the circulation, to the strongest animal poisons hitherto known, is a fact."—*Horsfield*, in *Batavian Transactions*, vol. vii., art. x., pp. 2–4.

1822. "The Law of Java," a Play . . . . *Scene*. Kérta-Sûra, and a desolate Tract in the Island of Java.

* * * *

"Act I. Sc. 2.

Emperor. The haram's laws, which cannot be repealed,
Had not enforced me to pronounce your death,

* * * *

One chance, indeed, a slender one, for life,
All criminals may claim.
Parbaya. Aye, I have heard
Of this your cruel mercy;—'tis to seek
That tree of Java, which, for many a mile,
Sheds pestilence;—for, where the **Upas** grows
It blasts all vegetation with its own;
And, from its desert confines, e'en those brutes
That haunt the desert most shrink off, and tremble.
Whence if, by miracle, a man condemned
Bring you the poison that the tree exudes,
In which you dip your arrows for the war.
He gains a pardon,—and the palsied v
Who scaped the **Upas**, has escaped
tyrant."

* * * *

"Act II. Sc. 4.

Pengoose. Finely dismal and roma
they say, for many miles round the U
nothing but poisoned air, mountains,
melancholy. A charming country
making *Mems* and *Nota benes!*"

* * * *

"Act III. Sc. 1.

Pengoose. . . . That's the Divine, I su
pose, who starts the poor prisoners, for t
last stage to the **Upas tree**; an India
Ordinary of Newgate.
Servant, your brown Reverence! There
no people in the parish, but, I believe, yo
are the rector?
(*Writing*). "The reverend Mister Orzinga,
U.C.J.—The **Upas** Clergyman of Java."
George Colman the Younger.

1876. ". . . the **Upas-tree** superstition."
Contemp. Review, May.

1880. "Lord Crichton, M.P. . . . last night said . . . there was one topic which was holding all their minds at present . . . what was this conspiracy, which like the **Upas-tree** of fable, was spreading over the land, and poisoning it? . . ."—In *St. James's Gazette*, Nov. 11th, p. 7.

Upper Roger. This happy example of the Hobson-Jobson dialect occurs in a letter dated 1755, from Capt. Jackson at Syrian in Burma, which is given in Dalrymple's *Oriental Repertory*, i. 192. It is a corruption of the Sansk. *yuva-rāja*, 'young King,' the Cæsar or Heir Apparent, a title borrowed from ancient India by most of the Indo-Chinese monarchies, and which we generally render in Siam as the 'Second King.'

Urz and **Urzee**, and vulgarly **Urjee**, s. P. Hind. *'arz* and *'arzī*, from Ar. *'arz*, the latter a word having an extraordinary variety of uses even for Arabic. A petition or humble representation either oral or in writing; the technical term for a request from an inferior to a superior; 'a sifflication' as one of Sir Walter Scott's characters calls it. A more elaborate form is *'arz-dāsht* = 'memorializing.' This is used in a very barbarous form of Hobson-Jobson below.

1606. "Every day I went to the Court, and in every eighteene or twentie dayes I put up **Ars** or Petitions, and still he put mee off with good words . . . ."—*John Mildenhall*, in *Purchas*, i. (Bk. iii.) 115.

1690. "We think you should **Urzdaast** the Nabob to writt purposely for y^e^ releasm^t^ of Charles King, it may Induce him to put a great Value on him."—Letter

rom Factory at Chuttanutte to Mr Charles Eyre at Ballasore, d. 5th November (MS n India Office)

by a mu
bearing a
—Ld Va
1817.

Ushrufee, s Ar. *Ashrafi*, a gold coin, a gold mohr. See **Xerafine**

Uspu
spike,'
the for
ment, N
form as **hanspeek**.

V.

Vaccination Vaccine was imported into Bombay viâ 1802. "Since then," says

Vaishnava, adj. Relatin nu; applied to the sect especially worship him. the term is converted into I

1672. " . . also some bold *Wistnou* for the supreme god, and therefore are termed Wistnouwaes "—*Baldaeus*

Vakeel, s. An attorney; an authorised representative. Arab. *wakil*

c. 1847. "If we go into Court I suppose I must employ a Vehicle "—Letter from an European subordinate to one of the present

1555 "Their temples are very large edifices richly wrought, which they call **Valeras**, and which cost a great deal . . "
China in a Jesuit's Letter
Fr Alvarez H of Ethiopia,
y Mr Major in his *Introd. to*
k Soc., 1 xlviii

1614. "So also they have many **Varelas**, which are monasteries in which dwell their *religiosos*, and some of these are very sumptuous, with their roofs and pinnacles all gilded "—*Couto*, VI vii. 9

More than one recent geographical
ation to China
Thus in Lin-
e route from
ntions at the
Sincapura,' a
of an obelisk,
and again, on

There is a small view of it in this work

the eastern coast of Champa, or Cochin China, we have frequent notice of a point (with a river also) called that of the **Varella**. Thus in Pinto:

1540. "The Friday following we found ourselves just against a River called by the inhabitants of the Country *Tinacoreu*, and by us (the) **Varella**."—*Pinto* (in *Cogan*), p. 48.

This Varella of Champa is also mentioned by Linschoten:

1598. ". . . from this thirde point to the **Varella** the coast runneth North . . . This **Varella** is a high hill reaching into the Sea, and above on the toppe it hath a verie high stonie rock, like a tower or piller, which may be seen far off, therefore it is by the *Portingalles* called **Varella**."—p. 342.

Vedas. The Sacred Books of the Brahmans, *Veda* being 'knowledge.' Of these books there are nominally four, viz., the *Rig*, *Yajur*, *Sāma*, and *Atharva* Vedas.

The earliest direct intimation of knowledge of the existence of the Vedas appears to be in the book called *De Tribus Impostoribus*, said to have been printed in 1598, in which they are mentioned.* Possibly this knowledge came through the Arabs.

Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date.

St. Francis Xavier had frequent discussions with Brahmans, and one went so far as to communicate to him the *mantra* "*Om śrīnārāyaṇanāmah.*" In 1559 a learned Brahman at Goa was converted by Father Belchior Carneyro, and baptized by the name of Manuel. He afterwards (with the Viceroy's sanction!) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them.†

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman below illustrates this in a general way. And in a constitution of Gregory XV. dated 31st January, 1623, there is mention of rites called *Haiteres* and *Tandié*, which doubtless represent the Vedic names *Aitareya* and *Tāṇḍya* (see *Norbert*, i. 39). Lucena's allusion below to the "four parts" of Hindu doctrine must have reference to the Vedas, and his information must have come from reports and letters, as he never was in India.

In course of time however what had been known seems to have been forgotten, and even Halhed (1776) could write about 'Beids of the Shaster'! (see *Code*, p. xiii.). This shows that though he speaks also of 'the Four Beids' (p. xxxi.) he had no precise knowledge.

In several of the earlier quotations of the word it will be seen that the form used is *Vedam*, or *Veidam*. This is the Tamil form. And it became prevalent during last century in France from Voltaire's having constituted himself the advocate of a Sanskrit Poem, called by him *l'Ezour Vedam*, and which had its origin in S. India. This was in reality an imitation of an Indian *Purana*, composed by some missionary in the 17th century (probably by R. de' Nobili) to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Sonnerat (see the Essay by F. W. Ellis, in *As. Researches*, xi.).

The first information regarding the real Vedas was given by Colebrooke in 1805 (*As. Res.* viii.).

Orme and some authors of the 18th and early part of the 19th century, write *Bede*, which represents the N. Indian vernacular form *Bed*. Both forms, *Bed* and *Vedam*, are known to Fleury, as we see below.

On the subject of the Vedas, see *Weber's Hist. of Indian Literature*, *Max Müller's Ancient Sanskrit Lit.*, *Whitney's Oriental and Linguistic Studies*, vol. i.

c. 1590. "*The Brahmins.* These have properly six duties. 1. The study of the **Bedes**."—*Ayeen Akbery* (*Gladwin's*), ii. 393.

" "Philologists are constantly engaged in translating Hindí, Greek, Arabic, and Persian books . . . . . Hájí Ibrahím of Sarhind translated into Persian the *Atharban*, which, according to the Hindús is one of the four divine books"

* So wrote A. B. I cannot find the book in the B. M. Library.—Y.

† *Sousa, Oriente Conquistado*, i. 151—2.

(i e the *Atharva* Veda) —*Ain* (*Blochmann*), i 104-105

tions are certain books which they ...

1651. "The Vedam, or the Heathen's book of the Law, hath brought great Esteem unto this Tribe (the Bramines) —*Rogerius*, 3.

Bernier, E. T, 104.

1672. "Commanda primieramente il Veda (che è tutto il fondamento della fede) l'adoratione degli Idoli"—*P ... cenzo*, 313

,, "Diese vier Theile ihres Ve... oder Gesetzbuchs werden genant *I*... Vedam, *Jadura* Vedam, *Sama* Vedam, und *Tarawana* Vedam ..."—*Baldaeus*, 556.

1689. ' ... sur quelle ... à leur B... Vedam, l... *Fleury*, ii

and another ...

... of the Heathen here and elsewhere, on their own ground, and for the disclosure of many mysteries and other matters, with which we are now unacquainted .. This Lawbook of the Heathen, called the Vedam, had in the very old times 4 parts, though one of these is now lost. .. These parts were named *Roggo* Vedam, *Sidura* or *Issoure* Vedam, *Sama* Vedam, and *Tarawana or Adderawana* Vedam."—*Valentijn, Keurlyke Beschryving van Choromandel* in his *East Indies*, v pp. 72-73.

fantes), who anticipated Max Muller's chronological system of Vedic literature, in his statement that some parts of the *Veda* are at least 500 years later than others.

... versally received as the book ... the principles of religion"—*Raynal* (tr.

Der nichts gelesen als den Weda der Natur"

Ruckert, *Weisheit der Bramanen*, i 1.

... tems les Védams ne sont plus connus."—*Sonnerat*, ii. 21.

the eastern coast of Champa, or Cochin China, we have frequent notice of a point (with a river also) called that of the **Varella**. Thus in Pinto:

1540. "The Friday following we found ourselves just against a River called by the inhabitants of the Country *Tinacoreu*, and by us (the) **Varella**."—*Pinto* (in *Cogan*), p. 48.

This Varella of Champa is also mentioned by Linschoten:

1598. ". . . from this thirde point to the **Varella** the coast runneth North . . . This **Varella** is a high hill reaching into the Sea, and above on the toppe it hath a verie high stonie rock, like a tower or piller, which may be seen far off, therefore it is by the *Portingalles* called **Varella**."—p. 342.

Vedas. The Sacred Books of the Brahmans, *Veda* being 'knowledge.' Of these books there are nominally four, viz., the *Rig*, *Yajur*, *Sāma*, and *Atharva* Vedas.

The earliest direct intimation of knowledge of the existence of the Vedas appears to be in the book called *De Tribus Impostoribus*, said to have been printed in 1598, in which they are mentioned.* Possibly this knowledge came through the Arabs.

Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date.

St. Francis Xavier had frequent discussions with Brahmans, and one went so far as to communicate to him the *mantra* "*Om śrīnārāyaṇanāmah*." In 1559 a learned Brahman at Goa was converted by Father Belchior Carneyro, and baptized by the name of Manuel. He afterwards (with the Viceroy's sanction!) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them.†

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman below illustrates this in a general way. And in a constitution of Gregory XV. dated 31st January, 1623, there is mention of rites called *Haiteres* and *Tandié*, which doubtless represent the Vedic names *Aitareya* and *Tāṇḍya* (see *Norbert*, i. 39). Lucena's allusion below to the "four parts" of Hindu doctrine must have reference to the Vedas, and his information must have come from reports and letters, as he never was in India.

In course of time however what had been known seems to have been forgotten, and even Halhed (1776) could write about 'Beids of the Shaster'! (see *Code*, p. xiii.). This shows that though he speaks also of 'the Four Beids' (p. xxxi.) he had no precise knowledge.

In several of the earlier quotations of the word it will be seen that the form used is *Vedam*, or *Veidam*. This is the Tamil form. And it became prevalent during last century in France from Voltaire's having constituted himself the advocate of a Sanskrit Poem, called by him *l'Ezour Vedam*, and which had its origin in S. India. This was in reality an imitation of an Indian *Purana*, composed by some missionary in the 17th century (probably by R. de' Nobili) to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Sonnerat (see the Essay by F. W. Ellis, in *As. Researches*, xi.).

The first information regarding the real Vedas was given by Colebrooke in 1805 (*As. Res.* viii.).

Orme and some authors of the 18th and early part of the 19th century, write *Bede*, which represents the N. Indian vernacular form *Bed*. Both forms, *Bed* and *Vedam*, are known to Fleury, as we see below.

On the subject of the Vedas, see *Weber's Hist. of Indian Literature*, *Max Müller's Ancient Sanskrit Lit.*, *Whitney's Oriental and Linguistic Studies*, vol. i.

c. 1590. "*The Brahmins.* These have properly six duties. 1. The study of the **Bedes**."—*Ayeen Akbery* (*Gladwin's*), ii. 393.

" "Philologists are constantly engaged in translating Hindī, Greek, Arabic, and Persian books . . . . Hājī Ibrahīm of Sarhind translated into Persian the *Atharban*, which, according to the Hindūs is one of the four divine books"

* So wrote A. B. I cannot find the book in the B. M. Library.—Y.

† *Sousa, Oriente Conquistado*, i. 151—2.

(i e the *Atharva* Veda) —*Aīn* (*Blochmann*), i 104-105

tions are certain books

book of the Law, hath brought great Esteem unto this Tribe (the Bramines)'—*Rogerius*, 3.

signifying *Science*, because that in these Books all Sciences are comprehended. The first of these Books is called *Athenba*-bed, the second *Zagur* bed, the third *Rek* bed, the fourth *Sama*-bed "—*Bernier*, E T, 104

1672. "Commanda primieramente il Veda (che è tutto il fondamento della loro fede) l'adoratione degli Idoli."—*P. Vincenzo*, 313.

" "Diese vier Theile ihres Vedam oder Gesetzbuchs werden genant *Roggo* Vedam, *Jadura* Vedam, *Sama* Vedam, und *Tarawana* Vedam . . ."—*Baldaeus*, 556

of the Heathen here and elsewhere, on their own ground, and for the disclosure of many mysteries and other matters, with which we
This Law
Vedam, he
though on
These parts
Sclura or *Issoure* Vedam, *Sama* Vedam, and *Tarawana* or *Adderawana* Vedam."—

Valentyn, *Keurlyke Beschryving van Choromandel* in his *East Indies*, v pp. 72-73.

his statement that some parts of the *Veda* are at least 500 years later than others.

Z Holwell, *Interesting Hist Events*, &c, 2nd ed, i. 12

This gentleman also talks of the Bhades and the Viedam in the same line without a notion that the word was the same (see *Interesting Hist Events*, &c, Pt. II, 15, 1767)

1770 "The Bramin, bursting into tears, promised to pardon him on condition that he should swear never to translate the Bedas or sacred volumes . From the Ganges to the Indus the Vedam is universally received as the book that contains the principles of religion."—*Raynal* (tr.

Si crede poi como infallibile ro suddette Bed, che in Malano

Der nichts gelesen als den Weda der Natur."
Pickert Weisheit der Bramanen i 1.

tems les Védams ne sont plus connus."—*Sonnerat*, ii. 21.

1789.
"Then Edmund begg'd his Rev'rend Master
T'instruct him in the *Holy Shaster*.
No sooner does the Scholar ask,
Than *Goonisham* begins the task.
Without a book he glibly reads
Four of his own invented Bedes."
Simpkin the Second, 145.

1791. "Toute verité . . . . est renfermée dans les quatre beths."—*St. Pierre, Chaumière Indienne.*

1794-97. ". . . . . . or Hindoo Vedas taught."
Pursuits of Literature, 6th ed. 359.

Veddas, n. p. An aboriginal—or at least a forest—people of Ceylon.

1675. "The **Weddas** (who call themselves **Beddas**) are all original inhabitants from old time, whose descent no one is able to tell."—*Ryklof van Goens*, in *Valentijn, Ceylon*, 208.

1681. "In this Land are many of these wild men they call **Vaddahs**, dwelling near no other Inhabitants. They speak the *Chingalayes* Language. They kill Deer, and dry the Flesh over the fire . . . . their Food being only Flesh. They are very expert with their Bows. . . . . They have no Towns nor Houses, only live by the waters under a Tree."—*Knox*, 61-62.

1770. "The **Bedas** who were settled in the northern part of the island (Ceylon) . . . . go almost naked, and, upon the whole, their manners and government are the same with that of the Highlanders of Scotland." (!)—*Raynal* (tr. 1777), i. 90.

Vellard, s. This is a word apparently peculiar to the Island of Bombay, used in the sense which the quotation shows. We have failed to get any elucidation of it from local experience; but there can be little doubt that it is a corruption of the Port. *vallado*, 'a mound or embankment.'

1809. "At the foot of the little hill of Sion is a causeway or **vellard**, which was built by Mr. Duncan, the present Governor, across a small arm of the sea, which separates Bombay from Salsette. . . . . The **vellard** was begun A.D. 1797, and finished in 1805, at an expense of 50,575 rupees."—*Maria Graham*, 8.

Vellore, n. p. A town, and formerly a famous fortress in the district of N. Arcot, 80 m. W. of Madras. It often figures in the wars of last century, but is best known in Europe for the mutiny of the Sepoys there in 1806. The etym. of the name *Vellūr* is unknown to us. Fra Paolino gives it as *Velur*, 'the town of the lance'; and Col. Branfill as '*Vēḷūr*, from *Vēḷ*, a benefit, benefaction.'

Vendu-Master, s. We know this word only from the notifications which we quote. It was probably taken from the name of some Portuguese office of the same kind.

1781. From an advertisement in the *India Gazette* of May 17th it appears to have been an euphemism for *Auctioneer*.

,, "Mr. Donald . . . begs leave to acquaint them that the **Vendu** business will in future be carried on by Robert Donald, and W. Williams."—*India Gazette*, July 28th.

1793. "The Governor-General is pleased to notify that Mr. Williamson as the Company's **Vendu Master** is to have the superintendence and management of all Sales at the Presidency."—In *Seton-Karr*, ii. 99.

At pp. 107, 114, also are notifications of sales by "G. Williamson, **Vendu Master**."

Venetian, s. This is sometimes in books of last and preceding century used for *Sequins* (see under **Chick**).

1675. Fryer gives, among coins and weights at Goa:
"The **Venetian**...18 Tangoes, 30 Rees."
p. 206.

1752. "At this juncture a gold mohur is found to be worth 14 Arcot Rupees, and a **Venetian** 4½ Arcot Rupees."—In *Long*, p. 32.

Veranda, s. An open pillared gallery round a house. This is one of the very perplexing words for which at least two origins may be maintained, on grounds almost equally plausible.

Besides these two, which we shall immediately mention, a third has been sometimes alleged, which is thus put forward by a well-known French scholar:

"Ce mot (**véranda**) n'est lui-même qu'une transcription inexacte du Persan *beramada*, perche, terrasse, balcon."—*C. Defrémery* in *Revue Critique*, 1869, 1st Sem., p. 64.

Plausible as this is, it may be rejected. Is it not however possible that *barāmada*, the literal meaning of which is 'coming forward, projecting,' may be a Persian 'striving after meaning,' in explanation of the foreign word which they may have borrowed?

Williams, again, in his Sansk. Dict. (1872), gives "*varaṇḍa* . . . a veranda, a portico . . ." Moreover Beames in his *Comparative Grammar of Modern Aryan Languages*, gives Sansk. *baraṇḍa*, 'portico,' Bengali *bārāṇḍā*, Hind. *varaṇḍā*, adding: "Most of our wiseacre *litera-*

Viss s A weight in use in S India and in Burma Tam *visai* In Madras it was $\frac{1}{8}$ of a Madras maund, and = 3lb 2oz avoirdupois The old scale ran, 10 *pagoda* weights = 1 *pollam*, 40 *pollams* = 1 viss, 8 viss = 1 *maund* (of 25lbs),
In Burma
3lbs 5 o$\frac{1}{2}$
foreigners
weight *peih*
of *visai*

1554 "The baar of Peguu contains 120 *biças*, each *biça* weighs 40 ounces, the

Marco Polo, i 402

1498 " e mandou hum homem que se chama Bale o qual he como alquaide "—*Roteiro de V da Gama*, 54

1727 "As I was one Morning walking the Streets, I met accidentally the Governor of the City [Muscat], by them called the Waaly —*A Ham.* i. 70

see under Peer

Walla s This is a popular abridgment of Competition walla, q v.

popularly or by naturalists, will be found in Emerson Tennent, i 129-130.

Waler, s
N South Wa
general

1866 "Well,
seen the horses?
foreleg? —*Trevel*

1873 "For sale a brown Waler gelding," &c.—*Madras Mail*, June 25th

Wali, s. Two distinct words are occasionally written in the same way (a) Ar Wali A Mahommedan title corresponding to "Governor" It became familiar some years ago in connexion with Kandahar (1879-80) It

Wanghee, or Whangee, s The trade name for a slender yellow bamboo with beautifully regular and short joints, imported from Japan

1754. Ives, in describing the Cave of Elephanta, speaks twice of "the **voranda** or open gallery."—p. 45.

1756. ". . . as soon as it was dark, we were all, without distinction, directed by the guard set over us to collect ourselves into one body, and sit down quietly under the arched **Veranda**, or Piazza, to the west of the Black-hole prison . . . ."—*Holwell's Narrative* of the Black Hole.

c. 1760. ". . . . Small ranges of pillars that support a pent-house or shed, forming what is called, in the Portuguese lingua-franca, **Verandas**."—*Grose*, i. 53.

1781. "On met sur le devant une petite galerie appellée **varangue**, et formée par le toit."—*Sonnerat*, i. 54.

There is a French nautical term, *varangue*, 'the ribs or floor-timbers of a ship,' which seems to have led this writer astray here.

1783. "You are conducted by a pretty steep ascent up the side of a rock, to the door of the cave, which enters from the North. By it you are led first of all into a **feerandah** (!) or piazza which extends from East to West 60 feet."—Acct. of some *Artificial Caves in the Neighbourhood of* Bombay (Elephanta), by Mr. W. Hunter, Surgeon in the E. Indies. In *Archaeologia*, vii. 287.

,, "The other gate leads to what in this country is called a **veranda** or **feranda** (printed *seranda*), which is a kind of piazza or landing-place before you enter the hall."—Letter (on Caves of Elephanta, &c.), from *Hector Macneil*, Esq., in *Archaeologia*, viii. 254.

1796. ". . . Before the lowest (storey) there is generally a small hall supported by pillars of teka wood, which is of a yellow colour and exceedingly hard. This hall is called **varanda**, and supplies the place of a parlour."—*Fra Paolino*, Eng. trans.

1809. "In the same **verandah** are figures of natives of every cast and profession."—*Ld. Valentia*, i. 424.

1810. "The **viranda** keeps off the too great glare of the sun, and affords a dry walk during the rainy season."—*Maria Graham*, 21.

c. 1816. ". . . . . and when Sergeant Browne bethought himself of Mary, and looked to see where she was, she was conversing up and down the **verandah**, though it was Sunday, with most of the rude boys and girls in the barracks."—*Mrs. Sherwood's Stories*, p. 47, ed. 1873.

Verdure, s. This word appears to have been used in the last century for vegetables, adapted from the Port. *verduras*.

1752. Among minor items of revenue from duties in Calcutta we find:

	RS.	A.	P.
"**Verdure**, fish pots, firewood	216	10	6."

Vidana, s. In Ceylon, the title of a village head man. "The person who conveys the orders of Government to the people" (*Clough*, s. v. *vidán*) It is apparently from the Sanskrit *Vadana* . . . "the act of speaking . . . the mouth, face, countenance . . . the front, point," etc. In Javanese *wadana* (or *wadono*, in Jav. pronunciation) is "the face, front, van; a chief of high rank; a Javanese title" (*Crawfurd*, s. v.). The Javanese title is, we imagine, now only traditional; the Ceylonese one has followed the usual downward track of high titles; we can hardly doubt the common Sanskrit origin of both (see *Athenæum* of 1st April, 1882, p. 413, and of 13th May, *id.* p. 602). The derivation given by Alwis is probably not inconsistent with this.

1681. "The Dissauvas by these *Courli* **vidani** their officers do oppress and squeez the people, by laying Mulcts upon them . . . In *Fine* this officer is the Dissauva's chief Substitute, *who orders and manages* all affairs incumbent upon his master."—*Knox*, p. 51.

1726. "**Vidanes**, the overseers of villages, who are charged to see that no inhabitant suffers any injury, and that the Land is sown betimes . . . ."—*Valentijn* (Ceylon), Names of Officers, &c., 11.

1856. "Under each (chief) were placed different subordinate headmen, called **Vidâna**-*Aratchies* and **Vidâns**. The last is derived from the word (*vidâna*), 'commanding,' or 'ordering,' and means, as Clough (p. 647) defines it, the person who conveys the orders of the Government to the People."—*J. de Alwis*, in *Ceylon Journal*, 8, p. 237.

Vihara, Wihare, &c., s. In Ceylon a Buddhist temple. Sansk. *vihārā*, a Buddhist convent,—originally the hall where the monks met, and thence extended to the buildings generally of such an institution, and to the shrine which was attached to them, much as *minster* has come from *monasterium*. Though there are now no Buddhist *vihārās* in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places; *e.g. Behār*, and the great province which takes its name; *Kuch Behār*; the *Vihār* water-works at Bombay; and most probably the City of *Bokhārā* itself.

1681. "The first and highest order of priests are the *Tirinanxes*, who are the priests of the *Buddou* God. Their temples are styled **Vehars** . . . These . . . *only live* in the **Vihar**, and enjoy great Revenues."—*Knox, Ceylon*, 74.

not the mountains" &c.—

1875. "Once upon a time it was announced that the Pádsháh was about to pass through a certain remote village of Upper India. And the villages heads gathered in panchâyat to consider what offering they

One was the custard-apple, . . . the wood-apple . . . a wild fruit with a

made salám,

H Y) in *Geograph. Magazine*, 1875, pp.

of one such tree; and the *Sal* timber of India of another. Much wood-oil is exported from the Burmese provinces,

It is

natural

timber, and in Indian

ute for copaiva

The first men-

759 in Dalrym-

a list of Burma

Extracts, Madras, 1871

1764 "Then the Manjees went after him in a wollock to look after him."—In *Long*, 383.

a day will be sold a

Woordy-Major, s. The title of a native adjutant in regiments of Indian Irregular Cavalry. Both the rationale of the compound title, and the etymology of *wardī*, are obscure. Platts

also Ar. *ward*, 'a flight of

and then also 'a troop or

' which is perhaps as pro-

s. This is an odd name which has attached itself in books to

by George Pearson, M.D. This paper is quoted below.

The word has never since been re-

steel in any

seem to have

cal error, or

ly for *wool*,

bamboo called by him *Arundinarbor fera*, the native name of which is *Bulu* **swangy** (see in vol. iv., Lib. vi. cap. vii. *et seqq.*). As *Buluh* is Malay for bamboo, we presume that *swangi* is also Malay, but we do not know its meaning.

(2). Our friend Professor Terrien de la Couperie notes: "In the *K'ang-hi tze-tien*, 118, 119, the **Huang-tshu** is described as follows: 'A species of bamboo, very hard, with the joints close together; the skin is as white as snow; the larger kind can be used for boats, and the smaller used for pipes, &c.' See also *Wells Williams, Syllabic Dict. of the Chinese Lang.*, p. 251."

Water-Chestnut. The *Trapa bispinosa* of Roxb.; H. *Singhara*, 'the horned fruit.' See **Singara.**

Weaver-Bird, s. See **Baya.**

West-Coast, n. p. This expression in Dutch India means the west coast of Sumatra. This seems also to have been the recognised meaning of the term at Madras in former days.

1717. "The Revd. Mr. Francis Fordyce being entered on the Establishment . . . and having several months' allowance due to him for the **West Coast,** amounting to Pags. 371. 9 . . ." *Fort St. David Consn.*, April 29, MS. in India Office. The letter appended shows that the chaplain had been attached to Bencoolen. See also *Wheeler*, i. 115; and under **Slave,** in Supplement.

Whampoa, n. p. In former days the anchorage of European ships in the river of Canton, some distance below that city.

1770. "Now all European ships are obliged to anchor at Houang-poa, three leagues from the city" (Canton).—*Raynal* (tr. 1777), ii. 258.

Whistling Teal. This in Jerdon is given as *Dendrocygna Awsuree* of Sykes. Latin names given to birds and beasts might at least fulfil one object of Latin names, in being intelligible and pronounceable by foreign ations. We have seldom met with a noro barbarous combination of impos-blo words than this. A numerous ock of these whistlers is sometimes en in Bengal sitting in a tree, a rious habit for ducks.

White Ants. See **Ants, White.**

Winter. This term is constantly applied by the old writers to the season, a usage now quite unknow Anglo-Indians. It may have orig ted in the fact that winter is in m parts of the Mediterranean coast frequently a season of rain, whilst r is rare in summer. (Compare the f that *shitá* in Arabic is indifferen 'winter,' or 'rain'; the winter seas being the rainy season. *Shitā* is t same word that appears in *Canticl* ii. 11: "The winter (*sethāv*) is pas the rain is over and gone."

1563. "*R.* . . . In what time of the yea does this disease (*morxi* or cholera) mostly occur?

"*O.* . . . . it occurs mostly in June and July (which is the **winter-time** in this country) . . ."—*Garcia*, f. 76 *v.*

c. 1567. "Da Bezeneger a Goa sono d'estato otto giornate di viaggio; ma noi lo facemmo di mezo l'**inverno**, il meso de Luglio."—*Cesare Federici*, in *Ram.*, iii. 389.

1583. "Il **uerno** in questo paese è il Maggio, Giugno, Luglio, e Agosto, e il resto dell' anno è state. Ma bene è da notare che qui la stagione nõ si può chiamar **uerno** rispetto al freddo, che nõ vi regna mai, mà solo per cagione de' venti, e delle gran pioggie . . ."—*Gasparo Balbi*, f. 67 *v.*

1584. "Note that the Citie of Goa is the principall place of all the Oriental India, and the **winter** thus beginneth the 15 of May, with very great raine."—*Barret*, in *Hak.*, ii. 113.

1610. "The **Winter** heere beginnet about the first of Iune and dureth till th twentieth of September, but not with con tinuall raines as at Goa, but for some sixe or seuen dayes every change and full, with much wind, thunder, and raine."—*Finch*, in *Purchas*, i. 423.

c. 1610. "L'**hyver** commence au mois d'Avril, et dure six mois."—*Pyrard de Laval*, i. 78.

1613. ". . . des Galiottes (qui sortent tous les ans pour faire la guerre aux Malabares . . . . et cela est enuiron la My-Septembre, lors que leur **hyuer** est passé . . . ."—*Mocquet*, 347.

1665. "L'**hyver** se fait sentir. El commença en Juin par quantité de pluies et de tonnerres."—*Thevenot*, v. 311.

1678. ". . . . In **Winter** (when they rarely stir) they have a *Mumjuma*, or Wax Cloth to throw over it . . ."—*Fryer*, 410.

1691. "In orâ Occidentali, quae *Malabarorum* est, **hyems** â menso Aprili in Septembrem usque dominatur: in littore verò Orientali, quod Hollandi de Kust van Choromandel, *Oram Coromandellae* vocant, trans illos montes, in iisdem latitudinis gradibus, contrariò planè modò â Septembri usque ad Aprilem **hyemem** habent."—*Iobi Ludolfi*, ad suam Historiam *Commentarius*, 101.

who go abroad in t
service, enter as cler
house and are called
spond to it, Writers.
they are obliged to serve five years"—*Burke, Speech on Hastings' Impeachment,* Feb, 1788 In *Works,* vii 292.

Wug, s.
for loot (q
quoted.

ravines, except in places where it is impossible to march at all."—*Letter of Sir C Napier,* in *Life,* iii. 298

X.

Xerafine, Xerafim, &c., s.
in this form represents a silver coin, formerly current at Goa and several other Eastern ports, in value somewhat

the gold mohr. *Ashr*
dinar (value in gold

200,000 teraphim of gold.'"

"Every Mameluke, gre.
for his pay six saraphi p
13.

"Our captain sent for the superior of

—*Ib* 29

This one eccentric traveller gives thus three different forms.

1513 " hunc regem Affonsus

g the word seems to apply

ms of Seraffins *Ecbert,* which be ten Rupias a piece, there are sixtie Leckes"—*Hawkins* in *Purchas,* i. 217.

c 1610 "Les pièces d'or sont cherafins à vingt-cinq sols piece"—*Pyrard de Laval.* ii 40.

sidios, 79

c. 1844 "Sahibs now are very different from what they once were When I was a

stoons or 300 Reys of Lor- or less."—*Linschoten* (from

"Coins and weights of Bombaim. 3

219

representing the Canarese *ukku* (pron. *wukku*) 'steel.'

Another suggestion has been made by Dr. Edward Balfour. He states that *uchcha* and *nicha* (Hind. in reality for 'high' and 'low') are used in Canarese-speaking districts to denote *superior* and *inferior* descriptions of an article, and supposes that **wootz** may have been a misunderstanding of *uchcha*, 'of superior quality.' The former suggestion seems to us preferable.

The article was no doubt the famous 'Indian Steel,' the σίδηρος Ἰνδικὸς καὶ στόμωμα of the Periplus, the material of the Indian swords celebrated in many an Arabic poem, the *alhinde* of old Spanish, the *hundwānī* of the Persian traders, *ondanique* of Marco Polo, the *iron* exported by the Portuguese in the 16th century from Baticalà (Bhatkal) in Canara and other parts (see *Correa* passim). In a letter of the King to the Goa Government in 1591 he animadverts on the great amount of iron and steel permitted to be exported from Chaul, for sale on the African coast and to the Turks in the Red Sea (*Archivo Port. Orient.*, Fasc. 3, 318).

1795. "Dr. Scott, of Bombay, in a letter to the President, acquainted him that he had sent over specimens of a substance known by the name of **Wootz**; which is considered to be a kind of steel, and is in high esteem among the Indians." —*Philos. Transactions* for 1795, Pt. II., p. 322.

1841. "The cakes of steel are called **Wootz**; they differ materially in quality, according to the nature of the ore, but are generally very good steel, and are sent into Persia and Turkey. . . . . It may be rendered self-evident that the figure or pattern (of Damascus steel) so long sought after exists in the cakes of **Wootz**, and only requires to be produced by the action of diluted acids . . . . it is therefore highly probable that the ancient blades (of Damascus) were made of this steel."—*Wilkinson, Engines of War*, pp. 203-206.

1864. "Damascus was long celebrated for the manufacture of its sword blades, which it has been conjectured were made from the **wootz** of India."—*Percy's Metallurgy, Iron and Steel*, 860.

Writer, s. (a). The rank and style of the junior grade of covenanted civil servants of the E. I. Company. *Technically* it has been obsolete since the abolition of the old grades in 1833. The term no doubt originally described the duty of these young men; they were the clerks of the factories.

(b). A copying clerk in an office, native or European.

a.—

1673. "The whole Mass of the Company's Servants may be comprehended in these Classes, viz., Merchants, Factors, and **Writers**."—*Fryer*, 84.

1676. "There are some of the **Writers** who by their lives are not a little scandalous."—*Letter from a Chaplain*, in *Wheeler*, i. 64.

1683. "Mr. Richard More, one that came out a **Writer** on ye *Herbert*, left this World for a better. Ye Lord prepare us all to follow him!"—*Hedges' MS. Diary*, Aug. 22nd.

1747. "82. Mr. ROBERT CLIVE, **Writer** in the Service, being of a Martial Disposition, and having acted as a Volunteer in our late Engagements, We have granted him an Ensign's Commission, upon his Application for the same."—*Letter from the Council* at Fort St. David *to the Honble. Court of Directors*, dd. 2d of May, 1747 (MS. in India Office).

1758. "As we are sensible that our junior servants of the rank of **Writers** at Bengal are not upon the whole on so good a footing as elsewhere, we do hereby direct that the future appointments to a **Writer** for salary, diet money, and all allowances whatever, be 400 Rupees per annum, which mark of our favour and attention, properly attended to, must prevent their reflections on what we shall further order in regard to them as having any other object or foundation than their particular interest and happiness."—*Court's Letter*, March 3d, in *Long*, 129.

(The 'further order' is the prohibition of *palankins*, &c.—see under that word.)

c. 1760. "It was in the station of a covenant servant and **writer**, to the East India Company, that in the month of March, 1750, I embarked."—*Grose*, i. 1.

1762. "We are well assured that one great reason of the **Writers** neglecting the Company's business is engaging too soon in trade. . . . We therefore positively order that none of the **Writers** on your establishment have the benefit or liberty of **Dusticks** until the times of their respective writerships are expired, and they commence **Factors**, with this exception. . . ." &c.—*Court's Letter*, Decr. 17th, in *Long*, p. 287.

1765. "Having obtained the appointment of a **Writer** in the East India Company's service at Bombay, I embarked with 14 other passengers . . . . before I had attained my sixteenth year."—*Forbes, Oriental Memoirs*, i. 5.

1769. "The **Writers** of Madras are exceedingly proud, and have the knack of forgetting their old acquaintances."—*Lord Teignmouth, Mem.* i. 20.

1788. "In the first place all the persons

quand
pûmes
vages ...
voulu, sans
nage, au mon
ils s'étaient t
avoir la forc
tinuer leur
montée de grandes cornes, ...
découvert; mais
pris dans la glace,
qu'on pouvait di
position de ces im
dit qu'elles étaien
aigles et les corbeaux ...

...urra...

... thema, 134.

Y.

1600. "There are great store of Iniamas growing in Guinea, in great fields"—In *Purchas* ii. 957.

... place of bread ...

1764.

"In meagre lands
'Tis known the Yam will ne'er to bigness swell."
Grainger, Bk. i

Z.

Zabita, s. Hind. from Ar. *zābita*. An exact rule, a canon, but in the following it seems to be used for a tariff of assessment.

1799. "I have established the **Zabeta** for the shops in the Fort as fixed by ..."

... word is Malayāl. *Tamutiri*, *tâmûri*, ...

this Malebar was the King of Calecut, who *par excellence* was called **Camarij**, which among them is as among us the title Em...."—*Barros*, I., iv. 7.

"I wrote him a letter to tell him that, please God, in a short time ...erial fleet would come from Egypt ... **Sâmari**, and deliver the country ...he hands of the infidels."—*Sidi 'Ali*, p. 83.

1563. "And when the King of Calecut (who has for title **Samorim** or Emperor) besieged Cochin ..."—*Garcia*, f. 58 b.

1572.

"Sentado o Gama junto ao rico leito
Os seus mais affastados, prompto em vista
Estava o **Samori** no trajo, e geyto
Da gente, nunca dantes delle vista."
Camoes, vii. 59.

By Burton:

"When near that splendid couch took place the guest
and others further off, prompt glance and keen
the **Samorin** cast on folk whose garb and gest
were like to nothing he had ever seen."

... baran, which ...

1760. "You shall coin Gold and silver of equal weight and fineness with the Ashrefees and Rupees of Moorshedabad, in the name of Calcutta."—*Nawab's Perwannah for Estabt. of a Mint in Calcutta*, in *Long*, p. 227.

Y.

Yaboo, s. Pers. *yābū*. A nag such as we call 'a galloway,' a large pony or small hardy horse; the term in India is generally applied to a very useful class of animals brought from Afghanistan.

1754. "There are in the highland country of Kandahar and Cabul a small kind of horses called **Yabous**, which are very serviceable."—*Hanway's Travels*, ii. 367.

Yak, s. The Tibetan ox (*Bos grunniens*, L., *Poëphagus* of Gray), belonging to the Bisontine group of Bovinae. It is spoken of in Bogle's Journal under the odd name of the "cow-tailed cow," which is a literal sort of translation of the Hind. name *chāori gāo*, *chāoris* (**chowries**) having been usually called "**cow-tails**" in last century. The name **yak** does not appear in Buffon, who calls it the 'Tartarian cow,' nor is it found in the 3d ed. of Pennant's H. of Quadrupeds (1793), though there is a fair account of the animal as the *Bos grunniens* of Lin., and a poor engraving. Although the word occurs in Della Penna's account of Tibet, written in 1730, as quoted below, its first appearance in print was, as far as we can ascertain, in Turner's Mission to Tibet. It is the Tib. *gYak*. The animal is mentioned twice, though in a confused and inaccurate manner, by Aelian; and somewhat more correctly by Cosmas. Both have got the same fable about it. It is in medieval times described by Rubruk (see *Supplement*).

The domestic yak is in Tibet the ordinary beast of burthen, and is much ridden. Its hair is woven into tents, and spun into ropes; its milk a staple of diet, and its dung of fuel. The wild yak is a magnificent animal, standing sometimes 18 hands high, and weighing 1600 to 1800 lbs., and multiplies to an astonishing extent on the high plateaux of Tibet. The use of the tame yak extends from the highlands of Khokand to Kuku-khotan or Kwei-hwaching, near the great northern bend of the Yellow River.

c. A.D. 250. "The Indians (at times carry as presents to their King tame tigers, trained panthers, four-horned oryxes, and cattle of two different races, one kind of great swiftness, and another kind that are terribly wild, that kind of cattle from (the tails of) which they make fly-flaps. . . ."—*Aelian, De Animalibus*, xv. cap. 14.

Again:

"There is in India a grass-eating* animal, which is double the size of the horse, and which has a very bushy tail very black in colour.† The hairs of the tail are finer than human hair, and the Indian women set great store by its possession. . . . When it perceives that it is on the point of being caught, it hides its tail in some thicket . . . . and thinks that since its tail is not seen, it will not be regarded as of any value, for it knows that its tail is the great object of fancy."—*Ibid.* xvi. 11.

c. 545. "This Wild Ox is a great beast of India, and from it is got the thing called *Tupha*, with which officers in the field adorn their horses and pennons. They tell of this beast that if his tail catches in a tree he will not budge but stands stockstill, being horribly vexed at losing a single hair of his tail; so the natives come and cut his tail off, and then when he has lost it altogether, he makes his escape!"—*Cosmas Indicopleustes*, Bk. xi. Transl. in *Cathay*, p. clxxiv.

1730. "Dopo di che per circa 40 giorni di camino non si trova più abitazioni di case, ma solo alcune tende con quantità di mandre di Iak, ossiano bovi pelosi, pecore, cavalli. . . ."—*Fra Orazio della Penna di Billi, Breve Notizia del Thibet* (published by Klaproth in *Journ. As.*, 2d ser.) p. 17.

1783. ". . . . on the opposite side saw several of the black chowry-tailed cattle. . . . This very singular and curious animal deserves a particular description. . . . The Yak of Tartary, called *Soora Goy*‡ in Hindostan. . . ."—*Turner's Embassy* (pubd. 1800), 185-6.

In the publication at the latter date appears the excellent plate after Stubbs, called "*the* Yak *of Tartary*," still the standard representation of this animal. See also **Zobo**.

Though the two following quotations from Abbé Huc do not contain the word *yak*, they are pictures by that clever artist which we can hardly omit to reproduce:

1851. "Les bœufs à long poils étaient de véritables caricatures; impossible de figurer rien de plus drôle; ils marchaient les jambes écartées, et portaient pénible-

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* Ποηφάγος, whence no doubt Gray took his [illegible]

† [illegible] those of [illegible] the tail of the wild Yak is black, and of much greater size.

‡ Ch'aori Gai.

friend Mr R. Cust has kindly made search and sought information from

bazars under the name of *Anbe-haldī*, whilst *jadvar*, or *zhadvar*, is the bazar

ferred is hardly justified in the statement quoted below, is common to "alm Asia," with a great

—*R* *f the Rose*

c 1772. "We have hunched ox alive

under the name of

bosa, 154

the subject of a special study —Y.

1789. much ... whole ... travag... *Narr* 50

1790 "In a Musselman Town many ...

... able for beauty, to have them forcibly removed to their zenanas"—*Lord Valentia*, i 415

1817 "It was represented by the Rajah that they (the bailiffs) entered the house, and endeavoured to pass into the zenana, or women's apartments"—*J Mill*, iv 294

... Zenana, I may even be able to s... person'"—*Sir W. Scott, The ... Daughter*, ch. xii

Zend, Zendavesta. See ... *ment*.

Zerbaft, s. Gold-brocade, 'gold,' *bâft*, 'woven.' See ... **Soosie**.

... into which British India is divided, each of which has in the older provinces a Collector, or Collector and Magistrate combined, a Sessions Judge, ...

... the name of any caste, nor would ... people to whom such an opprobrious ... had been applied be likely to ... with them to distant lands.

... ter in the Saturday Review ...

... Thugs (Calcutta, 1836), p. 85, we find

"Chingaree, a class of Multani Thugs, sometimes called *Naiks*, of the Mussulman faith They proceed on their expeditions in the character of Brinjaras, with cows and bullocks laden with merchandize, which they expose for sale at their en-...

... *ab extra* on their appearing in the West, and not one carried with them from Asia?

Zirbad. Pers. *zīr-bād*, 'below the wind,' *i.e.* leeward. This is a phrase derived from nautical use, and applied to the countries eastward of India. It appears to be adopted with reference to the S.W. Monsoon. Thus by the extracts from the *Mohit* or 'Ocean' of Sidi 'Ali Kapudān (1554), translated by Joseph V. Hammer in the *Journal As. Soc. Bengal*, we find that one chapter (unfortunately not given) treats "Of the Indian Islands above and below the wind." The islands "above the wind" were probably Ceylon, the Maldives, Socotra, &c., but we find no extract with precise indication of them. We find however indicated as the "tracts situated below the wind" Malacca, Sumatra, Tenasserim, Bengal, Martaban, Pegu.

The phrase is one which naturally acquires a specific meaning among sea-faring folk, of which we have an instance in the Windward and Leeward Islands of the W. Indies. But probably it was adopted from the Malays, who make use of the same nomenclature, as the quotations show.

1442. "The inhabitants of the sea coasts arrive here (at Ormuz) from the countries of Tchin, Java, Bengal, the cities of **Zirbad.**"—*Abdurrazzāk*, in *India in the XVth Cent.*, 6.

1553. ". . . Before the foundation of Malaca, in this Cingapura . . . met all the navigators of the seas to the West of India and of those to the East of it, which last embrace the regions of Siam, China, Choampa, Camboja, and the many thousand islands that lie in that Orient. And these two quarters the natives of the land distinguish as Dybananguim (*di-bāwa-angīn*) and Ataz Anguim (*ātas-angīn*) which are as much as to say '**below the winds**' and '*above the winds*', *below* being West, and *above* East."—*Barros*, Dec. II., Liv. vi., cap. i.

In this passage De Barros goes unusually astray, for the use of the Malay expressions which he quotes, *bawa-angin* (or *di-bāwa*) '**below the wind**,' and *ātas* (or *di-ātās*) *angīn*, 'above the wind,' is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

c. 1590. "*Kalanbak* (calembac) is the wood of a tree brought from **Zīrbād** (?)"—*Āīn*, i. 81.

A mistaken explanation is given in the foot-note from a native authority, but this is corrected by Prof. Blochmann at p. 616.

1726. "The Malayers are also commonly called *Orang di Bawah Angin*, or 'people beneath the wind,' otherwise *Easterlings*, as those of the West, and particularly the Arabs, are called *Orang Atas Angin*, or 'people above the wind', and known as Westerlings."—*Valentijn*, v. 310.

1726. "The land of the Peninsula, &c., was called by the geographers **Zierbaad**, meaning in Persian 'beneath the wind.'"—*Ib.* 317.

1856. "There is a peculiar idiom of the Malay language, connected with the monsoons. . . . The Malays call all countries west of their own 'countries above the wind,' and their own and all countries east of it '**countries below the wind**'. . . . The origin of the phrase admits of no explanation, unless it have reference to the most important of the two monsoons, the western, that which brought to the Malayan countries the traders of India."—*Crawfurd's Desc. Dict.* 288.

Zobo, Zhobo, Dsomo, etc., s. Names used in the semi-Tibetan tracts of the Himālaya for hybrids between the yak bull and the ordinary hill cow, much used in transport and agriculture. See quotation under **Zebu.** The following are the connected Tibetan terms, according to Jaeschke's Dict. (p. 463): "*mdzo*, a mongrel bred of Yak bull and common cow; *bri-mdzo*, a mongrel bred of common bull and yak cow; *mdzo-po*, a male; *mdzo-mo*, a female animal of the kind, both valued as domestic cattle." This hybrid is spoken of by Marco Polo:

1298. "There are wild cattle in that country almost as big as elephants, splendid creatures, covered everywhere but in the back with shaggy hair a good four palms long. They are partly black, partly white, and really wonderfully fine creatures, and the hair or wool is extremely fine and white, finer and whiter than silk. Messer Marco brought some to Venice as a great curiosity, and so it was reckoned by those who saw it. *There are also plenty of them tame, which have been caught young. They also cross these with the common cow, and the cattle from this cross are wonderful beasts, and better for work than other animals. These the people use commonly for burden and general work, and in the plough as well; and at the latter they will do full twice as much work as any other cattle, being such very strong beasts.*"—*Marco Polo*, Bk. i. ch. 57.

1854. "The **Zobo**, or cross between the yak and the hill-cow (much resembling the English cow) is but rarely seen in these mountains (Sikkim), though common in the N.W. Himalaya."—*Hooker's Him. Journals*, 2d ed. i. 203.

Zouave, s. This modern French term is applied to certain regiments of light infantry in a quasi-oriental costume, recruited originally in Algeria, and from various races, but now

It was, however, b
gunpowder came in,
sometimes to a cros
times to the *quarrel* (

thinks the name was given from the

de Tyr par Saladin en 1187 . . . Suivant

arme comme servant aux guerriers de l'Islamisme; c'est à propos du siege d'Ascalon

musquetry, and zambooraks, kept up by the Khalsa troops that it seemed for some

on the opposite bank of the river."—*Cunningham's Hist. of the Sikhs*, 322.

SUPPLEMENT.

A.

Abcáree. Additional quotation:

1790. "In respect to **Abkarry** or Tax on Spirituous Liquors which is reserved for Taxation . . . . it is evident that we cannot establish a general rate, since the quantity of consumption and expense of Manufacture, &ca., depends upon the vicinity of principal stations. For the amount leviable upon different Stills we must rely upon officers' local knowledge. The public, indeed, cannot suffer, since if a few stills are suppressed by over taxation, drunkenness is diminished."—In a *Letter* from *Board of Revenue* (Bengal) to Govt., July 12th. MS. in *India Office.*

Abyssinia, n. p. This geographical name is a 16-century Latinization of the Arabic *Ḥabash*, through the Portuguese *Abex*, bearing much the same pronunciation, minus the aspirate.

A. C. (*i.e.* 'after compliments'). In official versions of native letters these letters stand for the omitted formalities of native compliments.

Achánock. Two additional remarks may be relevantly made.

(1.) Job's name was certainly *Charnock* and not *Channock*. It is distinctly signed "Job Charnock" in a MS. letter from the Factory at "Chutt[a]," *i.e.*, Chuttanuttee (or Calcutta) in the India Office records, which I have seen.

(2.) The map in Valentijn which shows the village of **Tsjannok**, though published in 1726, was apparently compiled by Van den Broecke in 1662. Hence it is not probable that it took its name from Job Charnock, who seems to have entered the Company's service in 1658. When he went to Bengal we have not been able to ascertain. Also we can quote:

1677. "The ship *Falcone* to go up the river to Hughly, or at least to **Channock**."—Court's Letter to Ft. St. Geo. of 12th Decr. In *Notes and Exts.*, Madras, 1871, No. I., p. 21; see also p. 23.

1711. "**Chanock**-Reach hath two shoals, *the upper in* **Chanock**, *and the lower on the* opposite side . . . . you must from below *Degon* as aforesaid, keep the starboard shore aboard, until you come up with a Lime-Tree . . . and then steer over with **Chanock** Trees and house between the 2 shoals, until you come mid-river, but no nearer the house."—*The English Pilot*, 55.

Adawlut. Additional.

The article in the GLOSSARY is very brief and imperfect. It seems desirable to supplement it with fuller information as to the history of the Courts. What I append here, however, applies only to the Bengal Presidency; and to the administration of justice under the Company's Courts beyond the limits of the Presidency town. Brief particulars regarding the history of the Supreme Courts and those courts which preceded them, will be found under **Supreme Court** in SUPPLEMENT.

The grant, by Shāh 'Alam, in 1765, of the Dewanny of Bengal, Bahar, and Orissa to the Company, transferred all power, civil and military, in those provinces, to that body. But no immediate attempt was made to undertake the direct detailed administration of either revenue or justice by the agency of the European servants of the Company. Such superintendence, indeed, of the administration was maintained in the prior acquisitions of the Company—viz. in the Zemindary of Calcutta, in the twenty-four Pergunnahs, and in the **Chucklas** or districts of Burdwan, Midnapoor, and Chittagong, which had been transferred by the Nawab, Kāsim 'Ali Khān, in 1760; but in the rest of the

territory it was confined to the agency of a Resident at the Moorshedabad

pointed in the districts, under the name of *Supervisors*, with powers of control over the natives employed in the collection of the Revenue and the administration of justice, whilst local co... with superior authority in

(*Foujdary* Adaw...
Mufti, under the
the Civil Court,
the Supervisors
whilst Superior
...
were
be un
or fo
Fort
In
and
stead.
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Burd
nage
the

decided appeals on the report of the head of the Khalsa, or native exche-

quer, just as the Provincial Councils decided them on the report of the

...ernment resolved ...ndependent of the ..., should be esta- ... divisions named above,† each under a civilian judge with the title of Superintendent of the *Dewanny Adawlut*, whilst to the councils should still pertain the trial of causes relating to the public revenue, to the demands of zemindars

* [illegible]

† These six were increased in 1781 to eighteen.

native courts. But this was now altered; four Courts of Circuit were created, each to be superintended by two civil servants as judges; the *Sudder Nizamut Adawlut* at the Presidency being presided over by the Governor-General and the members of Council.

In 1793 the constant succession of revolutions in the judicial system came to something like a pause, with the entire reformation which was enacted by the Regulations of that year. The Collection of Revenue was now entirely separated from the administration of justice; Zillah Courts under European judges were established (Reg. III.) in each of 23 districts and 3 cities, in Bengal, Bahar and Orissa; whilst Provincial Courts of Appeal, each consisting of three judges (Reg. V.), were established at Moorshedabad, Patna, Dacca, and Calcutta. From these courts, under certain conditions, further appeal lay to the *Sudder Dewanny* **Adawluts** at the Presidency.

As regarded criminal jurisdiction the judges of the Provincial Courts were also (Reg. IX. 1793) constituted Circuit Courts, liable to review by the *Sudder Nizamut*. Strange to say, the impracticable idea of placing the duties of both of the higher courts, civil and criminal, on the shoulders of the executive Government was still maintained, and the Governor-General and his Council were the constituted heads of the *Sudder Dewanny* and *Sudder Nizamut*. This of course continued as unworkable as it had been; and in Lord Wellesley's time, eight years later, the two *Sudder Adawluts* were reconstituted, with three regular judges to each, though it was still ruled (Reg. II. 1801) that the chief judge in each court was to be a member of the Supreme Council, not being either the Governor-General, or the Commander-in-Chief. This rule was rescinded by Reg. X. of 1805.

The number of provincial and zillah Courts was augmented in after years with the extension of territory, and additional Sudder Courts, for the service of the Upper Provinces, were established at Allahabad in 1831 (Reg. VI.), a step which may be regarded as the inception of the separation of the N.W. Provinces into a distinct Lieut.-Governorship, carried out five years later. But no change that can be considered at all organic occurred again in the judiciary system till 1862, for we can hardly consider as such the abolition of the Courts of Circuit in 1829 (Reg. I.), and that of the Provincial Courts of Appeal initiated by a section in Regn. V. of 1831, and completed in 1833.

1822. "This refers to a traditional story which Mr. Elphinstone used to relate. . . . During the progress of our conquests in the North-West many of the inhabitants were encountered flying from the newly occupied territory. 'Is Lord Lake coming?' was the enquiry. 'No!' was the reply, 'the **Adawlut** is coming!'"—*Life of Elphinstone*, ii. 131.

Adigar. Add:

1583. "Mentre che noi erauamo in questa città, l'assalirono sù la mezza notte all' improuiso, mettendoui il fuoco. Erano questi d'una città uicina, lontana da S. Thomè, doue stanno i Portoghesi, un miglio, sotto la scorta d'un loro Capitano, che risiede in detta città . . . et questo Capitano è da loro chiamato **Adicario.**"—*Balbi*, f. 87.

Afghan. Add:

1504. "The **Afghans**, when they are reduced to extremities in war, come into the presence of their enemy with grass between their teeth; being as much as to say, "I am your ox.'"*—*Baber*, 159.

c. 1665. "Such are those petty Soveraigns, who are seated on the *Frontiers of Persia*, who almost never pay him anything, no more than they do to the King of *Persia*. As also the *Balouches* and **Augans**, and other Mountineers, of whom the greatest part pay him but a small matter, and even care but little for him: witness the Affront they did him, when they stopp'd his whole Army by cutting off the Water . . . . when he passed from *Atek* on the River *Indus* to **Caboul** to lay siege to **Kandahar**. . . ."—*Bernier*, E. T., 64.

1767. "Our final sentiments are that we have no occasion to take any measures against the **Afghans'** King if it should appear he comes only to raise contributions, but if he proceeds to the eastward of Delhi to make an attack on your allies, or threatens the peace of Bengal, you will concert such measures with Sujah Dowla as may appear best adapted for your mutual defence."—*Court's Letter*, Nov. 20. In *Long*, 486. Also see quotation from *Seir Mut.* under **Rohilla.**

Agdaun, s. A hybrid H. word from Hind. *āg* and P. *dān*, made in

* This symbolic action was common among the *beldārs* or native *navvies* employed on the Ganges Canal many years ago, when they came before the engineer to make a petition. But besides the grass in mouth, the beldar stood *on one leg*, with hands joined before him.

imitation of *pik-d in*, *kalamdan*, *shama'*-

Akalee. s A member of a body of zealots among the Sikhs, who take this name "from being worshippers of Him who is without time, eternal" (Wilson) Skt *a* privative and *kal* 'time' The *Akalis* may be regarded as the Wahabis of Sikhism They claim their body to have been instituted by Guru Govind himself, but this is very doubtful Cunningham s view of the order is that it was the

tion
have
Aka
cloth
ther

the purp
out of
frequently used, and kept continually going, as a kind of *pet au-feu*

Alcoranas (?) What word does Herbert aim at in the following

"Some (mosques) have their Alcorana's,

Alcove. Add

1738 "Cubba commonly used for the vaulted tomb of *marab butts*"—*Shaw's Travels*, ed. 1757, p 40

Aldea. Additional quotation:

1753 "Les principales de ces qu'on appelle Aldees (terme que les Portugais ont mis en usage dans l'Inde) autour de Pondichéri et dans sa dependance sont . "—*D Anville, Eclaircissemens*, 122.

quelque critique, dans l'examen des circonstances que l'Antiquité a fourni sur ce point . . . . Je suis donc persuadé, qu'il ne faut point chercher d' autre emplacement à Palibothra que celui de la ville d' Helabas . . . ."—*D'Anville, Éclaircissemens*, pp. 53–55.

(Here D'Anville is in error. But see Rennell's *Memoir*, pp. 50–54, which clearly identifies Palibothra with **Patna**.

Alleja. Add:

1653. "**Alaias** (**Alajas**) est vn mot Indien, qui signifie des toiles de cotton et de soye; meslée de plusieurs couleurs."—*De la Boullaye-le-Gouz*, ed. 1657, p. 532.

1885. "The cloth from which these pyjamas are made (in Swāt) is known as **Alacha**, and is as a rule manufactured in their own houses, from 2 to 20 threads of silk being let in with the cotton; the silk as well as the cotton is brought from Peshawur and spun at home."—*McNair's Report on Explorations*, p. 5.

Aloes. Add:

Neither Hippocrates nor Theophrastus mention aloes, but Dioscorides describes two kinds of it. (*Mat. Med.* iii. 3.)

"It was probably the Socotrine aloes with which the ancients were most familiar. Eustathius says the *aloe* was called ἱερὰ from its excellence in preserving life (ad *Il.* 630). This accounts for the powder of aloes being called *Hiera picra* in the older writers on Pharmacy." (*Francis Adams, Names of all Minerals, Plants, and Animals, desc. by the Greek Authors*, etc.)

Aloo Bokhara. Add:

c. 1661. "After this their Presents were call'd for, which consisted in some Boxes of choice *Lapis Lazulus* . . . and in many Loads of dry Fruit, as **Prunes of Bokara**, **Aprecocks** . . ."—*Bernier*, E. T., 37.

Alpeen, s. H. *alpīn*, used in Bombay. A common pin, from Port. *alfinete* (*Panjab N. & Q.*, ii. 117).

Ambaree. Add:

c. 1665. "On the day that the King went up the Mountain of *Pire-ponjale* . . . being followed by a long row of elephants, upon which sate the Women in *Mikdembers* and **Embarys** . . ."—*Bernier*, E. T., 130.

1807. "A royal tiger which was started in beating a large cover for game, sprang up so far into the **umbarry** or state howdah, in which Sujah Dowlah was seated, as to leave little doubt of a fatal issue."—*Williamson, Orient. Field Sports*, 15.

Amuck. Add:

There is a passage in Correa which shows very clearly the identity between the **amoucos** of Malabar, and the **amuk** runners of the Malay islands. In war between the kings of Calicut and Cochin (1503) two princes of Cochin were killed. A number of those desperados who have been spoken of in the quotations were killed;

"But some remained who were not killed, and these went in shame, not to have died avenging their lords . . . these were more than 200, who all according to their custom shaved off all their hair, even to the eyebrows, and embraced each other and their friends and relations, as men about to suffer death. In this case they are as madmen—known as **amoucos**—and count themselves as already among the dead. These men dispersed, seeking wherever they might find men of Calecut, and among these they rushed fearless, killing and slaying till they were slain. And some of them, about twenty, reckoning more highly of their honour, desired to turn their death to better account; and these separated, and found their way secretly to Calicut, determined to slay the king. But as it became known that they were **amoucos**, the city gave the alarm, and the King sent his servants to slay them as they slew others. But they like desperate men played the devil (*fazião diabruras*) before they were slain, and killed many people, with women and children. And five of them got together to a wood near the city, which they haunted for a good while after, making robberies and doing much mischief, until the whole of them were killed."—*Correa*, i. 364–5.

1879. "Captain Shaw mentioned . . . that he had known as many as 40 people being injured by a single '**amok**' runner. When the cry '**amok! amok!**' is raised, people fly to the right and left for shelter, for after the blinded madman's *kris* has once 'drunk blood,' his fury becomes ungovernable, his sole desire is to kill; he strikes here and there; men fall along his course; he stabs fugitives in the back, his *kris* drips blood, he rushes on yet more wildly, blood and murder in his course; there are shrieks and groans, his bloodshot eyes start from their sockets, his frenzy gives him unnatural strength; then all of a sudden he drops, shot through the heart, or from sudden exhaustion, clutching his bloody *kris*."—*Bird, Golden Chersonese*, 356.

Anaconda. Add:

The following passage from St. Jerome, giving an etymology, right or wrong, of the word *boa*, which our naturalists now limit to certain great serpents of America, but which is often popularly applied to the pythons of Eastern Asia, shows a remarkable

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Andor. Add

...hose regions where they do
...easts, as in Malabar and
... It is a kind of contrivance

185... "The skins of anacondas ... at Bangkok come from the northern ... vinces."—*D. O. King*, in *J. R. G. Soc.* xxx. 184.

... pay to the King for this a certain account.

1505. "Il Re se fa portare in vna Barra quale chiamono **Andora** portata da homini."—*Italian Version of Dom Manuel's Letter* to the K. of Castille. (Burnell's Reprint) p. 12.

1574. In the quotation of this date under **Pundit**, the words that I have erroneously rendered '*chairs* and palanquins' should be '**andors** and palanquins.'

1623. Della Valle describes three kinds of shoulder-borne vehicles in use at Goa: 1. *reti* or nets, which were evidently the simple hammock, **muncheel** or **dandy**; 2. the **andor**; and 3 the palankin. "And these two, the palankins and the **andors**, also differ from one another, for in the **andor** the cane which sustains it is, as it is in the *reti*, straight; whereas in the palankin, for the greater convenience of the inmate, and to give more room for raising his head, the cane is arched upwards like this, ∩. For this purpose the canes are bent when they are small and tender. And those vehicles are the most commodious and honourable that have the curved canes, for such canes, of good quality and strength to bear the weight, are not numerous; so they sell for 100 or 120 **pardaos** each, or about 60 of our *scudi*."—*P. della Valle*, ii. 610.

Angely-wood. Add:

c. 1550. "In the most eminent parts of it (Siam) are thick Forests of **Angelin** wood, whereof thousands of ships might be made."—*Pinto*, in *Cogan*, p. 285; see also p. 64.

1598. "There are in India other wonderfull and thicke trees, whereof Shippes are made: there are trees by Cochiin, that are called **Angelina**, whereof certaine scutes or skiffes called Tones are made . . . . . it is so strong and hard a woode, that Iron in tract of time would bee consumed thereby, by reason of the hardness of the woode."—*Linschoten*, ch. 58.

Ant, White. Add:

1679. "But there is yet a far greater inconvenience in this Country, which proceeds from the infinite numbers of **white Emmets**, which, though they are but little, have teeth so sharp, that they will eat down a wooden Post in a short time. And if great care be not taken in the places where you lock up your Bales of Silk, in four and twenty hours they will eat through a Bale, as if it had been saw'd in two in the middle."—*Tavernier's Tunquin*, E. T., p. 11.

1751. ". . . concerning the Organ, we sent for the Revd. Mr. Bellamy, who declared that when Mr. Frankland applied to him for it, that he told him that it was not in his power to give it, but wished it was removed from thence, as Mr. Pearson informed him it was eaten up by the **White Ants**."—*Ft. Will. Cons.*, Aug. 12. In *Long*, 25.

A friend furnishes the following reminiscence:

"The late Mr. B——, tailor, in Jermyn Street, some 25 years ago, in reply to a question why **pyjammas** (q.v.) had feet sewn on to them (as was sometimes the case with those furnished by London outfitters) answered: 'I believe, Sir, it is because of the **White Ants**.'"

Ap, s. This is in the Bombay Presidency the equivalent of the **chupatty** (q. v.). But see **Hopper** in Gloss.

1826. "He sat down beside me, and shared between us his coarse brown **aps**."—*Pandurang Hari*.

Apricot. Add:

1738. "The common apricot . . . is . . . known in the Frank language (in Barbary, by the name of **Matza Franca**, or the Killer of Christians."—*Shaw's Travels*, ed. 1757, p. 141.

Aracan. Add:

c. 1590. "To the east and south of Bengal is an extensive Kingdom called **Arkhang**. The Port of Chatgānw belongs to it. This country has many elephants; horses are few and small; camels at a high price; cows and buffaloes there are none, but a piebald animal between the two . . . and the milk of this is used."—*Āīn* (orig.) i. 388.

1660. "Despatches about this time arrived from Mu'azzam Khán, reporting his successive victories and the flight of Shuja to the country of **Rakhang**, leaving Bengal undefended."—*Khafi Khan*, in *Elliot*, vii. 254.

c. 1665. "Knowing that it is impossible to pass any Cavalry by Land, no, not so much as any Infantry, from *Bengale* into **Rakan**, because of the many channels and rivers upon the Frontiers . . . he (the Governor of Bengal) thought upon this experiment, *viz.*, to engage the *Hollanders* in his design. He therefore sent a kind of Ambassador to *Batavia*."—*Bernier*, E. T., 55.

Arbol Triste. Add:

1682. "There (at Malacca) grows a certain tree *Zingady*, which is called by the Portuguese the **Sad Tree**, because it closes its flowers at night."—*J. Nieuhof, Zee en Lant-Reizen*, ii. 57.

Art, European. We have heard much, and justly, of late years, regarding the corruption of Indian art and artistic instinct [illegible] of the artists in [illegible] an patrons, and a[illegible]s. The copying of such patterns is no new thing, as we may see from this passage of the brightest of writers upon India whilst still under Asiatic government.

c. 1665. ". . . not that the Indians have not wit enough to make them successful

ship, and imitate so well our work Europe that the difference thereof hardly be discerned."—Bernier, E 1, 82

Assegay Add

Aumildar Add

The word in the following passage

We also find Ah madabad represented by Madara, as in old maps Istarabad on the Caspian is represented by Strava

de Castro s despatch to the City of Goa respecting the victory at Diu —Correa, iv 74

Aya Add

1779
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to an old man, and is the correct way to address a Gosain

1820 "I reached the hut of a Gossein . . . and reluctantly tapped at the wicket,

Baba, O Maharaj "—Tandu-

Edmund was making a monstrous

some bloody Letter and *Conta ... Booh

Letters of Sirkin the Second 147.

Badgeer

Bahaudur Add

1404 The references to Clavijo may be better entered as to §§ lxxxix and cxii.

1759 "From Shah Alum Bahadre, son of Alum Gure, the Great Mogul, and successor of the Empire, to Colonel Sabut Jung Bahadre (i e Clive)—Letter in Long, p 163.

Dihli Emperors, and so also 'Lal Bahadur' and 'Bahádur Khan,' but not 'Khán

* Mr Burke s method of pronouncing it."

[illegible] *Robertson*, in *Ind. Ant.*, [illegible]

Bahirwutteea, s. Guj. *bāhirwaṭiyā*. A [illegible] outlawry in Guzerat; [illegible] the individual practising [illegible] in the Raj[illegible] or **Grassias**, [illegible] their ryots and dependants quit their native village, which [illegible] to remain waste, the **Grassia** with his brethren then retires to some asylum, whence he may carry on his depredations with impunity. [illegible] well acquainted with the country, and the inhabitants of [illegible] with the [illegible] the **Bahirwutteea** has little to fear from the [illegible] who are not in the [illegible] [illegible] [illegible] [illegible] [illegible] quoted in *Ras Mála*, 2d ed. p. 251-5.

Col. Walker derives the name from *Bāhar*, 'out,' and [illegible]

The [illegible] of [illegible] of the [illegible] [illegible] in Sindh [illegible] what is here described in Kattiwar.

Balasore. Add:

The name is also applied to an isolated peak, 6762 high, in the Western Ghats, lat. 11° 41′ 50″. This is an example of Hobson-Jobson, for the proper name is *Bāvamala*, and it is known as 'The Buffalo's Hump' (see *Imp. Gazetteer*, s.v.).

Balass. Refer. to Clavijo should be § cx.

Balcony.

1645-52. "When the King sits to do Justice, I observe that he comes into the **Balcone** that looks into the *Piazza*."—*Tavernier*, E. T., ii. 61.

Bamboo. Add:

With reference to *sakkar-mambu*, Ritter says: "That this drug (*Tabāshīr*), as a product of the bamboo-cane, is to this day known in India by the name of *Sacar Mambu* is a thing which no one needs to be told" (ix. 334).

But in fact the name seems now entirely unknown.

Banana. Add:

Prof. Robertson Smith points out that the coincidence of this name with the Arabic *banān*, 'fingers or toes,' and *banāna*, 'a single finger or toe,' can hardly be accidental. The fruit, as we learn from Mukaddasi, grew in Palestine before the Crusades; and that it is known in literature only as *mauz* would not prove that the fruit was not somewhere popularly known as 'fingers.'

It is possible that the Arabs, through whom probably the fruit found its way to West Africa, may have transmitted with it a name like this; though historical evidence is still to seek.

Bancock. Add:

1611. "They had arrived in the Road of Syam the fifteenth of August, and cast Anchor at three fathome high water. . . . The Towne lyeth some thirtie leagues up along the River, whither they sent newes of their arrivall. The Sabander (see **Shabander**) and the Governor of **Mancock** (a place scituated by the River) came backe with the Messengers to receive his Majesties Letters, but chiefly for the presents expected."—*P. Williamson Floris*, in *Purchas*, i. 321.

Bandaree. Add:

1808. ". . . whilst on the Brab trees the cast of **Bhundarees** paid a due for extracting the liquor."—*Bombay Regulation* I. of 1808, sect. vi., para. 2.

Bandeja. Add:

1747. "Making a small **Cott** and a rattan **Bandijas** for the Nabob . . . . (Pagodas) 1 : 32 : 21."—*Acct. Expenses at Fort St. David*, Jany. *MS. Records in India Office.*

1766. "To Monukud Dowla Nabob—

	R.	A.	P.
1 Pair Pistols . .	216	0	0
2 China **Bandazes**.	172	12	9"

—*Lord Clive's Durbar Charges*, in *Long*, 433.

Bandel. Add:

1753. ". . . "les établissements formés pour assurer leur commerce sont situés sur les bords de cette rivière. Celui des Portugais, qu'ils ont appelé **Bandel**, en adoptant le terme Persan de *Bender*, qui signifie port, est aujourd'hui reduit à peu de chose . . et il est presque contigu à Ugli en remontant."—*D'Anville, Éclaircissemens*, p. 64.

1782. "There are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal; Houghly, or **Bandell**, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Sirampore, the Danish; and Calcutta, the English."—*Price's Observations*, &c., p. 51. In *P.'s Tracts*, i.

Bando! H. imperative *bāndho*, 'tie or make fast.' "This, and pro-

bably other Indian words have been naturalised in the docks on the Thames frequented by Lascar crews.

"I have seen a London lighter-man, in the Victoria Docks, throw a rope ashore to another Londoner, calling out Bando!" (*M.-Gen. Keatinge*).

Bantam. Add:

The following evidently, in Pegu, describes Bantams.

de Dios.—*Balbi*, f. 125 *v*, 126

Banyan. Add.

revenge."—*Tavernier*, E. T., ii. 58

No. 1, p. 18.

b.—
1775.
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son, and
In *Price's Tracts*, ii. 138

origin, but widely spread, indicating

hammed Tughlak (1324—1351) of Dehli, aliquot parts of the tanka, *Do-kānīs*, *Shash-kānīs*, *Hasht-kānīs*, *Dwazda-kānīs*, and *Shanzda-kānīs*, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 *kānīs* or *jitals*. (See *E. Thomas, Pathan Kings of Dehli*, pp. 218—219.) Other fractional pieces were added by Firoz Shah, Mahommed's son and successor (see *Id.* 276 *seqq.* and quotation under

me of these terms
do-kānī in locali-
Southern India,
ha in the present
r 12 *kānīs*, a ver-
e *dwazda-kānī* of

c. 1360. "Sultan Firoz issued several

hasht gani, *shash*gani, and *yak jital*."—*Id.* 357-358

bargany."—*A. Nunez*, in *Subsidios*, p. 31.

"Statement of the Pe

n. 754, col. 1) is the lancest and on it
others are
to it, they
parated by
p. 46-47.

amongst
als, wood,
raganines,
one braga-
such money

stamped."—*Barret* in *Hakluyt*, ii. 411 (but it is copied from *G. Balbi's* Italian, f. 71*v.*)

Barramuhul, n. p. H. *Bāra-mahall*, 'Twelve Estates;' an old designation of a large part of what is now the district of Salem, in the Madras Presidency.

1881. "The **Baramahal** and Dindigal was placed under the Government of Madras; but owing to the deficiency in that Presidency of civil servants possessing a competent knowledge of the native languages, and to the unsatisfactory manner in which the revenue administration of the older possessions of the Company under the Madras Presidency had been conducted, Lord Cornwallis resolved to employ military officers for a time in the management of the Baramahl."—*Arbuthnot, Mem. of Sir T. Munro*, xxxviii.

Bashaw. Add:

1584.

"Great kings of Barbary and my portly **bassas**."

Marlowe, Tamburlaine the Great, 1st Part, iii. 1.

c. 1590. "Filius alter Osmanis, Vrchanis frater, alium non habet in Annalibus titulum, quam Alis **bassa**: quod **bassae** vocabulum Turcis *caput* significat."—*Leunclavius, Annales Sultanorum Othmanidarum*, ed. 1650, p. 402.

This etymology connecting *bāshā* with the Turkish *bāsh*, 'head,' must be rejected.

Bassan, s. H. *bāsan*, 'a dinner-plate;' from Port. *bacia* (*Panjab N. & Q.* ii. 117).

Bassadore. Add:

The permission for the English to occupy Basīdū as a naval station was granted by Saiyyid Sultan bin Aḥmad of 'Omān, about the end of last century; but it was not actually occupied by us till 1821, from which time it was the depot of our Naval Squadron in the Gulf till 1882.

Batára, s. This is a term applied to divinities in old Javanese inscriptions, etc., the use of which was spread over the Archipelago. It was regarded by W. von Humboldt as taken from the Skt. *avatāra* (see **Avatar**); but this derivation is now rejected. The word is used among R. C. Christians in the Philippines now as synonymous with 'God;' and is applied to the infant Jesus (*Blumentritt, Vocabular*).

Batta. Add:

Further reading has entirely confirmed as the true origin of the Anglo-Indian **batta**, the suggestion s. v. that the word (and, I may add, the thing) originated in Portuguese practice, and in the use of the Canarese word *bhatta*, Mahr. *bhāt*, 'rice' in 'the husk,' called by the Portuguese *bate* and *bata*, for a maintenance allowance.

The word *batty*, for what is more generally called *paddy*, is or was commonly used by the English also in S. and W. India (see *Linschoten*, *Lucena*, and *Fryer* quoted s. v. **Paddy**, and *Wilson's Glossary* s. v. *Bhatta*).

The practice of giving a special allowance for *mantimento* began from a very early date in the Indian history of the Portuguese, and it evidently became a recognized augmentation of pay, corresponding closely to our *batta*, whilst the quotation from Botelho s. v. **batta** in the Glossary shows also that *bata* and *mantimento* were used, more or less interchangeably, for this allowance. The correspondence with our Anglo-Indian batta went very far. The discontent raised in the Indian Army by the reduction of full-batta to half-batta under Lord William Bentinck's government is alluded to in the Glossary, and a case singularly parallel is spoken of by Correa (iv. 256). The *mantimento* had been paid all the year round, but the Governor, Martin Afonso de Sousa, in 1542, "desiring," says the historian, "a way to curry favour for himself, whilst going against the people and sending his soul to hell," ordered that in future the *mantimento* should be paid only during the 6 months of **winter** (*i.e.*, of the rainy season), when the force was on shore, and not for the other 6 months when they were on board the cruizers, and received rations. This created great bitterness, perfectly [illegible] d in expression [illegible] regard to Lord W. Bentinck and Sir John Malcolm, in 1829. Correa's utterance, just quoted, illustrates this, and a little lower down he adds: "And thus he took away from the troops the half of their *mantimento* (*half their batta*, in fact), and whether he did well or ill in that, he'll find in the next world." (See also *id.* p. 430.)

The following quotations illustrate the Portuguese practice from an early date:

1502. "The Captain-major . . . between officers and men-at-arms, left 60 men (at Cochin), to whom the factor was to give their pay, and every month a *cruzado* of

maritime
service 2

1507.
Mozamb
counsel
money i
cruzado
which t...
selves . . ."—*Id* 780

p 3

The following quotations illustrate sense b, quite a different word

Batta."—*Ibid.* p 17

Bay. Add:

their living by that business, and these

of dealer

is also a fourth class of dealers called *Phorias*, who buy from the Mahajun and sell to the European exporter. Thus,

* Mr J F Ogilvy of Gillanders & Co.
† *Aurut-dar* is *arhat-dar*, from H *arhat*, 'agency'; *phoria* = H *phar* ya 'a retailer.'

between the cultivator and the shipper there are so many middlemen, whose participation in the trade involves a multiplication of profits, which goes a great way towards enhancing the price of commodities before they reach the shipper's hands."—*Letter from Baboo Nobokissen Ghose.*

Bdellium. Add:

Dr. Royle says the Persian authors describe the **bdellium** as being the product of the Doom palm (see *Hindu Medicine*, p. 90). But this we imagine is due to some ambiguity in the sense of *mukl*.

Bear-tree. Add:

The word is commonly called *bor* in the Central Provinces. (*M.-G. Keatinge.*)

Bearer. Add:

1771. "Le bout le plus court du Palanquin est en devant, et porte par deux **Beras**, que l'on nomme **Boys** à la Côte (c'est-à-dire *Garçons, Serviteurs*, en Anglois). Le long bout est par derrière et porte par trois **Beras**."—*Anquetil du Perron, Desc. Prelim.* p. xxiii. Note.

Beegum. Add:

1619. "Behind the girl came another **Begum**, also an old woman, but lean and feeble, holding on to life with her teeth, as one might say."—*P. della Valle*, ii. 6.

Beer. Add:

1638. ". . . The Captain . . . was well provided with . . excellent good Sack, *English* **Beer**, French Wines, Arak, and other refreshments."—*Mandelslo*, E. T., p. 10.

Beer, Country. Add:

1782. "It brings to mind a story of old Governor Boucher, of Bombay. The old gentleman was very fond of a composition of weak liquor much used by Europeans in Asia, called **Country beer**. A European Captain of one of the Company's ships . . . asked the Governor why he drank so much of that slow poison, **country beer**. 'Very slow indeed,' replies the old man; 'I have used it these 50 years, and here I am yet."—*Price, Letter to E. Burke*, p. 33, in *Tracts*, ii.

Behar, n.p. H. *Bahār*. That province of the Mogul Empire, which lay on the Ganges immediately above Bengal, was so called, and still retains the name and the character of a province, under the Lieut.-Governor of Bengal, and embracing the ten modern districts of Patna, Sāran, Gāya, Shāhābād, Tirhut, Champāran, the Santāl Parganas, Bhāgalpūr, Monghyr, and Purniah. The name was taken from the old city of Bihār, and that derived its title from being the site of a famous **Vihara** (q.v.) in Buddhist times. In the later days of Mahommedan rule the three provinces of Bengal, Behar, and Orissa were under one Subadar, viz. the Nawāb who resided latterly at Murshidābād.

The following is the first example we have noted of the occurrence of the three famous names in combination:

1679. "On perusal of several letters relating to the procuring of the Great Mogul's Phyrmaund for trade, custome free, in the Bay of Bengall, the Chief in Council at Hugly is ordered to procure the same, for the English to be Customs free in Bengal, Orixa and **Bearra** . . ."—*Ft. St. Geo. Cons.*, 20th Feb. in *Notes and Exts.*, Pt. ii. p. 7.

Benares, n.p. The famous and holy city on the Ganges. H. *Banāras* from Skt. *Vārānasī*. The popular Pundit etymology is from the names of the streams *Varaṇā* (mod. *Barnā*) and *Asi*, the former a river of some size on the north and east of the city, the latter a rivulet now embraced within its area. This origin is very questionable. The name, as that of a city, has been (according to Mr. F. Hall) familiar to Sanskrit literature since B.C. 120. The Buddhist legends would carry it much further back, the name being in them very familiar.

c. 637. "The Kingdom of *P'o-lo-nis-se* (Vârânaçî *Bénarès*) is 1000 *li* in compass. On the west the capital adjoins the Ganges, etc."—*Hiouen Thsang*, in *Pel. Boudd.* ii. 354.

c. 1020. "If you go from Bárí on the banks of the Ganges, in an easterly direction, you come to Ajodh, at the distance of 25 parasangs; thence to the great **Benares** (Bānāras) about 20."—*Al-Birūnī*, in *Elliot*, i. 56.

1665. "**Banarou** is a large City, and handsomely built; the most part of the Houses being either of Brick or Stone . . . but the inconveniency is that the Streets are very narrow."—*Tavernier*, E. T., ii. 52.

Beriberi. Add:

1682. "The Indian and Portuguese women draw from the green flowers and cloves, by means of firing with a still, a water or spirit of marvellous sweet smell . . . especially is it good against a certain kind of paralysis called **Berebery**."—*Nieuhof, Zee en Lant-Reize*, ii. 33.

1882. "**Berba**, a disease which consists in great swelling of the abdomen."—*Blumentritt, Vocabular*, s.v.

1885. "Dr. Wallace Taylor, of Osaka, Japan, reports important discoveries re-

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k

—Prosper Alpinus, Pt ı. p. 56.

Bheesty. Add:

1782 (Table of Wages in Calcutta),
Consummah . . . 10 Rs.

d

out the cork so violently, ...
the drinker of it"—Tı...
Aug 11, 1885

Bilooch. Add:

1648. "Among the ...
to the Pattans are the *Blotias* of great
strength"—*Van Twist*, 58.

Biscobra, s.
prā.

The name pop...
lizard alleged, a...
be mortally ven...

Frontier alleges. But the name has
nothing to do with either *bis* in the
sense of 'twice,' or *cobra* in that of

BLACK (p ...
first quotation, p 74, col *a*

1676. "We do not approve of your sending any persons to St Helena against
their wills. One of them you sent there

...
your Honors' protection, that such should
suffer our utmost displeasure"—*Lt Wm
Cons*, Feb. 4, in *Long*, 24.

been the Consequence to the East India
Company. They were raising black Forces
at Patna, Cossimbazar, Chinsura, &c. and

Night and day to compleat
ry . . . . all these prepara-
to the commencement of
ily prove the Dutch meant
ly not defensively."—*Holo-*
m Clive (unpublished) *in the*
Records. *Dated* Berkeley
orsed "27th Decr. 1761."

Black inhabitants send in
g forth the great hardship
ler in being required to sit
. the Court of Cutcherry."—
., in *Long*, 277.

.otation under Sepoy, from

owing the meaning is

Sale. That small upper-
House, with about 5 big-
a) of ground, on the road
heringhee to the Burying
formerly belonged to the
s very private, from the
on the ground, and having
considerable additions and
dapted for a Black *Family.*
Mr. Camac."—*In Seton-*

a.

n Mr. Hastings came to the
.dded some new regulations
he black and white town
5 wards, and purchased the
atives to go a little further
ie Observations, etc., p. 60.

ley hastened from the
nore satisfied than before
was about to be practised
Gray."—*Walter Scott, The*
ter, ch. xi.

)b! Add:

ain Cowe being again exam-
d any opportunity to make
concerning the execution
aid, he had; that he saw the
immediate act of execu-
were 8 or 10,000 people
at the moment the Rajah
dispersed suddenly, crying
leaving nobody about the
Sheriff and his attendants,
opean spectators. He ex-
Ah-baup-aree, to be an
ne **black** people, upon the
ything very alarming, and
great pain."—*Price's 2nd*
e, p. 5. In *Tracts*, vol. ii.

of Select Committee of

was to see a house on fire,
t slap on the face, break
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Ah-baup-aree!"—*Ibid.* pp.

1863-64. "My men soon became aware of the unwelcome visitor, and raised the cry, 'A bear, a bear!'

"**Ahi! bap-re-bap!** Oh, my father! go and drive him away,' said a timorous voice from under a blanket close by."—*Lt. Col. Lewin, A Fly on the Wheel*, 142.

Bombay. Add:

1508. "The Viceroy quitted Dabul, passing by Chaul, where he did not care to go in, to avoid delay, and anchored at **Bombaim**, whence the people fled when they saw the fleet, and our men carried off many cows, and caught some blacks whom they found hiding in the woods, and of these they took away those that were good, and killed the rest."—*Correa*, i. 926.

1531. "The Governor at the island of **Bombaim** awaited the junction of the whole expedition, of which he made a muster, taking a roll from each captain, of the Portuguese soldiers and sailors and of the captive slaves who could fight and help, and of the number of musketeers, and of other people, such as servants. And all taken together he found in the whole fleet some 3560 soldiers (*homens d'armas*), counting captains and gentlemen; and some 1450 Portuguese seamen, with the pilots and masters; and some 2000 soldiers who were Malabars and Goa Canarines; and 8000 slaves fit to fight; and among these he found more than 3000 musketeers (*espingardeiros*), and 4000 country seamen who could row (*marinheiros de terra remeiros*), besides the mariners of the junks who were more than 800; and with married and single women, and people taking goods and provisions to sell, and menial servants, the whole together were more than 30,000 souls. . . . ."—*Correa*, iii. 392.

1538. "The Isle of **Bombay** has on the south the waters of the bay which is called after it, and the island of Chaul; on the N. the island of **Salsete**; on the east **Salsete** also; and on the west the Indian Ocean. The land of this island is very low, and covered with great and beautiful groves of trees. There is much game, and abundance of meat and rice, and there is no memory of any scarcity. Nowadays it is called the island of **Boa-Vida**; a name given to it by Hector da Silveira, because when his fleet was cruising on this coast his soldiers had great refreshment and enjoyment there."—*J. de Castro, Primeiro Roteiro*, p. 81.

Bora. Add:

c. 1780. "Among the rest was the whole of the property of a certain Muhammad Moksim, a man of the **Bohra** tribe, the Chief of all the merchants, and the owner of three or four merchant ships."—*H. of Hydur Naik*, 383.

Borneo. Add:

1521. "The two ships departed thence, and running among many islands came on one which contained much cinnamon of the

finest kind. And then again running among many islands they came to the Island of Borneo they found many chants from all t who make a great Correa, ii. 631

Boutique /

has been g ... number of golah. boutiques "

Bowly Add

An example in Baber's Memoirs

large well having a staircase down it wain. —Baber, 342

Brahminy Butter This seems to have been an old name for **ghee** (q v) In MS "Acct Charges, Dieting etc, at Fort St David for Nov—Jany 1746-47," in India Office, we find

"Butter Pagodas 2 2 0
Brahminy do ,, 1 34 0

Brandy (Coortee) Add

while made —H of Bad

Breech- the shore north of name, as me, is beli Tower of t

Broach

1648 In Broichia.

Bucksh

175 "

2 Pieces of flowered Velvet 532 7 0
1 ditto of Broad Cloth 9 0 0
Buxis to the Servants 50 0 0
Cost of Entertainment to J t Set In Lo , 110

Buddha, Buddhist Add

It is remarkable how many poems on the subject of Buddha have appeared of late years We have noted

1. **Buddha,** *Epische Dichtung in Zwanzig Gesangen*, i e an Epic Poem in

oura rears her hun-

The Sansk Dict. gives indeed an alternative *Mathura* but *Mathura* is the usual name, whence Anglo-Ind **Muttra**

and Founder of **Buddhism** *as told in verse by an Indian* **Buddhist** 1879

des Siamois, et ... leur eux ... Lutti"

Budge-Budge n p A village on the Hoogly R 15 m below Calcutta,

were working Night and day to compleat a Field Artillery . . . . all these preparations previous to the commencement of Hostilities plainly prove the Dutch meant to act offensively not defensively."—*Holograph Letter from Clive* (unpublished) *in the* India Office Records. *Dated* Berkeley Square, and *indorsed* "27th Decr. 1761."

1762. "The **Black** inhabitants send in a petition setting forth the great hardship they labour under in being required to sit as arbitrators in the Court of Cutcherry."—*Ft. Willm. Cons.*, in *Long*, 277.

1782. See quotation under **Sepoy**, from Price.

In the following the meaning is special:

1788. "*For Sale.* That small upper-roomed Garden House, with about 5 biggahs (see **beegah**) of ground, on the road leading from Cheringhee to the Burying Ground, which formerly belonged to the Moravians; it is very private, from the number of trees on the ground, and having lately received considerable additions and repairs, is well adapted for a **Black** *Family.* ☞ Apply to Mr. Camac."—*In Seton-Karr*, i. 282.

Black Town.

1782. "When Mr. Hastings came to the government he added some new regulations . . . . divided the **black** and white **town** (Calcutta) into 35 wards, and purchased the consent of the natives to go a little further off."—*Price, Some Observations, etc.*, p. 60. In *Tracts*, vol. i.

1827. "Hartley hastened from the **Black Town**, more satisfied than before that some deceit was about to be practised towards Menie Gray."—*Walter Scott, The Surgeon's Daughter*, ch. xi.

Bobbery-bob! Add:

1782. "Captain Cowe being again examined . . . if he had any opportunity to make any observations concerning the execution of Nundcomar? said, he had; that he saw the whole except the immediate act of execution . . . . there were 8 or 10,000 people assembled; who at the moment the Rajah was turned off, dispersed suddenly, crying '**Ah-bauparee**!' leaving nobody about the gallows but the Sheriff and his attendants, and a few European spectators. He explains the term **Ah-baup-aree**, to be an exclamation of the **black** people, upon the appearance of anything very alarming, and when they are in great pain."—*Price's 2nd Letter to E. Burke*, p. 5. In *Tracts*, vol. ii.

From Report of Select Committee of H. of C.:

"If an Hindoo was to see a house on fire, to receive a smart slap on the face, break a china basin, cut his finger, see two Europeans boxing, or a sparrow shot, he would call out **Ah-baup-aree**!"—*Ibid.* pp. 9-10.

1863-64. "My men soon became aware of the unwelcome visitor, and raised the cry, 'A bear, a bear!'

"**Ahi! bap-re-bap!** Oh, my father! go and drive him away,' said a timorous voice from under a blanket close by."—*Lt. Col. Lewin, A Fly on the Wheel*, 142.

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Borne[illegible] [illegible]dd:

1521. [illegible] ships departed th[illegible]
and r[illegible] many islands ca[illegible]
one w[illegible] cinnamon [illegible]

finest kind. And then again running among many islands they came to the Island of Borneo, wh
they found many junk
chants from all the p
who make a great mar
Correa, ii. 631

Boutique Add

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"Butter	*Pagodas*	2	2	0
Brahminy do.	,,	1	34	0'

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the shor
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1648
Broichia.

Bucks
1759
2 Piec
1 ditto
Buxis
Cat of
Lang, 18

Budd

It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted

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Budge Budge n p. A village on the Hoogly R , 15 m below Calcutta

where stood a fort which was captured by Clive when advancing on Calcutta to recapture it, in December, 1756. The 'Imperial Gazetteer' gives the true name as *Baj-baj.*

1756. "*On the 29th December*, at six o'clock in the morning, the admiral having landed the Company's troops the evening before at *Mayapour*, under the command of Lieutenant-Colonel Clive, cannonaded **Bougee Bougee** Fort, which was strong and built of mud, and had a wet ditch round it."—*Ives*, 99.

1757. The Author of *Memoir of the Revolution in Bengal* calls it **Busbudgia**; (1763), Luke Scrafton **Budge Boodjee.**

Budgrook.

The following quotation may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself.

1838. "*Only eight or ten loads (of coffee)* were imported this year, including two loads of 'Kopes' (copecks), the copper currency of Russia, known in this country by the name of **Bughrukcha**. They are converted to the same uses as copper."—*Report from Kabul,* by *A. Burnes;* in *Punjab Trade Report*, App. p. iii.

Budlee, s. A substitute in public or domestic service. H. *badlī*, 'exchange; a person taken in exchange; a *locum tenens;*' from Ar. *badal*, 'he changed.'

Buggy. Add:

"When the Hunterian spelling-controversy raged in India, a learned Member of Council is said to have stated that he approved the change until ——— ——— began to spell *buggy* as *bagī*. Then he gave it up!" (*M.-G. Keatinge*).

I have recently seen this spelling in print.

Bungalow. Add:

The following examples carry back this word 60 to 80 years earlier than any from actual European use that we had previously found. The spelling in that of 1747 tends to confirm the etym. from *Bengal.*

c. 1680. In the tracing of an old Dutch chart in the India Office, which may be assigned to about this date, as it has no indication of Calcutta, we find at Hoogly: "*Ougli . . . Hollantze Logie . . .* **Bangelaer** *of Speelhuys,*" *i.e.* "Hoogly . . . Dutch Factory . . **Bungalow**, or Pleasure-house."

1711. "*Mr. Herring, the Pilot's, Directions for bringing of Ships down the River of Hughley.*

"From *Gull Gat* all along the *Hughley* Shore until below the *New Chancy* almost as far as the *Dutch* **Bungelow** lies a Sand. . . . . "—*Thornton, The English Pilot,* Pt. III., p. 54.

1711. "*Natty* **Bungelo** or *Nedds* **Bangalla** River lies in this Reach (Tanna) on the Larboard side. . . . "—*Ib.*, 56.

The place in the chart is *Nedds* **Bengalla**, and seems to have been near the present Akra on the Hoogly.

1747. "Nabob's Camp near the Hedge of the Bounds, building a **Bangallaa**, raising Mudd Walls round the Camp, making Gun Carriages, &c. . . . . (Pagodas) 55 : 18 : 73."—*Acct. of Extraordinary Charges* . . . January, at *Fort St. David, MS. Records in India Office.*

Burgher. Add:

c. Also 'a rafter,' H. *bargā.*

Burma. Add:

1543. "And folk coming to know of the secrecy with which the force was being despatched, a great desire took possession of all to know whither the Governor intended to send so large an armament, there being no Rumis to go after, and nothing being known of any other cause why ships should be despatched in secret at such a time. So some gentlemen spoke of it to the Governor, and much importuned him to tell them whither they were going, and the Governor, all the more bent on concealment of his intentions, told them that the expedition was going to Pegu to fight with the **Bramas** who had taken that Kingdom."—*Correa*, iv. 298.

1680. "ARTICLES of COMMERCE to be proposed to the King of **Barma** and Pegu, in behalfe of the English Nation for the settling of a Trade in those countrys."—*Ft. St. Geo. Cons.* In *Notes and Exts.*, iii. 7.

Burrampooter. Add:

1753. "Un peu au-dessous de Daka, le Gange est joint par une grosse rivière, qui sort de la frontière du Tibet. Le nom de **Bramanpoutre** qu'on lui trouve dans quelques cartes est une corruption de celui de **Brahmaputren**, qui dans le langage du pays signifie tirant son origine de Brahma."—*D'Anville, Éclaircissemens*, 62.

Bussora, Balsora, etc. n. p. The sea-port city of *Basra* at the mouth of the Shat-al-'Arab, or United Euphrates and Tigris.

1298. "*There is also on the river as you* go from Baudas to Kisi, a great city called **Bastra** surrounded by woods in which grow the best dates in the world."—*Marco Polo*, Bk. i. ch. 6.

c. 1580. "**Balsara**, altrimente detta **Bassora**, è una città posta nell' Arabia, la quale al presente è signoreggiata dal Turco . . . è città di gran negocio di spetiarie, di droghe, e altre merci che uengono di Ormus; è abondante di dattoli, risi, e grani."—*Balbi*, f. 32 *f.*

1671

"From Atropatia and the neighbouring plains
Of Adiabene, Media, and the south
Of Susiana to Balsara's Haven.
Paradise Regained, iii

1747 "He (the Prest. of Bombay) further advises us that they have wrote our Honble Masters of the Loss of Madrass by way of Bussero the 7th of November —*Ft St David Consn*, 8th Jany 1746-47 MS in India Office

See also quotations under Congo

Buxee Add

c 1340 "The Kings of this sprung from Jinghiz Khan exactly the *yassah* (or laws) of that and the *dogmas received in his* ... which consisted in revering the sun and conforming in all things to the advice of the **Bakhshis** —*Shihabuddin*, in *Not et Extr* xiii. 237

Buxerry Add

We have not found this term excepting ... the midd... Bengal, ... factory of ... conjecture, however, we may suggest *Baksaris*, from the possible circumstance that such men were recruited

... April, ...

1749 ...

several ...

plunderi... November ordered the Zamindars to entertain one hundred **buxeries** and fifty pike men over and above what were then in pay for the protection of the outskirts of your Honor's town."—*Letter to Court* Jany 13. *Ibid* p. 21

17.. In the extract from Long under this date for *Buxerries* read **Buxaries**.

" In an account for this year we find among charges on behalf of William Wallis, Esq, Chief at Cossimbazar

Rs.

"4 **Buxeries** . 20 (year) 240"
MS. Records in India Office

1772. "**Buckserrias** Foot soldiers whose common arms are only sword and target."—*Glossary in Grose's Voyage*, 2nd ed.

Byde or Bede Horse Add

The **Bedar** are mentioned as one of the predatory classes of the Peninsula, along with Marawars Kallars, **Ramusis**, etc, in Sir Walter Elliot's paper, *J Ethnol Soc* 1869, N S pp ...

... this tribe

C

Cabob Add

Cabook Add

... *etter*, 33.

Cacoun Add

... times to contain sundries of camp equipage

1615. "He entered the town with 8 or 10 camels, the two **Cajavas** or *Litters* on each side of the Camel being close shut But instead of Women he had put into every **Cajava** two Souldiers. —*Tavernier*, E T ii 61.

1790 The camel appropriated to the accommodation of passengers carries two persons, who are lodged in a kind of pannier, laid loosely on the back of the animal. This pannier, termed in the

Persic Kidjahwah, is a wooden frame, with the sides and bottom of netted cords, of about 3 feet long and 2 broad, and 2 in depth . . . the journey being usually made in the night-time, it becomes the only place of his rest. . . . . Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous."—*Forster's Journey*, ed. 1808, ii. 104–105.

Caffer. Add:

In reference to the confusion of Pagans with Christians, through the application of this word to both, we add the following:

c. 1404. Of a people near China: "They were Christians after the manner of those of Cathay."—*Clavijo by Markham*, 141.

,, And of India. "The people of India are Christians, the Lord and most part of the people, after the manner of the Greeks; and among them also are other Christians who mark themselves with fire in the face, and their creed is different from that of the others; for those who thus mark themselves with fire are less esteemed than the others. And among them are Moors and Jews, but they are subject to the Christians."—*Clavijo* (orig.) § cxxi; comp. *Markham*, 153–4.

Here we have (1) the confusion of **Caffer** and Christian; and (2) the confusion of Abyssinia (*India Tertia* or *Middle India* of some medieval writers) with India Proper.

c. 1665. "It will appear in the sequel of this History, that the pretence used by *Aureng-Zebe*, his third Brother, to cut off his (*Dara's*) head, was that he was turned **Kafer**, that is to say, an Infidel, of no Religion, an Idolater."—*Bernier*, E. T., p. 3.

1678. "The Justices of the Choultry to turn Padry Pasquall, a Popish Priest, out of town, not to return again, and if it proves to be true that he attempted to seduce Mr. Mohun's **Coffre** Franck from the Protestant religion."—*Ft. St. Geo. Cons.* in *Notes and Exts.*, Pt. i. p. 72.

Cafila. Add:

For "first quotation" read "second quotation."

Other examples of use for a sea-convoy:

1623. "Non navigammo di notte, perchè la **cafila** era molto grande, al mio parere di più di ducento vascelli."—*P. della Valle*, ii. 587.

1672. "Several times yearly numerous **cafilas** of merchant barques, collected in the Portuguese towns, traverse this channel (the Gulf of Cambay), and these always await the greater security of the full moon. It is also observed that the vessels which go through with this voyage should not be joined and fastened with iron, for so great is the abundance of loadstone in the bottom, that indubitably such vessels go to pieces and break up."—*P. Vincenzo*, 109.

A curious survival of the old legend of the Loadstone Rocks.

Caimal, s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayālam, *Kāimal*.

1504. "So they consulted with the Zamorin, and the Moors offered their agency to send and poison the wells at Cochin, so as to kill all the Portuguese, and also to send Nairs in disguise to kill any of our people that they found in the palm-woods, and away from the town. . . . And meanwhile the Mangate **Caimal**, and the **Caimal** of Primbalam, and the **Caimal** of Diamper, seeing that the Zamorin's affairs were going from bad to worse, and that the castles which the Italians were making were all wind and nonsense, that it was already August when ships might be arriving from Portugal . . . . . departed to their own estates with a multitude of their followers, and sent to the King of Cochin their **ollas** of allegiance."—*Correa*, i. 482.

1566. ". . . certain Lords bearing title, whom they call **Caimals**" (*caimães*).—*Damian de Goës*, *Chron. del Rei Dom Emmanuel*, p. 49.

1606. "The Malabars give the name of **Caimals** (*Caimais*) to certain great lords of vassals, who are with their governments haughty as kings; but most of them have confederation and alliance with some of the great kings, whom they stand bound to aid and defend . . ."—*Gouvea*, f. 27*v*.

1634.
"Ficarão seus **Caimais** prezos e mortos."
Malaca Conquistada, v. 10.

Calamander Wood. Add:

1777. "In the Cingalese language **Calaminder** is said to signify a black flaming tree. The heart, or woody part of it, is extremely handsome, with whitish or pale yellow and black or brown veins, streaks and waves."—*Thunberg*, iv. 205–6.

Calambac. Add:

1618. "We opened the ij chistes which came from Syam with **callamback** and silk and waid it out."—*Cocks*, ii. 51.

1774. "Les Mahometans font de ce **Kalambac** des chapelets qu'ils portent à la main par amusement. Ce bois quand il est échauffé ou un peu frotté, rend un odeur agréable."—*Niebuhr*, *Desc. de l'Arabie*, 127.

Calash, s. French *calèche*, said by Littré to be a Slav word. In Bayly's Dict. it is *calash* and *caloche*. This seems to have been the earliest precursor of the **buggy** in Eastern settlements. Bayly defines it as 'a small open chariot.' The quotation below refers to Batavia, and the President in

quest
lish
coun
and

This name is ap-
quotations under
ple of the district
But the Portu-
he (Konkani) poo-
their language Thus

Calcutta. Add:

It is well to note that
charts, such as that in
the English Pilot, though

the Frontier to Persia,
and the Capital of an excellent
—Bernier, E T, p 113

Arachosia, from Candaor east,
Iargiana to the Hyrcanian cliffs
Of Caucasus."
Paradise Regained, iii.

Tulta.
1753 "Au dessous d Ugli immédiate-

Collector"—Elphinstone, in Life, ii. 144.

Cameeze. Add:

camisa and an umbrella (sombrero)
Cl... § lxxxix. (Markham, 100)

* Sermons

A. Hamilton, ii 18.

mandel coast, which was formerly the site of European factories, between Pondicherry and Madras, about 13 miles north of the former.

Inc
Ma
Ind.

1561. "On this coast there is a place called **Canhameira**, where there are so many deer and wild cattle that if a man wants to buy 500 deer skins, within eight days the blacks of the place will give him

delivery, catching them in snares, and giving two and three skins for a fanam."—*Correa*, ii. 722.

1680. "It is resolved to apply to the Soobidar of Sevagee's Country of Chengy for a Cowle to settle Factories at Cooraboor (?) and **Coonemerro**, and also at Porto Novo, if desired."—*Ft. St. Geo. Consns.*, 7th Jan., in *Notes and Exts.* No. iii. p. 41.

1727. "**Connymere** or **Conjemeer** is the next Place, where the *English* had a Factory many Years, but, on their purchasing Fort St. *David*, it was broken up. . . . At present its Name is hardly seen in the Map of Trade."—*A. Ham.* i. 357.

1753. "De Pondicheri, à Madras, la côte court en général nord-nord-est quelques degrés est. Le premier endroit de remarque est **Congi-medu**, vulgairement dit **Congimer**, à quatre lieues marines plus que moins de Pondecheri."—*D'Anville*, p. 123.

Canongo. Add:

1758. "Add to this that the King's **Connegoes** were maintained at our expense, as well as the Gomastahs and other servants belonging to the Zemindars, whose accounts we sent for."—*Letter to Court*, Decr. 31st. In *Long*, 157.

Canteroy. Add:

1790. "The full collections amounted to five Crores and ninety-two lacks of **Canteroy Pagodas** of 3 *Rupees* each."—*Dalrymple, Or. Rep.*, i. 237.

1800. "Accounts are commonly kept in Canter'raia *Palams*, and in an imaginary money containing 10 of these, by the Musulmans called **chucrams**, and by the English **Canteroy Pagodas**. . . ."—*Buchanan's Mysore*, i. 129.

Canton. Add:

The Chin. name *Kwang-tung* (= 'Broad East') is an ellipsis for 'capital of the E. Division of the Province *Liang-Kwang* (or 'Two broad Realms')' (*Bp. Moule*).

1516. "So as this went on Fernão Peres arrived from Pacem with his cargo (of pepper), and having furnished himself with necessaries set off on his voyage in June 1516 . . . they were 7 sail altogether, and they made their voyage with the aid of good pilots whom they had taken, and went without harming anybody touching at certain ports, most of which were subject to the King of China, who called himself the Son of God and Lord of the World. Fernão Peres arrived at the islands of China, and when he was seen there came an armed squadron of 12 junks, which in the season of navigation always cruized about, guarding the sea, to prevent the numerous pirates from attacking the ships. Fernão Peres knew about this from the pilots, and as it was late and he could not double a certain island there, he anchored, sending word to his captains to have their guns ready for defence if the Chins desired to fight. Next day he made sail toward the island of Veniaga, which is 18 leagues from the city of **Cantão**. It is on that island that all the traders buy and sell, without licence from the rulers of the city. . . . And 3 leagues from that island of Veniaga is another island, where is posted the Admiral or Captain-Major of the Sea, who immediately on the arrival of strangers at the isle of Veniaga reports to the rulers of **Cantão**, who they are, and what goods they bring or wish to buy; that the Rulers may send orders what course to take."—*Correa*, ii. 524.

Capass, s. The cotton-plant, and cotton-wool. H. *kapās*, from Skt. *karpās*, which seems as if it must be the origin of κάρπασος, though the latter is applied to flax.

1753. ". . . They cannot any way conceive the musters of 1738 to be a fit standard for judging by them of the cloth sent us this year, as the **copass** or country cotton has not been for these two years past under nine or ten rupees. . . ."—*Ft. Willm. Cons.* In *Long*, 40.

Capucat. Add:

1500. "This being done the Captain-Major (Pedralvares Cabral) made sail with the foresail and mizen, and went to the Port of **Capocate** which was attached to the same city of Calecut, and was a haven where there was a great loading of vessels and where many ships were moored that were all engaged in the trade of Calicut . ."—*Correa*, i. 207.

Caravanseray. Add:

1401. "And next day being Tuesday, they departed thence and going about 2 leagues arrived at a great house like an Inn, which they call **Carabansaca** (read, -sara), and here were Chacatays looking after the Emperor's horses."—*Clavijo*, § xcviii. Comp. *Markham*, p. 114.

Carboy. Add:

1754. "I delivered a present to the Governor, consisting of oranges and lemons, with several sorts of dried fruits, and six **karboys** of Isfahan wine."—*Hanway*, i. 102.

Carcana.

1663. "There are also found many raised Walks and Tents in sundry Places, that are the offices of several Officers. Besides these are many great Halls that are called **Kar-Kanays**, or Places where Handycraftsmen do work."—*Bernier*, E. T., 83.

Caréns, n. p. Burm. *Ka-reng*. A name applied to a group of non-Burmese tribes, settled in the forest and hill tracts of Pegu and the adjoining parts of Burma, from Mergui in the south, to beyond Toungoo in the

north, and from Arakan to the Salwen,

the influence
the missionarie
adopted by th
beneficial as
been" (Dr L
author of this
not however, l
tation of Dr l
about the identity of Marco Polo's

They are timorous, honest, mild in the manners and exceedingly hospitable strangers"—Symes, p. 207

Carnatic Add

1762. "With this immense force he made an incursion into the **Karnatic Balaghaut**."—*Hist. of Hydur Naik*, 148.

Carrack Add

teersman
—*Clavijo*,

botanical

the latter like masses of rosaries 10

of the fruit It is called according to

boil and make a kind of brown sugar called **Jaggory**, etc."—*Anon*, p. 1a.

1777 "The **Caryota** *urens*, called the Saguer tree, grew between Salatiga and Kopping, and was said to be the real tree

from which sago is made."—*Thunberg*, E.T., iv. 119.

A mistake, however.

1861. See quotation under **Peepul**.

Cassowary. Add:

1631. "De Emeu, vulgo **Casoaris**. In insula Ceram, aliisque Moluccensibus vicinis insulis, celebris haec avis reperitur."—*Jac. Bontii*, lib. v., c. 18.

1682. "On the islands Sumatra (?), Banda, and other adjoining islands of the Moluccas there is a certain bird, which by the natives is called *Emeu* or *Eme*, but otherwise is commonly named by us **Kasuaris**."—*Nieuhof*, ii. 281.

Caste. Add to the statement about Right and Left-hand Castes:

Sir Walter Elliot considers this feud to be "nothing else than the occasional outbreak of the smouldering antagonism between Brahmanism and Buddhism, although in the lapse of ages both parties have lost sight of the fact. The points on which they split now are mere trifles, such as parading on horseback or in a palankeen in procession, erecting a **pandal** or marriage shed on a given number of pillars, and claiming to carry certain flags, etc. The right-hand party is headed by the Brahmans, and includes the Parias, who assume the van, beating their tom-toms when they come to blows. The chief of the left-hand are the Panchalars [*i.e.*, the Five Classes, workers in metal and stone, etc.], followed by the Pallars and workers in leather, who sound their long trumpets and engage the Parias." (In *J. Ethnol. Soc.*, N. S., 1869, p. 112.)

Castees. Add:

1701-2. In the MS. *Returns of Persons in the Service of the Rt. Honble. the E. I. Company*, in the India Office, for this year, we find, "4th (in Council) Matt. Empson, Sea Customer, marry'd **Castees**," and under 1702, "13. Charles Bugden . . . marry'd **Casteez**."

Casuarina, s. A tree,—*Casuarina muricata*, Roxb. (N. O. *Casuarineae*)—indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in the hot plains, where real pines will not grow.

1861. See quotation under **Peepul**.

1867. "Our road lay chiefly by the sea-coast, along the white sands, which were fringed for miles by one grand continuous line or border of **casuarina** trees."—*Lt.-Col. Lewin*, 362.

1879. "It was lovely in the white moonlight, with the curving shadows of palms on the dewy grass, the grace of the drooping **casuarinas**, the shining water, and the long drift of surf. . . ."—*Miss Bird, Golden Chersonese*, 275.

Cathay. Add:

1664. "'Tis not yet twenty years, that there went Caravans every year from *Kachemire*, which crossed all those mountains of the great *Tibet*, entred into *Tartary*, and arrived in about three months at **Cataja** . . ."—*Bernier*, E. T., 136.

Cat's Eye. Add:

c. 1340. "Quaedam regiones monetam non habent, sed pro eâ utuntur lapidibus quos dicimus **Cati Oculos**."—*Conti*, in *Poggius De Var. Fortunae*, lib. iv.

1672. "The **Cat's-eyes**, by the Portuguese called *Olhos de Gatos*, occur in *Zeylon*, *Cambaya*, and *Pegu*; they are more esteemed by the Indians than by the Portuguese; for some Indians believe that if a man wears this stone his power and riches will never diminish, but always increase." —*Baldaeus*, Germ. ed. 160.

Catty. The Chinese name of this weight is *Kin* (or *Chin*).

The weight of 1·33 lb. avrd. is fixed by treaty; but in *Chinese* trade it varies from 4 oz. to 28 oz.; the lowest value being used by tea-vendors at Peking, the highest by coal-merchants in Honan.

Cavally. Add:

I should have spoken still more guardedly as to the identity of this fish, had I known that Dr. F. Day hesitates to identify it. The fish mentioned in the two first of the following quotations appears to be the same that has been already spoken of; but that in the third seems doubtful.

1652. "There is another very small fish vulgarly called **Cavalle**, which is good enough to eat, but not very wholesome."—*Philippus a Sanct. Trinitate*, in Fr. Tr. 383.

1796. "The *ayla*, called in Portuguese **cavala**, has a good taste when fresh, but when salted becomes like the herring."—*Fra Paolino*, E. T., p. 240.

1875. "*Caranx denter* (Bl. Schn.) This fish of wide range from the Mediterranean

length from nine inches up to two or three feet. —*St. Helena*, by J C Mellis, p 106.

Cazee. Add

The short article in the GLOSSARY gives no information as to the position of the *Kazi* in Brit ... It is not easy to give a ... count of this matter,

... the judiciary under the Company ... the Bengal Presidency Down ... 1790 the greater part of the ... ministration of criminal justice ... still in the hands of native jud... and other native officials of various ... ropean super-

ceased It was, however, ...

at the discretion of ... ferred for disposal ... er of the district ... om this fact, as well ... the tradition of the ... cers, was in some parts of Bengal popularly known as 'the *Kazi*.' "In the Magistrate's office" writes my friend Mr Seton-Karr, 'it was quite common to speak of this case as referred to the joint magistrate, and that to the *Chhotá Sahib* (the As-

... half of Zemindars There were such *Kazis* nominated by Government in

... enacted in 1880 ('The *Kazis* Act') ... to any particular ... consultation with ... n residents therein, ... ment might select ... Kazi or Kazis for ... in SEIPT Futwa, ... other, Mufty

January 12.—From Cassumbazar ... the Merchants and ... appeal ... Cazee for Justice against Mr ... The Cazee cites Mr Charnock

as commonly among Moolvees ... Under the article L... SEIPT, it will be seen that certain ... assisted by a Kazi and a Mufti ...

for the Adm. of Justice in the Foujdarry or Criminal Courts in Bengal, Bahar, and Orissa. Passed by the G.-G. in C., Dec. 3. 1790.

"32. . . . The charge against the prisoner, his confession, which is always to be received with circumspection and tenderness . . . . etc. . . . being all heard and gone through in his presence and that of the **Kazi** and **Mufti** of the Court, the **Kazi** and **Mufti** are then to write at the bottom of the record of the proceedings held in the trial, the **futwa** or law as applicable to the circumstances of the case . . . The Judges of the Court shall attentively consider such **futwa**, etc."—*Id.*

1791. "The Judges of the Courts of Circuit shall refer to the **Kazi** and **Mufti** of their respective courts all questions on points of law . . . regarding which they may not have been furnished with specific instructions from the G.-G. in C. or the *Nizamut Adawlut. . . ."—Regn. No. XXXV.*

1792. Revenue Regulation of July 20, No. lxxv., empowers Landholders and Farmers of Land to distrain for Arrears of Rent or Revenue. The "**Kazi** *of the* **Pergunnah**" is the official under the Collector, repeatedly referred to as regulating and carrying out the distraint. So, again, in Regn. XVII. of 1793.

1793. "lxvi. The Nizamut Adaulat shall continue to be held at Calcutta.

"lxvii. The Court shall consist of the Governor-General, and the members of the Supreme Council, assisted by the head **Cauzy** of Bengal Behar, and Orissa, and two **Muftis**"*—*Regn IX of* 1793. See also quotation under **Mufty**.

" "I. **Cauzies** are stationed at the Cities of Patna, Dacca, and Moorshedabad, and the principal towns, and in the pergunnahs, for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, and performing such religious duties or ceremonies prescribed by the Mahommedan law, as have been hitherto discharged by them under the British Government"—*Reg. XXXIX. of* 1793.

1803. Regulation XLVI. regulates the appointment of **Cauzy** in towns and pergunnahs, "for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages," etc., but makes no allusion to judicial duties.

1864. "Whereas it is unnecessary to continue the offices of Hindoo and Mahomedan **Law Officers**, and is inexpedient that the appointment of **Cazee**-*ool-Cozaat*, or of City, Town, or Pergunnah **Cazees** should be made by Government, it is enacted as follows:

* * *

"II. Nothing contained in this Act shall be construed so as to prevent a **Cazee**-*ool-Cozaat* or other **Cazee** from performing, when required to do so, any duties or ceremonies prescribed by the Mahomedan Law.' —*Act No. XI.* of 1864.

* This was already in the Regulations of 1791.

1880. "An Act for the appointment of persons to the office of **Kazi**.

"Whereas by the preamble to Act No. XI. of 1864 . . it was (among other things declared inexpedient, etc.) . . . and whereas by the usage of the Muhammadan community in some parts of British India the presence of **Kazis** appointed by the Government is required at the celebration of marriages and the performance of certain other rites and ceremonies, and it is therefore expedient that the Government should again be empowered to appoint persons to the office of **Kazi**; It is hereby enacted . . . ' —*Act No. XII. of* 1880.

1885. "To come to something more specific. 'There were instances in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the gripe of the vile alguazils of Impey' [Macaulay's *Essay* on Hastings].

"Here we see one **Cazi** turned into an indefinite number of 'men of the most venerable dignity;' a man found guilty by legal process of corruptly oppressing a helpless widow into 'men of the most venerable dignity' persecuted by extortioners without a cause; and a guard of sepoys, with which the Supreme Court had nothing to do, into 'vile alguazils of Impey.'"—*Stephen, Story of Nuncomar*, ii. 250-251.

Ceylon. Add:

c. 1337. "I met in this city (Brussa) the pious sheikh 'Abd-Allah-al-Misri, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of **Sarandīb**, nor Andalusia, nor the Sūdān. I have excelled him, for I have visited those regions!"—*Ibn Batuta*, ii. 321.

1781. "We explored the whole coast of **Zelone**, from Pt. Pedro to the Little Basses, looked into every port and spoke with every vessel we saw, without hearing of French vessels."—*Price's Letter to Ph. Francis*, in *Tracts*, i. 9.

1830.

"For dearer to him are the shells that sleep
By his own sweet native stream,
Than all the pearls of **Serendeep**,
Or the Ava ruby's gleam!
Home! Home! Friends—health—repose,
What are Golconda's gems to those?"
Bengal Annual.

Chabootra. Add:

1827. "The splendid procession, having entered the royal gardens, approached through a long avenue of lofty trees, a **chabootra** or platform of white marble canopied by arches of the same material."—*Sir W. Scott, The Surgeon's Daughter*, ch. xiv.

Chandernagore.

See under **Calcutta** in SUPPT.

Chawbuck. Add
1760 "Mr. Barton, laying in wait,

to speak in his own defence
Wm Consn, in *Long*, 214-215

cities."—*Elphinstone*, in *Life*, i 59
1809 "Two detachments under

literature.
1516. Barbosa, speaking of the Mahomedans of Cambay, says:
"Saom tam ligeiros e manhosos na sela

que a cavalo jogaom ha choqua, ho qual joguo eles tem antre sy na conta em que nos temos ho das canas."—Lisbon ed. 271

not see those who

1767. "Received

, iii. 321.

1755. "Scheringham (Seringaml, Schalembron et Gengy m'offrent egalement la retraite après laquelle je soupirois."—*Anquetil du Perron, Zend-Av. Disc. Prelim.* xxviii.

Chillumchee. Add:

1857. "I went alone to the Fort Adjutant, to report my arrival, and inquire to what regiment of the Bengal army I was likely to be posted.

"'Army!—regiment!' was the reply. 'There is *no* Bengal Army; it is all in revolt. . . . Provide yourself with a camp-bedstead, and a **chillumchee**, and wait for orders.'

"I saluted and left the presence of my superior officer, deeply pondering as to the possible nature and qualities of a **chillumchee**, but not venturing to enquire further."—*Lt.-Col. T. Lewin, A Fly on the Wheel*, p. 3.

China.

The word is used in the sense of a china dish in *Lane's Arabian Nights*, iii. 492.

Chinapatam. Add:

With regard to the note (p. 153, col. *b*) suggesting the existence of this name long before the foundation of the English settlement, I may add this passage from the English translation of Mendoza's China, the original of which was published in 1585, the translation by R. Parke in 1588:

". . . it is plainely seene that they did come with the shipping vnto the Indies . . . so that at this day there is great memory of them in the Hands Philippinas and on the cost of Coromande, which is the cost against the Kingdome of Norsinga towards the sea of Bengala (misprinted *Cengala*); *whereas is a towne called vnto this day* the Soile of the Chinos *for that they did reedific and make the same*" (i. 94).

I strongly suspect, comparing what Barros says, that this was *Chinapatam*, or Madras.

1780. "The Nawaub sent him to **Cheena Pattun** (Madras) under the escort of a small party of light Cavalry."—*H. of Hydur Naik*, 395.

Chinsura. See under **Calcutta**, in SUPPT.

1684. "This day between 3 and 6 o'clock in the Afternoon, Capt. Richardson and his Sergeant, came to my house in ye **Chinchera**, and brought me this following message from ye President. . ."—*Hedges, Diary*, 166.

Chit. Add:

1787. "Mrs. Arend . . . will wait upon any Lady at her own house on the shortest notice, by addressing a **chit** to her in Chattawala Gully, opposite Mr. Motte's old house, Tiretta's bazar."—Advt., in *Seton-Karr*, i. 226.

Chittagong. Add at end:

Chaturgrāma is still the name of a town in Ceylon, lat. 6°, long. 81°.

Chobwa, s. Burmese *Tsa*... Siamese *Chao*, 'prince, king,' also ... *hpa* (compounded with *hpa*, 'hea... and in Cushing's Shan Dicty. ... cacography, *sow*, 'lord, master,' ... *hpa*, a 'hereditary prince.' The ... *chu-hu*, for 'chief,' is found app... among tribes of Kwang-si, akin to ... Shans, in A.D. 1150 (*Prof. T. d... Couperie*).

The designation of the princes of ... Shan States on the east of Burm... many of whom are (or were ... recently) tributary to Ava.

1795. "After them came the **Chobwaa**... or petty tributary princes: these are pe... sonages who, before the Birmans had ex... tended their conquests over the vast terri... tories which they now possess, had held... small independent sovereignties which they... were able to maintain so long as the balance... of power continued doubtful between the... Birmans, Peguers, and Siamese."—*Symes*, ... 366.

1819. "All that tract of land . . . is inhabited by a numerous nation called Sciam, who are the same as the Laos. Their kingdom is divided into small districts under different chiefs called **Zaboâ**, or petty princes."—*Sangermano*, 34.

1855. "The **Tsaubwas** of all these principalities, even where most absolutely under Ava, retain all the forms and appurtenances of royalty."—*Mission to Ava*, 303.

Choky. Add:

a.—

1664. "Near this Tent there is another great one, which is called **Tchaukykane**, because it is the place where the Omrahs keep guard, every one in his turn, once a week twenty-four hours together."—*Bernier*, E. T., 117.

b.—

c. 1782. "As soon as morning appeared he (Haidar) sat down on his chair (**chaukī**) and washed his face."—*H. of Hydur Naik*, 505.

Chop. Add (at p. 160, col. 1, line 21, before 'Drummond'):

"While **chāpa** is used all over the N.W.P. and Punjab for printed cotton stuff."

Also:

1682. "To Rajemaul I sent ye old Duan . . . 's Perwanna, **Chopt** both by the Nabob and new Duan, for its confirmation."—*Hedges*, Hak. Soc., 37.

c. 1720. "Here they demanded tax and toll; felt us all over, not excepting our mouths, and when they found nothing, stamped a **chop** upon our arms in red paint; which was to serve for a pass."—*Zesteen Jaarige Reize* . . . door *Jacob de Bucquoy*, Haarlem, 1757.

C[illegible]

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t
l

Choultry Add
" T the MS List of Persons in the

ries) qui sont u
inhabites, où les v
général, qu un toit

Chouse Add
"In Kattywar, where the native chiefs employ Arab mercenaries, the **Chaus** still flourishes as officer of a company When I joined the Political Agency in that Province, there was a company of Arabs attached to the Residency under a **Chaus**"

victories as he passed

Chow-chow Add
We find the word in Blumentritt's *Vocabular* of Manilla terms "**Chau-chau**, a Tagal dish so called"

Chowdry Add, before quotations
In a paper of 'Explanations of Terms' furnished to the council at Fort William by Warren H th n Presdert at Moradbagh . **chowdrees** are defined as holders in the next rank to *zemindars*." (In *Long*, p 176)

It is also an honorific title given by
of their number,
or
nd
ar

ne,
engal Presidency, for
cantonment (q v)
ni from *chhān*, 'a thatched roof, *chhanā* v 'to thatch'

Chowringhee. Add

1810 "*As I enjoyed Calcutta much less this time* I left it with less regret Still when passing the **Chowringhee** road the last day, I—
'Looked on stream and sea and plain
As what I ne er might see again'
Elphinstone in *Life*, i. 231
1848 'He wished all Cheltenham all

Chowry Add

The Surgeon's Daughter, chap. x.

Choya.
1583. No vien anchora di detta *saia* la un altro luogo detto I topi li, e se ne *tinge* ... *parimenta in* S *Thome* "—*Balbi*, f 107

Chucker a See also *Lt-Col T. Lewin*, *A Fly*, *etc*, p 47

Chucklah, s H *chakla* A territorial subdivision under the Mahommedan government, thus defined by Warren Hastings, in the paper quoted under **Chowdry**

1760. "In the treaty concluded with the

Nawáb Meer Mohummud Cásim Khán, on the 27th Sept. 1760, it was agreed that . . . the English army should be ready to assist him in the management of all affairs, and that the lands of the **chuklahs** (districts) of Burdwan, Midnapore and Chittagong, should be assigned for all the charges of the company and the army . . ."—*Harington's Analysis of the Laws and Regulations*, vol. i. Calcutta, 1805-1809, p. 5.

Chuckler. Add:

c. 1790. "Aussi n'est-ce que le rébut de la classe méprisée des parias; savoir les **tschakelis** ou cordonniers et les *vettians* ou fossoyeurs, qui s'occupent de l'enterrement et de la combustion des morts."—*Haafner*, ii. 60.

Chuckmuck, s. H. *chakmak*. Flint and steel. One of the titles conferred on Haidar 'Ali before he rose to power was '**Chakmak** *Jang*, 'Firelock of war?' See *Hist. of Hydur Naik*, 112.

Chudder. Add:

1673. "The habit of these water-nymphs was fine **Shudders** of lawn embroidered on the neck, wrist, and skirt with a border of several coloured silks or threads of gold."—*Herbert*, 3rd ed., 191.

Chullo! v. in imperative; 'Go on! Be quick.' H. *chalo!*, imper. of *chalnā*, to go, go speedily.

c. 1790. "Je montai de très-bonne heure dans mon palanquin.—**Tschollo** (c'est-à-dire, marche), crièrent mes **coulis**, et aussitôt le voyage commença."—*Haafner*, ii. 5.

Chumpuk. Add:

The use of the term *champaka* extends to the Philippine Islands.

Chunárgurh, n. p. A famous rock-fort on the Ganges, above Benares, and on the right bank. The name is believed to be a corruption of *Charanagiri*, 'Foot Hill,' a name probably given from the actual resemblance of the rock, seen in longitudinal profile, to a human foot.

Chupra. Add:

1665. "The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called **Choupar** . . . 10 leagues above Patna."—*Tavernier*, E. T., ii. 53.

Churruck. Add:

c. 1430. "Alii ad ornandos currus perforato latere, fune per corpus immisso se ad currum suspendunt, pendentesque et ipsi exanimati idolum comitantur; id optimum sacrificium putant et acceptissimum deo."—*Conti* in *Poggius, De Var. Fortunae*, iv.

Chuttanutty. Add:

1753. "The Hoogly Phousdar demanding the payment of the ground rent for 4 months from January, namely:—

	R	A.	P.
Sootaloota, Calcutta .	325	0	0
Govindpoor, Picar .	70	0	0
Govindpoor, Calcutta .	33	0	0
Buxies	1	8	0

Agreed that the President do pay the same out of cash."—*Consn. Ft. William*, April 30, in *Long*, 43.

Circars. Add:

1767. "Letter from the Chief and Council at Masulipatam . . . . . that in consequence of orders from the President and Council of Fort St. George for securing and sending away all vagrant Europeans that might be met with in the **Circars**, they have embarked there for this place..... "—*Fort William Consn.* Feb. 6, in *Long*, 476-7.

Civilian. Add:

1848. (Lady O'Dowd's) "quarrel with Lady Smith, wife of Minos Smith the puisne Judge, is still remembered by some at Madras, when the Colonel's lady snapped ... lady's face, and ... d ever a beggarly **civilian**."—*Vanity Fair*, ed. 1867, ii. 85.

Classy. Add:

1801. "The sepoys in a body were to bring up the rear. Our left flank was to be covered by the sea, and our right by Gopie Nath's men. Then the **clashies** and other armed followers."—*Mt. Stewart Elphinstone*, in *Life*, i. 27.

Coast. Add:

1781. "Just imported from the **Coast** . . . . a very fine assortment of the following cloths."—*India Gazette*, Sept. 15.

Cobra de Capello. Add:

1710. "The Brother Francisco Rodriguez persevered for the whole 40 days in these exercises, and as the house was of clay, and his cell adjoined the garden, it was invaded by **cobra de capelo**, and he made report of this inconvenience to the Father Rector. But his answer was that *these* were not the snakes that did spiritual harm; and so left the Brother in the same cell. This and other admirable instances have always led me to doubt if S. Paul did not communicate to his Paulists in India the same virtue as of the tongues of S. Paul,* for the snakes in these parts are so numerous and so venomous, and though our Missionaries make such long journeys through wild uncultivated places, there is no account to this day that any Paulist was ever bitten."—*F. de Souza, Oriente Conquistado, Conq.* i. *Div.* i. cap. 73.

* *Lingue di San Paolo* is a name given to fossil *shark's teeth*, which are commonly found in Malta, and in parts of Sicily.

Lettres Edifiantes, ed 1781, xi 83

Cockroach. Add

Coco Add before the quotations

But Brugsch, describing from the Egyptian wall paintings of c B C 1600, on the temple of Queen Hashop, representing the expeditions by sea which she sent to the Incense Land of Punt, says

Also with reference to note on p 175

c. 1340 "Le naryil api noix d'Inde, auquel on ne aucun autre fruit, est 1 huile." —Shihabuddin Dimishki in Not et Exts xiii 175

Report on the Maldives, quoted on p 178, col a, that in Maldivian tara ... that ... coco-nut.' Hence taken in saying 'treasure-nut.'

Colao, s. Chin Koh-lao 'Council Chamber Elders' (Bp Moule) A title

ter of State, which the Jesuit writers

Coleroon Add

à fin de armes à à leurs ds pre vengea par lui meme (comme on s'exprimoit ici)

du Caveri —D'Anville 115

1761. Clive dislodged a strong body of the Nabob's troops, who had taken post at Sameavarem, a fort and temple situated on the river Kalderon."—Complete H of the War in India, from 1749 to 1761, (Tract) 1761, p 12

Columbo Root. Add

Comboy Add

1615 'Tansho Samme the Kings ... nsman bought two pec Cambaia cloth' Cocks i. 15

Competition-wallah Add

Peshwa and his ministers 'old fools' and 'dam rascals.' He mixes English

Compound. The two first of the following quotations are important

1679 (at Pulicull near Madapollam),

"There the Dutch have a Factory of a large **Compoundo**, where they dye much blew cloth, having above 300 jars set in the ground for that work; also they make many of their best paintings there."—*Fort St. Geo. Consns.* (on Tour), April 14. In *Notes and Extracts*, Madras, 1871.

1696. "The 27th we began to unlade, and came to their custom-houses, of which there are *three*, in a *square* **Compound** *of* about 100 Paces over each way. . . . The goods being brought and set in *two Rows* in the middle of the *square* are one by one opened before the *Mandareens*."—*Mr. Bowyear's Journal at Cochin China*, dated Foy-Foe, April 30. *Dalr. Or. Rep.* i. 79.

1848. "Lady O'Dowd, *too*, had gone to her bed in the nuptial chamber, on the ground floor, and had tucked her mosquito curtains round her fair form, when the guard at the gates of the commanding officer's **compound** beheld Major Dobbin, in the moonlight, rushing towards the house with a swift step."—*Vanity Fair*, ed. 1867, ii. 93.

The following shows the adoption of the word in West Africa:

1880. From West Afr. Mission, Port Lokkoh, Mr. A. Burchaell writes: "Every evening we go out visiting and preaching the Gospel to our Timneh friends in their **compounds**."—*Proceedings of C. M. Society* for 1878-9, p. 14.

Compradore. Add before quotations:

"A new building was to be erected on the Bund at Shanghai, and Sir Thomas Wade was asked his opinion as to what style of architecture should be adopted. He at once said that for Shanghai, a great Chinese commercial centre, it ought to be **Compradoric**!"

1615. "I understand that yesterday the Hollanders cut a slave of theirs a-peeces for theft, per order of justice, and thrust their **comprador** (or cats buyer) out of dores for a lecherous knave. . . ."—*Cocks*, i. 19.

Congee. Add before quotations:

Congee is known to Horace, though reckoned, it would seem, so costly a remedy that the miser patient would as lief die as be plundered to the extent implied in its use:

> . . . "Hunc medicus multum celer atque fidelis
> Excitat hoc pacto . . .
> . . . 'Agedum; sume hoc ptisanarium **oryzae**.'
> Quanti emptae?' 'Parvo.' '*Quanti ergo*.' 'Octussibus.' 'Eheu!
> Quid refert, morbo, an furtis pereamve rapinis?'"
>
> *Sat. II.* iii. 147 *seqq.*

Also:

c. A.D. 70. (Indi) "maxime quidem **oryza** gaudent, ex qua tisanam conficiunt quam reliqui mortales ex hordeo."—*Pliny*, xviii. § 13.

Congeveram, n.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called *Kachchi* in Tamil literature, and *Kachchipuram* is probably represented by the modern name.

c. 1030. See **Kanchi**, in Al-Birūni, under **Malabar**.

1531. "Some of them said that the whole history of the Holy House (of St. Thomas) was written in the house of the Pagoda which is called **Camjeverão**, twenty leagues distant from the Holy House, of which I will tell you hereafter. . . ."—*Correa*, iii. 424.

1680. "Upon a report that Podela Lingapa had put a stop to all the Dutch business of Policat under his government, the agent sent Braminy *spys* to **Conjee Voram** and to Policat."—*Fort St. Geo. Cons.* Aug. 30, in *Notes and Extracts*, No. III. 32.

Congo-bunder, or Cong, n.p. *Kung bandar*; a port formerly of some consequence and trade, on the north shore of the Persian Gulf, about 100 m. west of Gombroon. The Portuguese had a factory here for a good many years after their expulsion from Ormus, and under treaty with Persia, made in 1625, had a right of pearl-fishery at Bahrein and a claim to half of the customs of Cong. These claims seem to have been gradually disregarded, and to have had no effect after about 1670, though the Portuguese would appear to have still kept up some pretext of monopoly of rights there in 1677 (see *Chardin*, ed. 1735, i. 348, and *Bruce's Annals of the E. I. C.*, iii. 393).

Some confusion is created by the circumstance that there is another place on the same coast, nearly 2° further west, called *Kongūn*, which possessed a good many vessels up to 1859, when it was destroyed by a neighbouring chief (see *Stiffe's P. Gulf Pilot*, 128). And this place is indicated by A. Hamilton (below) as the great mart for Bahrein pearls, a description which Fryer and others assign to what is evidently *Cong*.

1652. "Near to the place where the *Euphrates* falls from **Balsara** into the Sea, there is a little Island, where the Barques generally come to an Anchor. . . . There we stay'd four days, whence to Bandar-

E I', i. 94

ville est peuplée d'Arabes, de Parsis et d'Indous qui ont leur Pagodes et leurs Saincts hors la ville."—*De la Boullaye le Gouz*, ed 1657, p 284

1685 "*May* 27 —This Afternoon it pleased God to bring us in safety to Cong Road I went ashore immediately to Mr Brough's house (Supra Cargo of ye *Siam Merchant*) and lay there all night"—*Id*

i. 92 93.

Conicopoly. Add:

1680 "The Governour accompanyed

the Cancoply of the grounds, and lyes so

The name is likely to have come the public hall, where 'public company,' or

—*Bernier*, E. T., p 4

Cooch Azo. Add

olin, adj A class of Brahmans ngal Proper, who make extraor-

pretensions, and often take many brides for the sake of the presents they receive The system is one of the greatest abuses in Bengali Hinduism.

Buchanan's Rungpoor, in Eastern India, iii. 573

Coorsy. Add.

1747. "Another Sett of Madrass Painters

. . . being examined regarding what Goods were Remaining in their hands upon the Loss of Madrass, they acknowledge to have had 15 **Corge of Chints** then under their Performance, and which they acquaint us is all safe . . . but as they have lost all their Wax and Colours, they request an Advance of 300 Pagodas for the Purchase of more. . . ."—*Consns. Fort St. David*, Aug. 13. *MS. Records* in India Office.

Coromandel. Add at p. 199, after line 6:

"by D'Anville (see *Éclaircissemens*, p. 117) and by . . ."

Also at p. 200: The statement of W. Hamilton is substantially correct. In the MS. "List of Persons in the Service of the Rt. Honble. E. I. Company in Fort St. George and other Places on the Coast of **Choromandell**," preserved in the India Office, that spelling continues down to 1778. In that year it is changed to **Coromandel**.

Corral. Add:

1404. "And this mosque and these chapels were very rich, and very finely wrought with gold and azure, and enamelled tiles (*azulejos*); and within there was a great **corral**, with trees and tanks of water."—*Clavijo*, § cv. Comp. *Markham*, 123.

Cosmin. Add:

1613. "The Portuguese proceeded without putting down their arms to attack the Banha Dela's (position), and destroyed it entirely, burning his factory and compelling him to flee to the kingdom of Prom, so that there now remained in the whole realm of Pegu only the Banho of **Cosmim** (a place adjoining Negrais) calling himself vassal of the King of Arracan."—*Bocarro*, 132.

Cospetir. Add:

1753. "Herodote fait aussi mention d'une ville de *Caspatyrus* située vers le haut du fleuve Indus, ce que Mercator a cru correspondre à une denomination qui existe dans la Géographie moderne, sans altération marquée, savoir **Cospetir.** La notion qu'on a de **Cospetir** se tire de l'historien Portugais Jean de Barros . . . la situation n'est plus celle qui convient à *Caspatyrus*."—*D'Anville*, 4–5.

Coss. Add:

1528. "I directed Chikmâk Beg, by a writing under the royal hand and seal, to measure the distance from Agra to Kâbul; that at every nine **kos** he should raise a minâr or turret, twelve *gez* in height, on the top of which he was to construct a pavilion." . . .—*Baber*, 393.

Cossack. Add:

1813. "By the bye, how do Clarke's friends the **Cossacks**, who seem band of Circassians and other Sar come to be called by a name whic to belong to a great Toorkee trib banks of the Jaxartes? **Kuzzauk** about Delhi for a highwayman. C (as I have heard) an Arabic *M* (exaggeration) from kizk (plunder) to all predatory tribes?"—*Elphinsto* *Life*, i. 264.

1819. "Some dashing leader may gather a predatory band round his stan which, composed as it would be of desp adventurers, and commanded by a pr sional **Kuzzauk**, might still give us an nite deal of trouble."—*Id.*, ii. 68.

Cossid. Add:

c. 1759. "For the performance of t arduous . . . duty, which required so mu care and caution, intelligencers of taler and **Kasids** or messengers, who from hea to foot were eyes and ears . . . were st tioned in every quarter of the country."— *H. of Hydur Naik*, 126.

Cossimbazar.

1665. "That evening I arrived at **Casen-Basar**, where I was welcom'd by Menheir *Arnold van Wachtendonk*, Director of all *Holland*-Factories in Bengal."—*Tavernier*, E. T., ii. 56.

See also *Bernier*, E. T., p. 141.

Cossya. Add:

1790. "Agreed and ordered, that the Trade of Sylhet . . . be declared entirely free to all the natives . . . under the following Regulations:—1st. That they shall not supply the **Cossyahs** or other Hill-people with Arms, Ammunition or other articles of Military store. . . ."—In *Seton-Karr*, ii. 31.

Cot. Add:

1768–71. "We here found the body of the deceased, lying upon a **kadel**, or couch."—*Stavorinus*, E. T., i. 442.

Cotamaluco, n. p. The title by which the Portuguese called the kings of the Golconda Dynasty, founded, like the other Mahommedan kingdoms of S. India, on the breaking up of the Bāhmani kingdom of the Deccan. It was a corruption of *Kuṭb-ul-Mulk*, the designation of the founder, retained as the style of the dynasty by Mahommedans as well as Portuguese (see extract from *Akbar Nāma* under **Idalcan**).

1543. "When **Idalcan** heard this reply he was in great fear . . . and by night made his escape with some in whom he trusted (very few they were), and fled in secret, leaving his family and his wives, and went to the territories of the *Izam Maluco* (see **Nizamaluco**), his neighbour and friend . . . and made matrimonial ties

1553 "The Captains of the Kingdom of

—*Barros*, IV, iv 16.

Mull, Arabic, "the Pivot (or P le-star) of the State," not from *kot*, "a fort, which is Hindi

Cotton, s We do not seem able to carry this familiar word further back than the Ar. *kutn*, *kutun*, or *kutunn* having the same meaning whence Prov. *coton*, Port. *cotao*, It. *cotone*, Germ. *Kattun*. The Sp keeps the Ar

facinnt (xu. 10 (21)).

Council of War, Dec 25 *MS Records* in India Office.

Course, s The drive usually frequented by European gentlemen and ladies at an Indian station.

1853. "It was curious to Oakfield to be back on the Ferozepore course after a six months' interval, which seemed like years. How much had happened in these six months!"—*Oakfield*, ii. 1.4

lly. Add·
rnton's English Pilot, pt iii, 1711, this place is called

Add·

1680 "A Cowle granted by the Right Worshipful Streynsham Master, Esq, affairs of the pany in fort

mounted some large guns on that hill . . . Killadar a Kowl nama, or a terms for his surrender"—Vait 123

Add

la tly it (Indostan) wants sea-cockles of the Maldives, which serve for common Coyn in *Bengale* and in some other places"—*Bernier*, E T 63

1711 "The only Trade they deal in is **Cowries** (or *Blackamoor's Teeth* as they call them in England) the King's sole Property which the sea throws up in great Abundance —*The Boscawen's Voyage to Bombay* by *Philalethes* (1750), p 52

1791 "Notice is hereby given, that on or before the 1st November next, sealed pro-

Cowry (2) p 210 *b* The Tamil word is misprinted *karadi* for *kavadi*.

Cowtails. Add

It is curious to find this word explained by an old French writer, in almost the modern application to East Indians This shows that the word was used at Goa in something of its Hindu sense of one of mixt blood.

1653. "*Les* **karanes** sont engendrez en Mestis, et d'vne Indienne, lesquels sont olaustres. Ceux de **Karanes** vient a mcu advis de *Karu*, qui signifie en Turq laterre,

ou bien la couleur noire, comme si l'on vouloit dire par **Karanes** les enfans du païs, ou bien les noirs : ils ont les mesmes aduantages dans leur professions que les autres Mestis."—*De la Boullaye-le-Gouz*, ed. 1657, p. 226.

Compare in M. Polo, Bk. I., ch. 18, his statement about the **Caraonas**, and note thereon.

Crease, Cris. Add:

It is curious to find the **cris** adopted by Alboquerque as a piece of state costume. When he received the ambassadors of Sheikh Ismael, *i.e.* the Shah of Persia, Ismael Sūfī, at Ormuz, we read:

1515. "For their reception there was prepared a dais of three steps . . . which was covered with carpets, and the Governor seated thereon in a decorated chair, arrayed in a tunic and surcoat of black damask, with his collar, and his golden **cris**, as I described before, and with his big, long snow-white beard; and at the back of the dais the captains and gentlemen, handsomely attired, with their swords girt, and behind them their pages with lances and targets, and all uncovered."—*Correa*, ii. 423.

The portrait of Alboquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the *cris* is missing.

Creole. Add:

Criados, criadas, according to Pyrard de Laval, were used at Goa for male and female servants. And see the passage from Correa quoted under **Neelam** in SUPPT., where the words 'apparel and servants' are in the original '*todo o fato e* criados.'

1782. "Mr. Macintosh being the son of a Scotch Planter by a French **Creole**, of one of the West India Islands, is as swarthy and ill-looking a man as is to be seen on the Portugueze Walk on the Royal Exchange."—*Price's Observations*, &c., p. 9, in *Price's Tracts*, i.

Cubebs. Add after quotation from Pegolotti:

" "**Cubebs** are of two kinds, *i.e.* domestic and wild, and both should be entire and light, and of good smell; and the domestic are known from the wild in this way, that the former are a little more brown than the wild; also the domestic are round, whilst the wild have the lower part a little flattened underneath like flattened buttons."—*Ibid.* in orig. 374–5.

Cucuyada. Add:

1525. "On this immediately some of his Nairs who accompanied him, desired to smite the Portuguese who were going through the streets; but the Regedor would not permit it; and the **Caimal** approaching the King's palace, without entering to speak to the King, ordered those cries of theirs to be made which they call **cucuyadas**, and in a few minutes there gathered together more than 2000 Nairs with their arms . . ."—*Correa*, ii. 926.

1543. "At the house of the pagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came trooping with bows and arrows and a few matchlocks, raising great cries and **cucuyadas**, such as they employ to call each other to war, just like cranes when they are going to take wing."—*Id.* iv. 327.

Cuddapah. Add:

1768. "The chiefs of Shanoor and **Kirpa** also followed the same path."—*H. of Hydur Naik*, 189.

Cuddy. Add:

1848. "The youngsters among the passengers, young Chaffers of the 150th, and poor little Ricketts, coming home after his third fever, used to draw out Sedley at the **cuddy**-table, and make him tell prodigious stories about himself and his exploits against tigers and Napoleon."—*Vanity Fair*, ed. 1867, ii. 255.

Culgee. Add:

c. 1514. "In this manner the people of Bârân catch great numbers of herons. The **Kilki**-*saj** are of the heron's feathers."—*Baber*, 154.

1759. "To present to Omed Roy, viz.:—

1 **Culgah**	1200 0 0
1 Surpage (*sirpesh*, or aigrette).	600 0 0
1 Killot (see **Killut**) . . .	250 0 0"

—*Expenses of Nabob's Entertainment.* In *Long*, 193.

Cumshaw. Add:

Bp. Moule suggests that this may be *Kan-siu* (or Cantonese) *Kăm-sau*, 'thank-gift.'

Curnum. Add:

1827. "Very little care has been taken to preserve the survey accounts. Those of several villages are not to be found. Of the remainder only a small share is in the Collector's cutcherry, and the rest is in the hands of **curnums**, written on **cadjans**."—*Minute by Sir T. Munro*, in *Arbuthnot*, i. 285.

Currumshaw Hills, n.p. This name appears in Rennell's Bengal Atlas, applied to hills in the Gaya district. It is ingeniously supposed by F. Buchanan to have been a mistake of the geographer's, in taking

* "Plumes worn on the cap or turban on great occasions." Also see *Punjab Trade Report*, App. p. ccxv.

—*Eastern India*, 1 4

Curry The date of the quotation from Correa respecting Vasco de

In the sense of poppy-seed, this word is Persian (De Orta says, Arabic)

—*Garcia De Orta*, f 1..

of *Tinsoucer*, the King's Warder and Umbrella carrier, 400 Pagodas . . . .—*Baldaeus*, Germ ed 1..3.

Custard apple Add

This is called in Chinese Fan-li-chi . . . foreign **leechee** (*q v*)

Custom Add

1683. "Thred r and Parker positively denied ye overweight ye Merchants proved it by their books, but ye skeyne . . . of every draught was confest, and claimed as their . . . having been always the custom."—*Hedges*, Hak. Soc. 83

1768 71 Banyans, who . . . serve in this capacity without any fixed pay, but they know how much more they may charge upon every rupee, than they have

paid, and this is called cos- —*Stavorinus*, E T, i 52'.

. . . ree The use of this word, . . . under **Alleja**, shows that it was a *silk* stuff

Cyrus Add

D.

Dacca. Add

. . . is throughout Central Asia . . . to all muslins imported . . . Kabul

'Daca is a great Town, that . . . tself only in length —*Tavernier*, . . .

. . .ey Add

1748 "The S . . . ng all present at

A feudal prince in Japan . . . pears to be approximately . . . onunciation of Chin . . . *tai*- . . . name

Dalaway. Add

There is also a Hind word *dal* for . . . great army

. . . for want of money"—*H of Hyder Naik*, 44

See also **Dalwai** in quotation under **Dhurna**, in Suppt

Dam. Add

c. 1840 "Charles Greville saw the Duke soon after, and expressed the pleasure he had felt in reading his speech (on commending the conduct of Capt. Charles Eliot in China), added that, however, many of the

party were angry with it; to which the Duke replied,—'I know they are, and I don't care a damn. I have no time to do what is right.'

"A *twopenny damn* was, I believe, the form usually employed by the Duke, as an expression of value: but on the present occasion he seems to have been less precise."—*Autobiography of Sir Henry Taylor*, i. 296

The term referred to seems curiously to preserve an unconscious tradition of the pecuniary, or what the idiotical jargon of our time calls the 'monetary,' estimation contained in this expression.

Dammer. Add:

1885. "The other great industry of the place (in Sumatra) is **dammar** collecting. This substance, as is well known, is the resin which exudes from notches made in various species of coniferous and dipterocarpous trees . . . out of whose stem . . . the native cuts large notches up to a height of 40 or 50 feet from the ground. The tree is then left for 3 or 4 months, when, if it be a very healthy one, sufficient **dammar** will have exuded to make it worth collecting; the yield may then be as much as 94 Amsterdam pounds."—*H. O. Forbes, A Naturalist's Wanderings*, p. 135.

Dangur, n. p. H. *Dhāngar*, the name by which members of various tribes of Chutiā Nāgpūr, but especially of the Orāons, are generally known when they go out to distant provinces to seek employment as labourers ("coolies"). A very large proportion of those who emigrate to the tea-plantations of Eastern India, and also to Mauritius and other colonies, belong to the Orāon tribe. The etymology of the term *Dhāngar* is doubtful. The late Gen. Dalton says: "Amongst several tribes of the Tributary Mahâls, the terms Dhângar and Dhângarin mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered as the national designation of any particular tribe" (*Descriptive Ethnology of Bengal*, 245).

Darcheenee, s. P. *dār-chīnī*, 'China stick,' *i.e.*, cinnamon.

1563. ". . . The people of Ormuz, because this bark was brought for sale there by those who had come from China, called it **dar-chini**, which in Persian means 'wood of China,' and so they sold it in Alexandria. . . ."—*Garcia*, f. 59-60.

1621. "As for cinnamon which you wrote was called by the Arabs **dartzeni**, I assure you that the *dar-sini* as the *Arabs* say, or **dar-chini** as the Persians and Turks call it, is nothing but our ordinary *canella*."—*P. della Valle*, ii. 206-7.

Daroga. Add:

The Byzantine form quoted in GLOSS., and the two following passages, seem to imply some former variation in pronunciation. But Clavijo has also **derroga** in § clii.

1404. "And in this city (Tauris) there was a kinsman of the Emperor as Magistrate thereof, whom they call **Derrega**, and he treated the said Ambassadors with much respect."—*Clavijo*, § lxxxii. Comp. *Markham*, 90.

1665. "There stands a **Derega**, upon each side of the River, who will not suffer any person to pass without leave."—*Tavernier*, E. T., ii. 52.

Datchin. Add:

Favre's Malay Dict. gives (in French) "**daxing** (Ch. *pa-tcheu*), steelyard, *balance*," also "*ber*-**daxing**, to weigh," and Javan. "**daxin**, a weight of 100 kātis." Gericke's Javan. Dict. also gives "**datsin-Picol**," with a reference to Chinese.

Datura. Add:

c. 1580. "Nascitur et . . . **Datura** Indorum, quarum ex seminibus Latrones bellaria parant, quae in caravanis mercatoribus exhibentes largumque somnum, profundumque inducentes aurum gemmasque surripiunt et abeunt."—*Prosper Alpinus*, Pt. I., pp. 190—191.

Dawk.

1528. ". . . that every ten *kos* he should erect a *yam*, or post-house, which they call a **dâk-choki**, for six horses . . ."—*Baber*, 393.

Daye. Add:

1782. In a Table of monthly Wages at Calcutta, we have:—

"**Dy** (Wet-nurse) 10 Rs."
India Gazette, Oct. 12.

Delhi. *Add:*

According to *Panjab Notes and Queries*, *Dilpat* is traditionally the name of the Dillī of Prithvī Rāj. *Dil* is an old Hindi word for an eminence; and this is probably the etymology of *Dilpat* or *Dilli* (*op. cit.* ii. 117—118).

We have quoted in the Glossary (p. 234, *b*) one passage from Correa concerning the Empire of Delhi, but we may add another which curiously illustrates the looseness of his geography:

"This Kingdom of **Dely** is the greatest that is to be seen in those parts, for one point that it holds is in Persia, and the other is in contact with the Loochoos (*os Lequios*) beyond China."—iii. 572.

lands le, the linguist held at Mount Dilly.—*Court's Letter* of March 23. In *Long*, 198

Deloll Add

the goods.—*Fort Wm Cons* In *Long*, p 50

ther enquiry, that
speaks of the abund
ness of *wine* at Dama

Dengue, s The
kind of fever The

tered from it the negroes in the W
Indies gave it the name of 'dandy
fever', and this name taken up by
the Spaniards, was converted into *dengy*

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re
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disease, ...
the kind caused much alarm and suffering in Calcutta, Berhampore and other places in India. This had no repetition of equal severity in that quarter till 1871-72 though there had been a minor visitation in 1853, and a succession of cases in 1868-69. In 1872 it was so prevalent in Calcutta that among those in the service of the E. I. Railway Company, European

native, prior to August in that , 70 per cent had suffered from disease, and whole households sometimes attacked at once. It me endemic in Lower Bengal for several seasons

When the present writer left India (in 1862) the name **dengue** may have been known to medical men but it was quite unknown to the lay European public

THE CONTAGION OF DENGUE FEVER.

n a recent issue (March 14th p 501), under the heading Dengue Fever in New Caledonia you remark that, al-

disease as I then found it, and I believe that was the experience of other medical officers at the time

April 2 th

Deuti, s H. *diuti*, from Skt *dipa*, 'a lamp,' a lamp-stand, but also a link-bearer

c. 1550. (In Hindustan) "instead of a candle or torch, you have a gang of dirty fellows whom they call Deutis, who hold in their hand a kind of small tripod, to the side of one leg of which . . . they fasten a pliant wick. . . . In their right hand they hold a gourd . . . and whenever the wick

requires oil, they supply it from this gourd. . . . If their emperors or chief nobility at any time have occasion for a light by night, these filthy **Deûtis** bring in their lamp . . . and there stand holding it close by his side."—*Baber*, 333.

1681. "Six men for **Dutys**, *Rundell* (see **Roundel**), and Kittesole (see **Kittysoll**)."—List of Servants allowed at Madapollam Factory. *Ft. St. George Cons.*, Jan. 8. In *Notes and Extracts*, No. II., p. 72.

Devadāsī. Add:

c. 1790. "La principale occupation des **devedaschies**, est de danser devant l'image de la divinité qu'elles servent, et de chanter ses louanges, soit dans son temple, soit dans les rues, lorsqu'on porte l'idole dans des processions . . . "—*Haafner*, ii. 105.

Devil, s. A petty whirlwind, or circular storm, is often so called. See **Pisachee, Shaitan, Typhoon.**

Devil-bird, s. This is a name used in Ceylon for a bird believed to be a kind of owl,—according to Haeckel, quoted below, the *Syrnium Indrani* of Sykes, or Brown Wood Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a *Podargus*, or Night-hawk.

c. 1328. "Quid dicam? **Diabolus** ibi etiam loquitur, saepe et saepius, hominibus, nocturnis temporibus, sicut ego audivi."——*Jordani Mirabilia*, in *Rec. de Voyages*, iv. 53.

1681. "This for certain I can affirm, That oftentimes the **Devil** doth cry with an audible Voice in the Night; 'tis very shrill, almost like the barking of a Dog. This I have often heard myself; but never heard that he did anybody any harm. . . . . To believe that this is the Voice of the Devil these reasons urge, because there is no Creature known to the Inhabitants, that cry like it, and because it will on a sudden depart from one place, and make a noise in another, quicker than any fowl could fly; and because the very Dogs will tremble and shake when they hear it."—*Knox's Ceylon*, 78.

1849. "**Devil's Bird** (Strix Gaulama or Ulama, *Singh.*). A species of owl. The wild and wailing cry of this bird is considered a sure presage of death and misfortune, unless measures be taken to avert its infernal threats, and refuse its warning. Though often heard even on the tops of their houses, the natives maintain that it has never been caught or distinctly seen, and they consider it to be one of the most annoying of the evil spirits which haunt their country."—*Pridham's Ceylon*, p. 737-8.

1860. "The **Devil-Bird** is not an owl . . its ordinary note is a magnificent clear shout like that of a human being, and which can be heard at a great distance. It has another cry like that of a hen just caught, but the sounds which have earned for it its bad name . . . are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stopped by being strangled."—*Mr. Mitford's Note*, in *Tennent's Ceylon*, i. 167.

1881. "The uncanny cry of the **devil-bird**, *Syrnium Indrani*. . . . "—*Haeckel's Visit to Ceylon*, 235.

Devil's Reach, n.p. This was the old name of a reach on the Hoogly R. a little way above Pulta (and about 15 miles above Calcutta). On that reach are several groups of *dewals*, or idol-temples, which probably gave the name.

1684. "August 28.—I borrowed the late Dutch Fiscall's **Budgero**, and went in Company with Mr. Beard, Mr. Littleton" (etc.) "as far as y^e^ **Devill's Reach**, where I caused y^e^ tents to be pitched in expectation of y^e^ Presidents arrivall and lay here all night."—*Hedges*, p. 156.

1711. "From the lower Point of **Devil's Reach** you must keep mid-channel, or nearest the Starboard Shore, for the Larboard is shoal until you come into the beginning of *Pulta* or *Poutto* Reach, and there abreast of a single great Tree, you must edge over to the East Shore below Pulta."—*The English Pilot*, 54.

Dewaun. Add, in p. 240, col. 1:

1762. "A letter from Dacca states that the Hon'ble Company's **Dewan** (Manikchand) died on the morning of this letter. . And as they apprehend he has died worth a large sum of money which the Government's people (*i.e.* of the Nawāb) may be desirous to possess to the injury of his lawful heirs, they request the protection of the flag . . . to the family of a man who has served the Company for upwards of 30 years with care and fidelity."—*Ft. Wm. Cosns.*, Nov. 29. In *Long*, 283.

Dhall. It should have been made clearer that *dāl* is not the name of a particular pea, but the generic name of pulses prepared for use by being broken in a hand-mill; though the peas named are those commonly used in Upper India in this way.

Dhooly. Add, after reference to *Herklots*:

Dolī is from *dolnā*, 'to swing.' The word is also applied to the meat- (or milk-) safe, which is usually slung to a tree.

And at the end of the large-type matter:

Dūla occurs in Ibn Batuta, but the translators render '*palankin*,' and do not notice the word:

Doolies for them from Astara. ?—*H of Hydur Naik*, 226

Dhow Add

1844 'I left the hospitable Takaun ... in a small boat, call[ed] a the Suahilis ..., the smallest vessel —*Krapf*, p 117

th
ta

occasion the chief himself puts it in operation

Life I. 179-180

1809 "Seen Iliya (?) S ... who has been lately plagued by repeated Dhurnas seems n w resolved to partake also in the

163 1,0

1819 "It is this which is called *tulasa*"

...ck fasted upon' unshoving over ki ... of

Letter from Mr Whitley Stokes in Academy Sept 12th

1683. "We anchored this night on ye head of ye Diamond Sand

Jan 30. This morning early we weighed

[illegible] ... Dhobee's Direct. ...

Dh[illegible] [illegible] Teploman [illegible] Amaillar [illegible] Juncamcer [illegible]

Dial [illegible] [illegible] Dial [illegible]

Doal. Add:

[illegible] dohal [illegible] doha [illegible]

Doombur, [illegible] ... commonly [illegible] ... over Western Asia and Eastern Africa. The word is properly ... 'tail,' or ... fat tail.

The old story of little carts being attached to the quarters of these sheep to bear their tails is found in many books, but it is difficult to trace any modern evidence of the fact. We quote some passages bearing on it:

c. A.D. 250. "The tails of the sheep (of India) reach to their feet ... The shepherds ... cut open the tails and take out the tallow, and then sew it up again. ..."—*Aelian, De Nat. Animal.* iv. 32.

1298. "Then there are sheep here as big as asses; and their tails are so large and fat, that one tail shall weigh some 30 lbs. They are fine fat beasts, and afford capital mutton."—*Marco Polo*, Bk. i. ch. 18.

1436. "Their fifth kinde of beasts are sheepe, which be unreasonable great, longe legged, longe woll, and great tayles, that waie about xiji. a piece. And some such I have seene as have drawen a wheele [illegible] ... their tail ... them as aforesaid ..."—*Josafa Barbaro*, Hak. Soc. 21.

[illegible] "... wethers with tail, which [illegible] ... the [illegible] ... tails ... 20 ... that will [illegible] ... fat of their own [illegible] ... there [illegible] ... and feed [illegible] ... that tail [illegible] ... But [illegible] ... a kind [illegible] ... they tie [illegible] ... this kind [illegible] ... from [illegible] ... that they [illegible] ..."—[illegible]

[illegible] "We had a Doomba ... at Pass ... Doomba ... to keep ... [illegible]"

[illegible] "I ... a person who ... had no ... that the ... doombas ... to ... a small truck on ... the weight, ... the animal could not ... also that he had ... tails in his flock which ... equal to about 30 [illegible] ..."—[illegible]

Doray. Add:

1680. "The delivery of three Iron guns to the Doora of Bara[illegible] at the rate of 15 *Pagodas per candy* ... which is much more than what they cost."—*Fort St. Geo. Cons.*, Aug. 5. In *Notes and Extracts*, No. III., p. 31.

1882. "The appellation by which Sir T. Munro was most commonly known in the Ceded Districts was that of 'Colonel Dora.' And to this day it is considered a sufficient answer to inquiries regarding the reason for any Revenue Rule, that it was laid down by the Colonel Dora."—*Arbuthnot's Memoir of Sir T. M.*, p. xcviii.

"A village up the Godavery, on the left bank, is inhabited by a race of people known as Doraylu, or 'gentlemen.' That this is the understood meaning is shown by the fact that their women are called Doresandlu, *i.e.* 'ladies.' These people rifle their arrow feathers, *i.e.* give them a spiral." (*Reference lost.*)

Dosooty, s. H. *do-sūtī* and *do-sūtā*, "double-thread," a kind of cheap cotton stuff woven with threads doubled.

Double-grill, s. Domestic Hind. of the kitchen for 'a devil' in the culinary sense.

Dour, s. A foray, or a hasty expedition of any kind. Hind. *daur*, 'run.' Also to **dour**, to run, or make such an expedition

devil—march to morrow ..."
ii. 67.

Dowra, s. A guide. H. *rahā*, *daurahā*, and *daura*, runner, a guide,' from *da* run' (Skt *dhor*)

Dravida.

See **Dravira** in a quotation from Al-Birūnī under **Malabar**

Dub. Add:

c. 1790. "J'eus pour quatre **dabous**, qui font environ cinq sous de France, d'excellent poisson pour notre souper."—*Haafner*, ii. 75.

Duck. Add:

1803. "... famously. ... of a Benga... like the ... i. 53.

Dumdum. Add:

1848. "'Pooh! nonsense,' said Joe, highly flattered. 'I recollect, sir, there was a girl at Dumdum, a daughter of Cutler of the Artillery ... who made a dead set at me in the year '4.'"—*Vanity Fair*, i. 23, ed. 1867.

Durbar. Add:

Durian. Add

I. *darjan*, a corr. of

...nd. The formula by which a native servant in an Anglo-Indian household intimates that his master or mistress cannot receive a visitor—'Not at home'—without the untruth. It is elliptical for *darwāza band hai*, 'the door is closed.'

Dustoor. Add

... twice a year or oftener by the ... and Council among the said ..."—*Fort St. Geo. Cons.*, Dec. 2. In *Notes and Extracts*, No. II. p. 61.

... **Dustoory** on ... per annum ... 13 00 0"—

...ater, quo-...r, under **Hosbolhookum**.

"Of this fruit the natives are passionately fond, and Mr. Wallace writes it is worth a voyage to the East to taste, and the elephants flock to its shade in the fruiting time, but, more singular still, the tiger is said to devour it with avidity."—*H. O. Forbes, A Naturalist's Wander-...*

E.

Eed. Add:

1860. "By the Nazim's invitation we took out a party to the palace at the *Bakri* **Eed** (or Feast of the Goat), in memory of the sacrifice of Isaac, or, as the Moslems say, of Ishmael."—*Storms and Sunshine*, &c., ii. 255-6. See as to the goat, art. in GLOSS.

1869. "Il n'y a proprement que deux fêtes parmi les Musulmans sunnites, celle de la rupture du jeûne de *Ramazan*, 'Id *fito*, et celle des victimes 'Id *curbân*, nommée aussi dans l'Inde *Bacr* 'Id, fête du *Taureau*, ou simplement 'Id, la fête par excellence, laquelle est établie en mémoire du sacrifice d'Ismael."—*Garcin de Tassy, Rel. Mus. dans l'Inde*, 9-10.

Ekteng, adj. The native representation of the official designation '*acting*' applied to a substitute, especially in the Civil Service. The manner in which the natives used to explain the expression to themselves is shown in the quotation.

1883. "Lawrence had been only 'acting' there; a term which has suggested to the minds of the natives, in accordance with their pronunciation of it, and with that striving after meaning in syllables which leads to so many etymological fallacies, the interpretation ek-tang, 'one-leg,' as if the temporary incumbent had but one leg in the official stirrup."—H. Y. *in Quarterly Review* (on *Bosworth Smith's Life of Lord Lawrence*), April, p. 297.

Elchee, s. An ambassador. Turk. *īlchī*, from *īl*, a (nomad) tribe, hence the representative of the *īl*. It is a title that has attached itself particularly to Sir John Malcolm, and to Sir Stratford Canning, probably because they were personally more familiar to the Orientals among whom they served than diplomatists usually are.

1404. "And the people who saw them approaching, and knew them for people of the Emperor's, being aware that they were come with some order from the great Lord, took to flight as if the devil were after them; and those who were in their tents selling their wares, shut them up and also took to flight, and shut themselves up in their houses, calling out one to another, **Elchi!** which is as much as to say 'Ambassadors!' For they knew that with ambassadors coming they would have a black day of it; and so they fled as if the devil had got among them."—*Clavijo*, [illegible] Comp. *Markham*, p. 111.

1885. "No historian of the Crimean War could [illegible] the other (Sir Hugh Rose) who, at a difficult crisis, full of the [illegible] of the famous diplomatist [illegible] the great **Elchi** by writers who have not [illegible]

tiresome trick from a brilliant man of letters."—*Sat. Review*, Oct. 24th.

Elephanta, b. Add:

1690. "The Mussoans are rude and Boisterous in their departure, as well as at their coming in, which two Seasons are called the **Elephant** in India, and just before their breaking up, take their farewell for the most part in very rugged pulling weather."—*Ovington*, 137.

Elephant, s. This article will be confined to notes connected with the various suggestions that have been put forward as to the origin of the word—a sufficiently ample subject.

The oldest occurrence of the word (ἐλέφας—φαντος) is in Homer. With him, and so with Hesiod and Pindar, the word means 'ivory.' Herodotus first uses it as the name of the animal (iv. 191). Hence an occasional, probably an erroneous, assumption that the word ἐλέφας originally meant only the material, and not the beast that bears it.

In Persian the usual term for the beast is *pīl*, with which agree the Aramaic *pīl* (already found in the Chaldee and Syriac versions of the O. T.), and the Arabic *fīl*. Old etymologists tried to develop *elephant* out of *fīl*; and it is natural to connect with it the Spanish for 'ivory' (*marfil*, Port. *marfim*), but no satisfactory explanation has yet been given of the first syllable of that word. More certain is the fact that in early Swedish and Danish the word for 'elephant' is *fil*, in Icelandic *fill*: a term supposed to have been introduced by old traders from the East *viâ* Russia. The old Swed. for 'ivory' is *fil-ben*.

The oldest Hebrew mention of ivory is in the notice of the products brought to Solomon from Ophir, or India. Among these are ivory tusks, *shen-habbim*, i.e. 'teeth of *habbim*,' a word which has been interpreted as from Skt. *ibha*, elephant.* But it is entirely doubtful what this *habbim*, occurring here only, really [illegible]

[illegible]

We know from other evidence that ivory was known in Egypt and Western Asia for ages before Solomon. And in other cases the Hebrew word for ivory is simply *shen*, corresponding to *dens Indus* in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find *karnoth shen* = 'cornua dentis.' The use of the word *horns* does not necessarily imply a confusion of these great curved tusks with horns; it has many parallels, as in Pliny's "*cum arbore exacuant limentque cornua elephanti*" (xviii. 7); in Martial's "*Indicoque cornu*" (i. 73), in Aelian's story, as alleged by the Mauritanians, that the elephants there shed their *horns* every ten years ("δεκάτῳ ἔτει πάντως τὰ κέρατα ἐκπεσεῖν" (xiv. 5); whilst Cleasby quotes from an Icelandic saga '*olifant-horn*' for 'ivory.'

We have mentioned Skt. *ibha*, from which Lassen assumes a compound *ibha-danta* for ivory, suggesting that this, combined by early traders with the Arabic article, formed *al ibha danta*, and so originated ἐλέφαντος. Pott, besides other doubts, objects that *ibhadantā*, though the name of a plant (*Tiaridium indicum*, Lehm.), is never actually a name of ivory.

Pott's own etymology is *alaf-hindi*, 'Indian ox,' from a word existing in sundry resembling forms, in Hebrew and in Assyrian (*aluf*, *alap*).* This has met with favour, though it is a little hard to accept any form like *Hindi* as earlier than Homer.

Other suggested origins are Pictet's [fr]om *airāvata* (lit. 'proceeding from [w]ater'), the proper name of the ele[ph]ant of Indra, or Elephant of the [Ea]stern Quarter in the Hindu Cosmo[graph]y.† This is felt to be only too [ing]enious, but as improbable. It is, [how]ever, suggested it would seem in[dep]endently, by Mr. Kittel (*Indian [Anti]quary*, i. 128), who supposes the [first] part of the word to be Dravidian, [tra]nsformation from *ane*, 'elephant.' [Pic]tet, finding his first suggestion [not ac]cepted, has called up a Singhalese [*et*]*aliya*, used for elephant which he takes to be from *āla*, 'great'; thence *aliya*, 'great creature', and, proceeding further, presents a combination of *ala*, 'great,' with Skt. *phața*, sometimes signifying 'a tooth,' thus *aliphața*, 'great tooth' = *elephantus*.*

Hodgson, in 'Notes on Northern Africa' (p. 19, quoted by Pott), gives *elef amegran* ('Great Boar,' *elef* being 'boar') as the name of the animal among the Kabyles of that region, and appears to present it as the origin of the Greek and Latin words.

Again we have the Gothic *ulbandus* 'a camel,' which has been regarded by some as the same word with *elephantus*. To this we shall recur.

Pott, in his elaborate paper already quoted, comes to the conclusion that the choice of etymologies must lie between his own *alaf hindi* and Lassen's *al-ibha-danta*. His paper is 30 years old, but he repeats this conclusion in his *Wurzel-Worterbuch der Indo-Germanische Sprachen* published in 1871,† nor can I ascertain that there has been any later advance towards a true etymology. Yet it can hardly be said that either of the alternatives carries conviction.

Both let it be observed apart from other difficulties rest on the assumption that the knowledge of ἐλέφας, whether as fine material or as monstrous animal, came from India, whilst nearly all the other or less-favoured suggestions point to the same assumption.

But knowledge acquired or at least taken cognizance of, since Pott's latest reference to the subject, puts us in possession of the new and surprising fact that, even in times which we are entitled to call historic, the elephant existed wild, far to the westward of India, and not very far from the eastern extremity of the Mediterranean. Though the fact was indicated from the wall-paintings by Wilkinson some 50 years ago‡ and has more recently been amply displayed in historical works which have circulated by scores in popular libraries, it is singular how little attention or interest it seems to have elicited.§

[...]lly for some special kind of ivory. ... I think it far more likely that *habbim* is [i]n the same as *hobnim* (ebony?) associated [a]s in Ezekiel xxvii. 15, and that the pas[sage] ran 'ivory and ebony.'" (W. Robertson [Smith].)

[* Z]eitschr. für die Kunde des Morgenl. iv. 12 [et] seqq. Schrader in Zeitsch. d. M. Gesellsch. [...]

[† Ma]rs. As., ser. iv. tom. ii.

* In Kuhn's *Zeitschr. für Vergleichende Sprachkunde*, iv. 1-3 131.

† Detmold, pp. 1050-2.

‡ See *Topography of Thebes, with a General View of Egypt*, 1835, p. 1[..].

§ See e.g. Brugsch's *Hist. of the Pharaohs*, 2d ed. i. 396-400 and Lenorm[ant's] Ancient Egypt, ii. 225-6.

[illegible]

[illegible] III. [illegible] Nisi [illegible] Nisi. We [illegible] Assyrian [illegible] the land of [illegible] of the [illegible].

[illegible] should have [illegible] at the court of Egypt by the people of [illegible] Northern Syria, and also by the people of the [illegible] Cyprus, as we find [illegible] recorded on the Egyptian monuments, both in hieroglyphic writing and pictorially.‡

What the [illegible] of Egypt allege in the 17th cent. B.C., the [illegible] of Assyria [illegible] afterwards have been alleged to corroborate.

The great Inscription of Tiglath-Pileser I., who is calculated to have reigned about B.C. 1120-1100, as rendered by Lotz, relates:

"[illegible]
[illegible] Haran, and on the [illegible]
[illegible] Habur,
[illegible] with [illegible] I slew;
[illegible]
[illegible] the Elephants
[illegible] my hands."*

[illegible] of [illegible] the broken [illegible] on the [illegible] Assyrian Kouyunjik, now [illegible] Br. Mus. [illegible] for Tiglath-Pileser.†

In [illegible] of the [illegible] Assyrian [illegible] it by [illegible] questionable quadrupeds [illegible] the inscription in 1857, which [illegible] to the doubt [illegible] had omitted as [illegible] character of the Assyrian interpretations, Sir Henry Rawlinson, [illegible] this passage, rendered the [illegible] and taken alive as wild [illegible] given as [illegible] interpreted. The question [illegible] by Lotz in the work [illegible] quoted, but it is a question [illegible] dealing, as it does, with the interpretation of more than one [illegible] and enveloped [illegible] in uncertainties. It is to be [illegible] that in 1857 Dr. Hincks, one of the four test-translators,‡ had rendered the passage almost exactly as Lotz has done 23 years later, though I cannot see that Lotz makes any allusion to this fact.

Apart from arguments as to decipherment and ideograms, it is certain that probabilities are much affected by the publication of the Egyptian inscription of Amenhoteb, which gives a greater plausibility to the rendering 'elephant' than could be ascribed to it in 1857. And should it eventually be upheld, it will be all the more remarkable that the sagacity of Dr. Hincks should have then ventured on that rendering.

In various suggestions, including Pott's, besides others which we have omitted, the etymology has been based on a transfer of the name of the ox, or some other familiar quadruped. There would be nothing extraordinary in

* [illegible] Z. D. M. G., 1876, [illegible]

† [illegible] Rawlinson's [illegible]

‡ For the painting see Wilkinson's Ancient Egyptians, edited by Birch, vol. i. pl. IIb, which shows the Rutennu bringing a chariot and horses, a bear, an elephant, and ivory tusks, as tribute to Thothmes III. For other records see Brugsch, E. T., 2nd ed. i. [illegible], 104.

* Die Inschriften Tiglathpileser's I. . . . . mit Uebersetzung und Kommentar von Dr. Wilhelm Lotz. Leipzig, 1880, p. 33.

† Ib. p. 197.

‡ See J. R. As. Soc., vol. xviii.

such a transfer of mear
rence to the *bos Luca*
Tibetan word for ox (*g*
word for elephant
how the name Great
to be given to the e
the Kabyles we hav
elephant in a u
cribed by a
muckle sow
to Bochart cal
thiop e bulls An
t ate the matter b

I athan tribes c loo
the villages gathered to gaze on the
elephants tha
a stranger s g
have been to
secluded villa
see these s

origin of *leplo t* (an idea at whic
also transiently pointed in a

uta l s among other Aryan nations
rone

g sam
India
nt doe

on of the former which

relation that the English of to
bears to Anglo Saxon Fundament-
ally Elu and Singhale
form

I de hor s L s turnto e rpore tetros,
Armu man s lx l i doc e unt o nera l ernei
Sutte re t magnas Mart a fur are c tervas."

jau cap 2.

* In A

[illegible] instead of [illegible] often with [illegible] comparatively [illegible] *Mr. R. C. Childers*, in *J. R. As. Soc.*, N.S. [illegible]

"[illegible] Elu [illegible] rather than [illegible] *Hela*, or *Hēlu*, which [illegible] and [illegible] *Sinh*, which [illegible] Pali [illegible] and [illegible] Sinhalese [illegible] for Ceylon."

Eurasian. Add: [illegible] Khuld.

Europe. Add:

[illegible] "[illegible] Europe [illegible] May 2 [illegible]

[illegible] Europe [illegible] May 12.

F.

Fakeer. Add:

[illegible] Fakeers [illegible] *Hist. of the Carn.* [illegible]

1763. "[illegible] letter from Dacca [illegible] with [illegible] to the Fakirs who were taken [illegible] at [illegible] Dacca." *Ft. William Cons.*, Dec. [illegible] *Long*, 342.

On these latter Fakirs, [illegible] under Sunyasee in the [illegible].

Fanam. Add:

The weights of a large number of ancient fanams given by Mr. Thomas in a note to his *Pathan Kings of Dehli* show that the average weight was 6 grs. of gold.

1678. "2. Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 fanams to the use of the poore for every oath or curse." Orders agreed on by the Governor and Council of Ft. St. Geo., Oct. 28. In *Notes and Extracts*, No. I. p. 85.

Fanqui, s. Chin. *fan-kwei*, 'foreign demon'; sometimes with the affix *tsz* or *tsă* ('son'); the popular Chinese name for Europeans.

Farash. Add:

One of the highest hereditary offices at Sindhia's Court is called the **Farāsh-Khāna-wālā**.

1761. [illegible] the [illegible] at [illegible]

"[illegible] *Fared*, 2 *M*[illegible], 2 *Jemadars*, 29 [illegible] Frosts and Lascars [illegible]." In *Long*, 266.

Fedea. Add:

Prof. Robertson Smith suggests that this may be the Arabic denomination of a small coin used in Egypt, *fodda* ('silverling'). It may be an objection that the letter *zwād* used in that word is generally pronounced in India [illegible].

The *fodda* is the Turkish *para*, [illegible] of a piastre, an infinitesimal value now. But, according to Lane, the name was originally given to half-dirhems, coined early in the fifteenth century, and these would be worth about 3½d. The *fedea* of 1554 would be about 1½d. This rather indicates the identity of the names.

Ferozeshuhur, Feroshuhr, Pherūshahr, n. p.

The last of these appears to be the correct representation of this name of the scene of the hard-fought battle of 21st-22nd December, 1845. For, according to Capt. R. C. Temple, the Editor of *Panjab Notes and Queries*, ii. 116 (1885), the village was named after *Bhāī Pherū*, a Sikh saint of the beginning of this century, who lies buried at Mīan-ke-Tahsīl in Lahore District.

Firefly. Add:

1675. "We . . . left our Burnt Wood on the Right hand, but entred another made us better Sport, deluding us with false Flashes, that you would have thought the Trees on a Flame, and presently, as if untouch'd by Fire, they retained their wonted Verdure. The Coolies beheld the Sight with Horror and Amazement . . . . where we found an Host of Flies, the Subject both of our Fear and Wonder . . . . This gave my Thoughts the Contemplation of that Miraculous Bush crowned with Innocent Flames, . . . the Fire that consumes everything seeming rather to dress than offend it."—*Fryer*, 141-142.

1682. "Fireflies (*de vuur-vliegen*) are so called by us because at eventide, whenever they fly they burn so like fire, that from a

Firinghee Add

more particularly s vv Adawlut, Cazee and Law officer in SUPPT

1712 ' *John Whelo Serdaar* Frengiaan or Captain of the Europeans in the Emperor's service —*Valentyn* iv (Suratte) 295

Fly Add

G

Flying Fox. Add (with reference to the fact stated by Sir George

these bats as they follow in line touching the water Fancy fly-fishing for crocodile with such a fly' — (*Communication from M Gen I H Keatinge*)

Frazala Frail. Add

1793. Coffee per Frail Rs 17 — *Bombay Courier*, July 20th

Futwa s Ar *tit* ? The loo

senza veder terra, al primo di Maggio fummo in vista di Punta di Gallo laquale è assai pericolosa da costeggiare *G Balbi*, f 19

Ganda. Add

The following is from a story of Correa about a battle between Bober Mirza ' (*i e* Sultan Baber) and a certain King ' Cicanlar (Sikandar?), in which I have been unable to trace even what events it misrepresents. But it keeps Fernan Mendez in countenance as regards the latter's statement about the advance of the King of the Tartars against Peking with four score thousand rhinoceroses'

bichá (?); these on the horn which they have over the snout carried three-pronged iron weapons with which they fought very stoutly . . . . and the Mogors with their arrows made a great discharge, wounding many of the elephants and the **gandas**, which as they felt the arrows, turned and fled, breaking up the battles . . ."—*Correa*, iii. 573–574.

Garden-house. Add:

1747. "In case of an Attack at the **Garden House**, if by a superior Force they should be oblig'd to retire, according to orders and send a Horseman before them to advise of the Approach . . ."—*Report of Council of War at Fort St. David's*, in *India Office MS. Records*.

Gaurian, adj. This is a convenient name which has been adopted of late years as a generic name for the existing Aryan languages of India, *i.e.*, those which are radically sprung from, or cognate to, the Sanskrit. The name (according to Mr. E. L. Brandreth) was given by Professor Hoernle; but it is in fact an adoption and adaptation of a term used by the Pundits of Northern India. They divide the colloquial languages of (civilized) India into the 5 *Gauṛas* and 5 *Drāviras*. The *Gauṛas* of the Pundits appear to be (1) Bengalee (Bangālī) which is the proper language of *Gauḍa*, or Northern Bengal from which the name is taken (see **Gour, c.** in GLOSS.), (2) Oriya, the language of Orissa, (3) Hindī, (4) Panjābī, (5) Sindhī; their *Drāvira* languages are (1) Telinga, (2) Karṇāṭaka (Canarese), (3) Marāṭhi, (4) Gurjara (Gujarāti), (5) Drāvira (Tamil). But of these last (3) and (4) are really to be classed with the Gauṛian group, so that the latter is to be considered as embracing 7 principal languages. Kashmirī, Singhalese, and the languages or dialects of Assam, of Nepaul, and some others, have been also added to the list of this class.

The extraordinary analogies between the changes in grammar and phonology from Sanskrit in passing into these Gaurian languages, and the changes of Latin in passing into the Romance languages, analogies extending into minute details, have been treated by several scholars; and a very interesting view of the subject is given by Mr. Brandreth in vols. xi. and xii. of the *J. R. As. Soc.*, N. S.

Gautama. Add:

1545. "I will pass by them of the sect of **Godomem**, who spend their whole life in crying day and night on those mountains, **Godomem, Godomem**, and desist not from it until they fall down stark dead to the ground."—*F. M. Pinto* (in *Cogan*, p. 222).

Gavial, s. This is a name adopted by zoologists for one of the alligators of the Ganges and other Indian rivers, *Gavialis gangeticus*, etc. It is the less dangerous of the Gangetic saurians, with long slender subcylindrical jaws expanding into a protuberance at the muzzle. The name must have originated in some error, probably a clerical one, for the true word is H. *ghaṛiyāl*, and *gavial* is nothing. The term (*gariyālī*) is used by Baber (p. 410), where the translator's note says: "The **geriali** is the round-mouthed crocodile," words which seem to indicate the *magar* (*Crocodilus biporcatus*) not the *ghaṛiyāl*.

c. 1809. "In the Brohmoputro as well as the Ganges there are two kinds of crocodile, which at Goyalpara are both called *Kumir*; but each has a specific name. The *Crocodilus Gangeticus* is called **Ghoriyal**, and the other is called *Bongcha*."—*Buchanan's Rungpoor*, in *Eastern India*, iii. 581–2.

Gazat, s. This is domestic Hind. for 'dessert.' (*Panjab N. and Q.*, ii. 184).

Gentoo. Add:

Under **a**:

1679. In Fort St. Geo. Consns. of 29th January, the **Black Town** of Madras is called "the **Gentue** Town."—*Notes and Extracts*, No. II., p. 3.

Under **b** (*Id.* No. I. p. 32):

1674. "50 Pagodas gratuity to John Thomas ordered for good progress in the **Gentu** tongue, both speaking and writing."

Ghauts. Add:

The following passage indicates that the great Sir Walter, with his usual sagacity, saw the true sense of the word in its geographical use, though misled by books to attribute to the (so-called) 'Eastern Ghauts' the character that belongs to the Western *only*.

1827. ". . . . they approached the **Ghauts**, those tremendous mountain passes which descend from the table-land of Mysore, and through which the mighty streams that arise in the centre of the Indian Peninsula find their way to the ocean."—*The Surgeon's Daughter*, ch. xiii.

Ghurry. Add:

The water-instrument is sometimes

called **pun ghurry** (*panghari* quasi *pani-ghari*), also the Sun dial, **dhoop-ghurry** (*dhup* = 'Sunshine'), the hour glass, **(ret-ghurry** (*reta* = 'sand')

Gingeli Add

It is the σησαμον o
121) and of Theophra
i 11)

Gingerly. Add

We find in Fort
1680-81, in App to
No III p 47

"The form of the pass given to ships and vessels, and Register of Passes given (18 in all), bound to Jafnapatam, Manilla, Mocha Gingerlee, Tenasserim, &c.

gelin

But these quotations thr
the gold coin of Milburn

Gingham Add

1648 "The principal stuffs) are these **Gamiguins**,
Assa nanis (*is nan s* sky bl
foe e, *Beronis* (**Beirames**)
Chites (**Chintzes**) *Langans*
Toffochillen,† *Dotuis* (dhote
Taist, 63

Gingi, n p Properly
once celebrated hill-fort
N of Cuddalore 35

c 1616.
a proclamation in Negapatam,
was to at Tevenapatam at Porto
Novo
Ginja,
cause t
state and all poss

on them for having received among them the Hollanders '—*Bocarro*, p 619

1675 "Approve the treaty with the Cawn of **Chengie**"—*Letter from Court to Fort St. Geo* In *Notes and Extracts*, No. I, p 5

forts The place is inaccessible, except from the east and south east. The place was well supplied with all manner of stores, and garrisoned by 150 Europeans, and sepoys and black people in great numbers —*Cambridge Account of War*, &c., 32-33

Girja. Add

885 "It is related that a certain

Forces

at Goa and possesses a strong aromatic
ey give scrapings of this, in a
er mixed with sugar to their
—*Stavorinus*, I. 1, 434

Gobang, s The game introduced
years ago from Japan The
is a corr of Chinese *K i-pan*,
ker-board'

Godavery. Add after the quotation from Rennell:

As to this error see also a quotation from D'Anville in SUPPT., under **Kedgeree** (n. p.).

It is probable from what that geographer says in his *Éclaircissemens*, p. 133, that he had no real idea of the Godavery. That name occurs in his book only as "la pointe de **Gaudewari**." This point, he says, is about E.N.E. of the 'river of Narsapur,' at a distance of about 12 leagues; "it is a low land, intersected by several river-arms, forming the mouths of that which the maps, esteemed to be most correct, call *Wenseron*; and the river of Narsapur is itself one of those arms, according to a MS. map in my possession."

Narsapuram is the name of a taluk on the westernmost delta branch, or Vasishta Godavarī. *Wenseron* appears on a map in Baldaeus (1672), as the name of one of the two mouths of the eastern or Gautamī Godavarī, entering the sea near Coringa. It is perhaps the same name as *Injaram* on that branch, where there was an English factory for many years.

Goglet. Add:

1766. "I perfectly remember having said that it would not be amiss for General Carnac to have a man with a **Goglet** of water ready to pour on his head, whenever he should begin to grow warm in debate."—*Lord Clive*, Consn. Fort William, Jan. 29. In *Long*, 406.

Gomasta. Add:

1747. "As for the Salem Cloth they beg leave to defer settling any Price for that sort till they can be advised from the **Goa Masters** (!) in that Province."—*Fort St. David Consn.*, May 11. *MS. Records in India Office.*

Gong. Add:

1726. "These gongs (gongen) are beaten very gently at the time when the Prince is going to make his appearance."—*Valentijn*, iv. 58.

Goodry. Add:

1653. "**Goudrin** est vn terme Indou et Portugais, qui signifie des couuertures picquées de cotton."—*De la Boullaye-le-Gouz*, ed. 1657, p. 539.

Goojur. Add:

1519. "In the hill-country between Nilâb and Behreh . . . and adjoining to the hill-country of Kashmīr, are the Jats, **Gujers**, and many other men of similar ibes. . . ."—*Memoirs of Baber*, 259.

Goolail. Add:

1560. Busbeck speaks of being much annoyed with the multitude and impudence of kites at Constantinople: "ego interim cum manuali balista post columnam sto, modo hujus, modo illius caudae vel alarum, ut casus tulerit, pinnas testaceis globis verberans, donec mortifero ictu unam aut alteram percussam decutio. . . ."—*Busbeq. Epist. III.*, p. 163.

Goont. Add:

1838. "Give your **gūnth** his head and he will carry you safely . . . any horse would have struggled, and been killed; these **gūnths** appear to understand that they must be quiet, and their master will help them."—*Wanderings of a Pilgrim*, ii. 226.

Goorka, Goorkally, n. p. H. *Gūrkhā*, *Gurkhālī*. The name of the race now dominant in Nepāl, and taking their name from a town so-called 53 miles W. of Khatmandu. They are probably the best soldiers of modern India, and several regiments of the Anglo-Indian army are recruited from the tribe.

1767. "I believe, Sir, you have before been acquainted with the situation of Nipal, which has long been besieged by the **Goorcully** Rajah."—*Letter from Chief at Patna, in Long*, 526.

Gorawallah. Add:

1680. **Gurriāls**, apparently for *ghorawālās*,* are allowed with the horses kept with the Hoogly Factory.—See *Fort St. Geo. Consns.*, on *Tour*, Dec. 12, in *Notes and Extracts*, No. II., p. 63.

Gordower. Add:

Ghor daur, a horse-race, hence 'a race-meeting,' is sometimes used by natives to express any kind of open-air assemblage of Europeans for amusement.

Gosbeck. Add:

In Fryer, p. 407, we have the following:

"Brass money with characters,
Are a **Goss**, ten whereof compose a *Shahee*,
A **Gosbeege**, five of which go to a *Shahee* . ."

Thus we have a **Goss** and a **Gosbegi**, corresponding to Herbert's double and single **Cozbeg**.

And now I see that Mr. Wollaston, in his *English-Persian Dict. App.*, p. 436, among "Moneys now current in

* *Gurrials* would be alligators!

Persia," gives "
also a nominal mo
then, is the name
a coin no longer),
that worth 10 dinar

Marsden mentions a copper coin, called **Kazbegi**=50 (nominal) dinars, or about 3½d. (*Numism Orient*, 456) But the value in dinars seems to be an error

Goung, s Burm *gaung*, a village headman.

Grab Add, after quotation from Ibn Batuta

1505 In the Vocabulary of Pedro de Alcala, *galera* is interpreted in Arabic as gorab

Griffin, Griffish A

1853
"'Like drill'"
"'I dont dislike it
goose-step was not lively'
"'Ah, they don't give
of it now a-days, by Jov
a griff'—and thereupon
i 62

The quotation in t
303, col *b*) from Bo
Dutchman's phrase
to Griffin, viz, **Orang baharu**, i e, (Malay) 'new man', whilst *Orang-lama*, 'man of long since,' is applied to old colonials In connexion with these terms we extract the following

Gruff. Add

1750. " all which could be called

the E. I Co., p. 52.

Grunth Add.

1770 '*As the young man* (Nanak) *was* early introduced to the knowledge of the

he strung together these loose sentences, *reduced them into some order and put* them in verses His collection became numerous it took the form of a book which was entitled Grenth. —*Seir Mutaqherin*, i 83

Grunthum. Add

1753. "Les Indiens du pays se donnent le nom de *Tamules* et on sait que la langue vulgaire différente du Sanskret, et du Grendam, qui sont les langues sacrées, porte le même nom —*D'Anville*, 117

Guana Add

Guava. M -Gen. Keatinge notes

"*Jam* is the name, as far as I know, all over Guzerat, and the Central Provinces also"

Guinea-fowl. Add

The Guinea-fowl is the *Meleagris* of
others, and the *Afra*

. . rm. Add

omits to mention the prevalence of this pest in some parts of Western India. "I have known villages," writes M -Gen Keatinge, "where half the people were maimed

fter the Rains. Matunga, the Quarters of the Bombay Artil- vas abandoned, in great measure, count of this pest."

2. "Haec vita est Ormusiensium, civium totius littoris Persici, ut per- s in corpore calamitates ferant ex coeli nperie: modo sudore diffluunt; modo ntur furunculis; nunc cibi sunt, mox ae inopes; saepè ventis urentibus, sem- sole torrente, squalent, et quis omnia enseat? Unum ex aerumnis gravioribus luco: nimirum *Lumbricorum* singulare nus quod non in intestinis, sed in muscu- s per corporis ambitum natales invenit. atini medici vermem illum nomine donant οῦ δρακοντίου, s. *Dracunculi*. . . Guineenses nigritae linguâ suâ . . . vermes illos vocant *Ickòn*, ut produnt reduces ex aurifero illo Africae littore. . . ."—*Kaempfer, Amoen. Exot.*, 524–5.

Kaempfer speculates as to why the old physicians called it *dracunculus*; but the name was evidently taken from the δρακόντιον of Agatharchides, quoted in the GLOSSARY, *s.v.*

1774. See an account of this pest under the name of "*le ver des nerfs* (Vena Medinensis)," in *Niebuhr, Desc. de l'Arabie*, 117.

The name given by Niebuhr is, as we learn from Kaempfer's remarks, *'arak Medīnī*, the Medina nerve (rather than vein).

Gum-gum. Add:

1768-71. "They have a certain kind of musical instruments called **gom-goms**, consisting in hollow iron bowls, of various sizes and tones, upon which a man strikes with an iron or wooden stick . . . not unlike a set of bells."—*Stavorinus*, E. T., i. 215. See also p. 65.

Gunny. Add:

1885. "The land was so covered with them (plover) that the hunters shot them with all sorts of arms. We counted 80 birds in the **gunny**-sack that three of the soldiers brought in."—*Boots and Saddles*, by Mrs. Custer, p. 37. (American work.)

Gunta, s. H. *ghanṭa*, a bell or gong. This is the common term for expressing an European hour, in modern Hindūstānī.

Gureeb nuwauz. Add:

The passage quoted from Valentijn has been derived by the latter from Van Twist (1648), p. 55.

1867. "'**Protector of the poor!**' he cried, prostrating himself at my feet, 'help thy most unworthy and wretched slave! An unblest and evil-minded alligator has this day devoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her gold bangles. Great is my misfortune!'"—*Lt.-Col. Lewin, A Fly on the Wheel*, p. 99.

Gutta Percha. Add:

1868. "The late Mr. d'Almeida was the first to call the attention of the public to the substance now so well known as **gutta-percha**. At that time the *Isonandra Gutta* was an abundant tree in the forests of Singapore, and was first known to the Malays, who made use of the juice which they obtained by cutting down the trees . . . Mr. d'Almeida . . . acting under the advice of a friend, forwarded some of the substance to the Society of Arts. There it met with no immediate attention, and was put away uncared for. A year or two afterwards Dr. Montgomery sent specimens to England, and bringing it under the notice of competent persons, its value was at once acknowledged . . . The sudden and great demand for it soon resulted in the disappearance of all the **gutta-percha** trees on Singapore Island."—*Collingwood, Rambles of a Naturalist*, pp. 268-269.

Gwalior, n. p. Hind. *Gwāliār*. A very famous rock-fortress of Upper India, rising suddenly and picturesquely out of a plain (or shallow valley rather) to a height of 300 feet, 65 miles S. of Agra, in lat. 26° 13'. Gwalior may be traced back, in Gen. Cunningham's opinion, to the 3rd century of our era. It was the seat of several ancient Hindū dynasties, and from the time of the early Mahommedan sovereigns of Delhi down to the reign of Aurangzīb it was used as a state-prison. During last century it fell into the possession of the Mahratta family of Sindhia, whose residence was established to the south of the fortress, in what was originally a camp, but has long been a city, known by the original title of *Lashkar* (camp). The older city lies below the northern foot of the rock. Gwalior has been three times taken by British arms: (1) escaladed by a force under the command of Major Popham in 1780, a very daring feat;* (2) by a regula attack under Gen. White in 1805; (most gallantly in June, 1858, by party of the 25th Bombay N. I. un Lieutenants Rose and Waller,

* The two companies which escaladed wer by Captain Bruce, a brother of the Abyss traveller. "It is said that the spot was po out to Popham by a cowherd, and that the of the attacking party were supplied wit shoes to prevent them from slipping on the of rock. There is a story also that the these grass-shoes was deducted from Po pay, when he was about to leave India as general, nearly a quarter of a century afte —*Cunningham, Arch. Surv.* ii. 340.

except that of the gates'—*Ibn Batuta,*

1832 "We have become great farmers,

H.

..ckery. Add

1616 ... Gwalier, ... called, where the *Mogol* hath a very rich Treasury of Gold and Silver kept in this City, within an exceeding strong Castle,

Ferguson in Indian Antiquary, vol. xii. 64). We have *chakra*, 'a cart-wheel' and cart, in Hindi. Can this also have developed a form **hakra**?

c. 1790. "Quant aux palankins et **hakkaries** (voitures à deux roues), on les passe sur une double **sangarie**" (see **Jangar**).—*Haafner*, ii. 173.

1793. "To be sold by Public Auction . . . . . . a new Fashioned **Hackery**."—*Bombay Courier*, April 13th.

1811. "Il y a cependant quelques endroits où l'on se sert de charettes couvertes à deux roues, appelées **hickeris**, devant lesquelles on attèle des bœufs, et qui servent à voyager."—Editor of *Haafner, Voyages*, ii. 3.

Halalcore. Add:

1763. "And now I must mention the **Hallachores**, whom I cannot call a Tribe, being rather the refuse of all the Tribes. These are a set of poor unhappy wretches, destined to misery from their birth . . ."—*Reflexions*, &c., by *Luke Scrafton*, Esq., 7–8.

It was probably in this passage that Burns picked up the word; see quotation in GLOSS.

Hanger. Add:

1653. "**Gangeard** est en Turq, Persan et Indistanni vn poignard courbé."—*De la Boullaye-le-Gouz*, ed. 1657, p. 539.

1684. "The Souldiers do not wear **Hangers** or Scimitars like the *Persians*, but broad Swords like the Switzers . . ."—E. T. of *Tavernier*, ii. 65.

1712. "His Excy . . . . was presented by the Emperor with a Hindoostany **Candjer**, or dagger, set with fine stones."—*Valentijn*, iv. (Suratte), 286.

Hansaleri, s. Table-servant's Hind. for 'horse-radish'! "A curious corruption, and apparently influenced by *saleri*—'celery.'" (*Mr. M. L. Dames*, in *Panjab N. and Q.* ii. 184).

Harry. Add:

1706.

"2 **Tendells**	6	0	0
* * * *			
1 *Hummummee* † . .	2	0	0
* * * *			
4 **Manjees** . . .	10	0	0
5 **Dandees**	8	0	0
* * * *			
5 **Harrys** . . .	9	8	0
* * * *			

List of Mens Names, &c., immediately in the Service of the Honble. the Vnited Compy. *in their Factory of* Fort William, Bengall, *November*, 1706" (MS. in India Office).

1768–71. "Every house has likewise . . . a **harry-maid** or *matarani* (see **Matranee**) who carries out the dirt; and a great number of slaves, both male and female."—*Stavorinus*, i. 523.

It is curious that the hari (or sweeper) caste in Assam, as my friend M.-Gen. Keatinge tells me, are the goldsmiths of the province. They also in some parts of Bengal were the village watchmen. See s.v. **Pyke** in SUPPT.

† i.e. *hamamī*, a bath attendant. Compare the *Hummums* in *Covent Garden*.

Haut, b.

The more correct spelling is *hāṭ* from Skt. *haṭṭa*.

Havildar. Add:

1672. Regarding the **Cowle** obtained from the Nabob of Golcondah for the Fort and Town of Chinapatnam. 11,000 Pagodas to be paid in full of all demands for the past, and in future Pagodas 1200 per annum rent, "and so to hold the Fort and Town free from any **Avildar**, or **Divan's** People, or any other imposition for ever."—*Fort St. George Consns.*, 11th April, in *Notes and Extracts*, No. I. p. 25.

Havildar's Guard. There is a common way of cooking the fry of fresh-water fish (a little larger than whitebait) as a breakfast dish, by frying them in rows of a dozen or so, spitted on a small skewer. On the Bombay side this dish is known by the whimsical name in question.

Hickmat. Add:

1838. "The house has been roofed in, and my relative has come up from Meerut, to have the slates put on after some peculiar **hikmat** of his own."—*Wanderings of a Pilgrim*, ii. 240.

Hindee. Add:

The term **Hinduwī** appears to have been formerly used, in the Madras Presidency, for the Marāṭhī language. See a note in Sir A. Arbuthnot's edn. of *Munro's Minutes*, i. 133.

Hindoo Koosh. Add:

1753. "Les montagnes qui donnent naissance à l'Indus, et à plusieurs des rivières qu'il reçoit, se nomment **Hendou Kesh**, et c'est l'histoire de Timur qui m'instruit de cette denomination. Elle est composée du nom d'*Hendou* ou *Hind*, qui désigne l'Inde . . . et de *kush* ou *kesh* . . . que je remarque être propre à diverses montagnes."—*D'Anville*, p. 16.

Hindostanee. Add:

1677. In Court's letter of 12th Decr. to Fort St. Geo. they renew the offer of a reward of £20, for proficiency in the Gentoo or **Indostan** languages, and sanction a reward of £10 each for proficiency in the Persian language, "and that fit persons to teach the said language be entertained."—*Notes and Extracts*, No. I. p. 22.

1697 "Questions addressed to Khodja Movaad, Ambassador from Abyssinia.
* * * *
4 "What language he, in his audience, made use of?"
"The Hindust[illegible]
tan[illegible] taal), which
Roo, then Secreta[illegible]
the High Govern[illegible]
preted."—*Valentyn*

King. Add

1726 "Hing or *Assa Foetida*, other wise called Devil's dung (*Duivelsdrek*)."—*Valentyn*, iv 146

Hobson Jobson Add

[illegible] The name of [illegible]

tent le Gange, lui ont donné le nom de riviere d'Ugli dans sa partie inférieure."—*D'Anville*, p. 64

Hooka. Add

"In former days
offence to step over
hooka-carpet and hoo[illegible]

[illegible] *Price's Tracts*, vol. I. p. 78

[illegible]
563
1868
a huluq
rarely se[illegible]
fur with [illegible]
in pairs, [illegible]
with incredible agility, and making the forest resound with their strange cachinnatory cry . . ."—*T. Lewin*, 374

Hoonimaun (and Lungoor). Add

1653 "Hermand est vn singe que les Indou tiennent pour Sainct."—*De la Boullaye le Gouz*, p. 341

[illegible] that the English were only to pay 2 per cent. custom at Surat, and in all other his dominions to be custom free."—*Fort St. Geo. Consns.*, 17th Dec., in *Notes and Extracts*, Pt. I. pp. 97-98.

Hubshee Add

1789 "In India Negroes, *Habissinians*, [illegible]

Fort St. David, Expenses of the [illegible], under January. MS. Records in India Office.

I.

[illegible] mani kingdom of the Deccan. These names represented '*Adil Khān*, the

title of the founder before he became king, more generally called by the Portuguese the **Sabaio** (q.v.), and *'Adil Shāh*, the distinctive style of all the kings of the dynasty. The Portuguese commonly called their kingdom **Balaghat** (q.v.).

1510. "The **Hidalcan** entered the city (Goa) with great festivity and rejoicings, and went to the castle to see what the ships were doing, and there, inside and out, he found the dead Moors, whom Timoja had slain; and about them the brothers, and parents and wives, raising great wailings and lamentations, thus the festivity of the **Hidalcan** was celebrated by weepings and wailings . . . so that he sent *João Machado to* the Governor to speak about terms of peace. . . . The Governor replied that Goa belonged to his lord the K. of Portugal, and that he would hold no peace with him (Hidalcan) unless he delivered up the city with all its territories. . . . With which reply back went João Machado, and the **Hidalcan** on hearing it was left amazed, saying that our people were sons of the devil. . . ."—*Correa*, ii. 98.

1516. See Barbosa under **Sabaio.**

1546. "Trelado de contrato que ho Gouernador Dom Johão de *Crastro* ffeez com o **Idalxaa**, que d'antes se chamava **Idalcão**."—*Tombo*, in *Subsidios*, 39.

1563. "And as those governors grew weary of obeying the King of Daquem (**Deccan**), they conspired among themselves that each should appropriate his own lands . . . and the great-grandfather of this **Adelham** who now reigns was one of those captains who revolted; he was a Turk by nation and died in the year 1535; a very powerful man he was always, but it was from him that we twice took by force of arms this city of *Goa*. . . ."—*Garcia*, f. 35 *v*.

N.B.—It was the *second* of the dynasty who died in 1535; the original **'Adil Khān** (or **Sabaio**) died in 1510, just before the attack of Goa by the Portuguese.

1594-5. "There are three distinct States in the Dakhin. The **Nizám-ul-Mulkiya**, **'Adil Khaniya**, and **Kutbu-l Mulkiya**. The settled rule among them was, that if a foreign army entered their country, they united their forces and fought, notwithstanding the dissensions and quarrels they had among themselves. It was also the rule, that when their forces were united, Nizámu-l-Mulk commanded the centre, **'Adil Khan** the right, and Kutbu-l Mulk the left. This rule was now observed, and an immense force had been collected."—*Akbar-Nāma*, in *Elliot*, vi. 131.

Impale. Add:

1768-71. "The punishments inflicted at Batavia are excessively severe, especially such as fall upon the Indians. **Impalement** is the chief and most terrible."—*Stavorinus*, i, 288.

This writer proceeds to give a description of the horrible process, which he witnessed.

India. *The distinct Indias.* Add:

India Minor, in Clavijo, looks as if it were applied to Afghanistan:

1404. "And this same Thursday that the said Ambassadors arrived at this great River (the Oxus) they crossed to the other side. And the same day . . . came in the evening to a great city which is called *Tenmit* (Termedh), and this used to belong to **India Minor**, but now it belongs to the empire of Samarkand, having been conquered by Tamurbec."—*Clavijo*, § ciii. (*Markham*, 119).

India of the Portuguese. Add:

It is remarkable to find the term used, in a similar restricted sense, by the Court of the E. I. C. in writing to Fort St. George. They certainly mean some part of the west coast.

1670. They desire that **dungarees** (q.v.) may be supplied thence if possible, as "they were not procurable on the **Coast of India**, by reason of the disturbances of Sevajee."—*Notes and Extracts*, Part I. p. 2.

Indigo.

'Ινδικὸν is also applied by Dioscorides to the mineral substance (a variety of the red oxide of iron) called Indian red (*F. Adams*, Appendix to Dunbar's Lexicon).

Interloper. Add:

1680. "The commissions relating to the **Interloper**, or private trader, being considered, it is resolved that a notice be fixed up warning all the Inhabitants of the Towne, not, directly or indirectly, to trade, negotiate, aid, assist, countenance, or hold any correspondence, with *Captain William* Alley or any person belonging to him or his ship without the license of the Honorable Company. Whoever shall offend herein shall answeare it at their Perill."—*Notes and Extracts*, Pt. III., 29.

1683. "*May* 28. About 9 this morning Mr. Littleton, Mr. Nedham, and Mr. Douglass came to y^e factory, and being sent for, were asked 'Whether they did now, or ever intended, directly or indirectly, to trade with any **Interlopers** that shall arrive in the Bay of Bengall?'

"Mr. Littleton answered that 'he did not, nor ever intended to trade with any **Interloper**.'

"Mr. Nedham answered, 'that at present he did not, but that he came to gett money, and if any such offer should happen, he would not refuse it.'

"Mr. Douglass answered, he did not, nor ever intended to trade with them: but said 'what Estate he should gett here he would not scruple to send it home upon any **Interloper**.'

"And having given their respective answers they were dismist."—*Hedges, Diary*, Hak. Soc., 90-91.

1694. "Whether y^e souldiers lately sent

hers repeated examples in passages om the *Mohit* of Sidi 'Ali, published the J As Soc Bengal, which I ad strangely overlooked

It would appear from James Prinsep's remarks there that the word is ed in various ways Thus Baron v Hammer writes to Prinsep

oncerning the measure of *azwam* rst section of the IIId chapter

1881, p 165

third more alloyed weighs 2 *dwt* 3 *grs* only

of the stars an explanation which helps me not a bit to understand the true measure of a zam in the reckoning of a ship's course

Prinsep then elucidates this The *zam* in practical parlance is said to be the 8th part of day and night, it is in fact a nautical *watch* or Hindu *pahar* Again it is the 8th part of the ordinary inch like the *jau* or barleycorn of the Hindus (the 8th part of an *angul* or digit) of which *jau zam* is possibly a corruption Again the *tsuba* or inch and the *zam* or ⅛ of an inch had been transferred to

Izam Maluco n p We often find this form in Correa instead of **Niza maluco** (q v)

J

Jack Add in p 336, col a before "Lasson," a note

It was I find, the excellent Rumphius who originated the erroneous identification of the *areca* with the planta -

Jaggery Add

In Bombay all roug sugar-stuff is so called, title under which all kn prepared sugar is class tariff of the Railways ther

Jagheer Add 'hereditary' as part of the definition

Jam. Discriminate the word in Gloss as

a and add The title is probably Biluch originally There are several **Jams** in Lower Sind and its borders and notably the *Jam* of Las Bela State, a well known dependency of

degree or 12 nautical miles, quite confirmatory of the former calculation it was also stated to be still applied to terrestrial measurements (see *J A S B*, v 642-3)

1013 "J'ai déjà parlé de Sérira (read *Sarbaza*) qui est située à l'extrémité de l'île de Lameri à cent-vingt zama de Kala." —*Ajaib-al Hind* ed. *Van der Lith et Marcel Devic*, 176.

1554. "26th VOYAGE *from Calicut* to *Kardafun*" (*i.e.* Gardafui).

". . . you run from *Calicut* to *Kolfaini* (*i.e.* Kalpeni, one of the Laccadive Ids.) two zāms in the direction of W. by S., the 8 or 9 zāms W.S.W. (this course is in the 9 degree channel through the Laccadives), then you may rejoice as you have got clear of the islands of *Fál*, from thence W. by N. and W.N.W. till the pole is 4 inches and a quarter, and then true west to *Kardafún*."

* * *

"27th VOYAGE, *from Diú to Malacca*.

"Leaving Diú you go first S.S.E. till the pole is 5 inches, and side then towards the land, till the distance between it and the ship is six zâms; from thence you steer S.S.E. . . . you must not side all at once but by degrees, first till the *farkadain* (β and γ in the Little Bear) are made by a quarter less than 8 inches, from thence to S.E. till the *farkadain* are 7¼ inches, from thence true east at a rate of 18 zams, then you have passed Ceylon."—*The Mohit*, in *J. A. S. B.*, v. 465.

The meaning of this last *routier* is: "Steer S.S.E. till you are in 8° N. Lat. (lat. of Cape Comorin); make then a little more easting, but keep 72 miles between you and coast of Ceylon till you find the β and γ of Ursa Minor have an altitude of only 12° 24′ (*i.e.* till you are in N. Lat. 6° or 5°), and then steer due east. When you have gone 216 miles you will be quite clear of Ceylon."

1625. "We cast anchor under the island of Kharg, which is distant from Cais, which we left behind us, 24 **giam**. **Giam** is a measure used by the Arab and Persian pilots in the Persian Gulf; and every **giam** is equal to 3 leagues; insomuch that from Cais to Kharg we had made 72 leagues."—*P. della Valle*, ii. 816.

James and Mary. Add:

This shoal appears by name in a chart belonging to the *English Pilot*, 1711.

Jamma, s. Pers. H. *jāma*, a piece of native clothing. Thus, in composition, see **pyjammas**. Also, stuff for clothing, etc., *e.g.*, *mom*-**jāma**, wax-cloth.

Jancada, s. This name was given to certain responsible guides in the Nair country who escorted travellers from one inhabited place to another, guaranteeing their security with their own lives, like the Bhats of Guzerat. The word is Malayālam, *chaññāḍam* (*i.e.*, *changngāḍam*), with the same spelling as that of the word given as the origin of **jangar** or **jangada**, 'a raft.' These *jancadas* or *jangadas* seem also to have been placed in other confidential and dangerous charges. Thus:

1543. "This man who so resolutely died was one of the **jangadas** of the Pagode. They are called **jangades** because the kings and lords of those lands, according to a custom of theirs, send as guardians of the houses of the Pagodes in their territories, two men as captains, who are men of honour and good cavaliers. Such guardians are called **jangadas**, and have soldiers of guard under them, and are as it were the Counsellors and Ministers of the affairs of the pagodes, and they receive their maintenance from the establishment and its revenues. And sometimes the King changes them and appoints others."—*Correa*, iv. 328.

c. 1610. "I travelled with another Captain . . . who had with him those **Jangai**, who are the Nair guides, and who are found at the gates of towns to act as escort to those who require them. . . . Every one takes them, the weak for safety and protection, those who are stronger, and travel in great companies and well armed, take them only as witnesses that they are not aggressors in case of any dispute with the Nairs."—*Pyrard de Laval*, ch. xxv.

1672. "The safest of all journeyings in India are those through the Kingdom of the Nairs and the Samorin, if you travel with **Giancadas**, the most perilous if you go alone. These **Giancadas** are certain heathen men, who venture their own life and the lives of their kinsfolk for small remuneration, to guarantee the safety of travellers. ."—*P. Vincenzo Maria*, 127.

See also *Chungathum*, in *Burton's Goa*, p. 198.

Jangar. Add: The Malayālam is der. by Gundert from Skt. *sanghāta*, 'closely joined.' It would perhaps have been better to give **jangada** as the glossarial form.

c. 1793. "Nous nous remîmes en chemin à six heures du matin, et passâmes la rivière dans un **sangarie** ou canot fait d'un palmier creusé."—*Haafner*, ii. 77.

Jangomay. Add:

c. 1544. "Out of this Lake of *Singapamor* . . . do four very large and deep rivers proceed, whereof the first . . . runneth Eastward through all the Kingdoms of *Sornau* and *Siam* . . .; the Second, **Jangumaa** . . . disimboking into the Sea by the Bar of *Martabano* in the Kingdom of *Pegu* . . ."—*Pinto* (in *Cogan*, 165).

1612. "The Siamese go out with their heads shaven, and leave long mustachioes on their faces; their garb is much like that of the Peguans. The same may be said of the **Jangomas** and the Laojoes" (see **Lan John**).—*Couto*, V., vi. 1.

Jasoos, s. Ar. Hind. *jāsūs*, a spy.

1803. "I have some **Jasooses**, selected by Col. C——'s brahmin for their stupidity, that they might not pry into state secrets,

who go to Sindia's camp remain there a *jhaur* in fear. . . ."—*M. Elphinstone*, in *Life*, i. 62

Jawaub. Add at end

"*In the houses of* n
every picture on the wa
jawab (or duplicate).
of Scindiah now in my
was the **jawab** (copy in
C. Landseer's picture, and
site to the original in
room." (*M.-Gen. Keatinge.*)

Jeel and bh
to the artificial
and Bundelkhar

Jezya. Add:

1686. "Books of accounts received from

Jho

In

tice is

great difficulties. In the Philippine Islands it is known as *gainges*.

1583. "It is now many years since

* Now M.-Gen. G. Hutchinson, C.B., C.S.I., Sec. to the Ch. Missy Society.

Government, seeing the waste of forest

This is of course quite wrong

Jowaulla mookhee. Add:

Judea. Add.

1617. "1 (letter) from Mr Benjamyn Farry in Judea, at Syam"—*Cocks*, i. 272.

Julibdar. Correct The *jilau* is properly the cord attached to the

bridle of a led horse, and the *jilaudār*, the servant who leads it (*Blochmann*).

c. 1590. The **jilaudār** is mentioned as a servant attached to the Imperial stables.—*Aīn* (Bl.), i. 138.

Jumbeea. Add:

1774. "Autour du corps ils ont un ceinturon de cuir brodé, ou garni d'argent, au milieu duquel sur le devant ils passent un couteau large recourbé, et pointu (**Jambea**), dont la pointe est tournée du côté droit."—*Niebuhr, Desc. de l'Arabie*, 54.

Juncameer. Add:

The word in Wheeler should certainly have been **Juncaneer.**

1680. "The Didwan (?) returned with Lingapas *Ruccas* (see **Roocka**) upon the Avaldar at St. Thoma, and upon the two chief **Juncaneers** in this part of the country, ordering them not to stop goods or provisions coming to the Town."—*Fort St. Geo. Consn.*, Nov. 22. *Notes and Extracts*, iii. 39.

1746. "Given to the Governor's Servants, **Juncaneers**, &c., as usual at Christmas, **Salampores**, 18 Ps. P. 13."—*Acct. of Extra Charges at Fort St. David*, to Dec. 31. *MS. Report*, in India Office.

Jungeera. Add:

This State has a port and some land in Kathiawār. Gen. Keatinge writes: "The members of the Sidi's family whom I saw were, for natives of India, particularly fair."

Jungle. Add:

1848. "'Was there ever a battle won like Salamanca? Hey, Dobbin? But where was it he learnt his art? In India, my boy! The **jungle** is the school for a general, mark me that.'"—*Vanity Fair*, ed. 1863, i. 312.

Jungle-terry. Add:

1784. "To be sold . . . that capital collection of Paintings, late the property of A. Cleveland, Esq., deceased, consisting of the most capital views in the districts of Monghyr, Rajemehal, Boglipoor, and the **Jungleterry**, by Mr. Hodges. . . ."—In *Seton-Karr*, i. 64.

1817. "These hills are principally covered with wood, excepting where it has been cleared away for the natives to build their villages, and cultivate *janaira*,* plantains, and yams, which together with some of the small grains mentioned in the account of the **Jungleterry**, constitute almost the whole of the productions of these hills."—*Sutherland's Report on the Hill People* (in App. to *Long*, 560).

Junkeon. Add:

1676. "These practices (claims of perquisite by the factory chiefs) hath occasioned some to apply to the Governour for relief, and chosen rather to pay **Juncan** than submit to the unreasonable demands aforesaid."—*Major Puckle's Proposals*, in *Fort St. Geo. Consn.*, Feby. 16th. *Notes and Extracts*, i. 39.

* *Janera* is the same as *Jawār* (see **Jowaur**).

Juribasso. Add:

1603. At Patani the Hollanders having arrived, and sent presents—"ils furent pris par un officier nommé **Orankaea Jurebassa**, qui en fit trois portions."—In *Rec. du Voyages* (ed. 1703) ii. 667. See also pp. 672, 675.

K.

Karbaree, s. Hind. *Kārbārī*, an agent, a manager. Used chiefly in Bengal Proper.

1867. "The Lushai **Karbaris** (literally men of business) duly arrived and met me at Kassalong."—*Lt.-Col. T. Lewin*, 293.

Kardar, s. P. H. *Kārdār*. An agent (of the Government) in Sindh.

Kedgeree, n.p. Add:

1753. "De l'autre côté de l'entré, les rivières de **Cajori** et de l'*Ingeli* (see **Hidgelee**), puis plus au large la rivière de *Pipli* et celle de **Balasor**, sont avec *Tombali*,* rivière mentionné plus haut, et qu'on peut ajouter ici, des dérivations d'un grand fleuve, dont le nom de Ganga lui est commun avec le Gange. . . . Une carte du Golfe de Bengale inserée dans Blaeu, fera même distinguer les rivières d'*Ingeli* et de **Cajori** (si on prend la peine de l'examiner) comme des bras du Ganga."—*D'Anville*, p. 66.

As to the origin of this singular error, about a river *Ganga* flowing across India from W. to E., see some extracts under **Godavery.** The Rupnarain River, which joins the Hoogly from the W. just above Diamond Harbour, is the *grand fleuve* here spoken of. The name *Gunga* or *Old Gunga* is applied to this in charts late in the 18th century. It is thus mentioned by A. Hamilton, 1727: "About five leagues farther up on the West Side of the River of *Hughly*, is another Branch of the *Ganges*, called *Ganga*, it is broader than that of the *Hughly*. but much shallower."—ii. 3.

Khan, b. Add:

1653. "**Han** est vn Serrail ou enclos que les Arabes appellent *fondoux* où se retirent les Carauanes, ou les Marchands Estrangers. . . . ce mot de **Han** est Turc, et est le mesme que **Kiarauansarai** ou

* See **Tumlook** in GLOSS.

Khanum Add

means 'the little lady' — *Markham's Clavijo*, 14.

Khiráj Add

1653 "Le Sultan souffre les Chrétiens les Juifs, et les Indou sur ses terres ... toute liberté de leur Loy en payant ... Reales d'Espagne ou plu... tribut s'appelle Xarache ... *Iye le Gouz*, ed 1657, p 48

... peculiar tenure called *Khots*, and ... under the class legally define... 'superior holders'

The position and claims of *Khots* have been the subject of ... debate and difficulty, especially ... regard to the rights and ... tenants under them, ... takes various forms ... these questions would ... more deeply into local ... than would be consis... scope of this work, or ... of the editor

Practically it would ... *Khot* is, in the midst ... where ryotwary is the ... an exceptional person, ...

... apparently traceable back at le... the time of the 'Adil Shâhî (see Idal... can) dynasty of the Deccan ... are, however, various denomin... of *Khot* In the Southern Kon... has long been a hereditary ... with proprietary rights, and ...

In the Northern Konkan, again, the Khots were originally mere revenue- ... out proprietary or here- ... but had been able to

... prehended, when it is remembered

... 873 also *Abstract* ... *Govt. of* Bombay ... April 24th, 1876,

... men of the 43d Regt.

... (Capt. Cockburn R.A.) threw them down a *Khud*, as the ravines in the Himalaya are

* *Lâtti* is used here in the Mahratti sense of a contribut... or extra cess. It is the regular Mahratti equiva... of the ... of Bengal, on which see Wilson s.v.

called. . ."—*Bhotan and the H. of the Dooar War*, by *Surgeon Rennie, M.D.*, p. 199.

Khurreef, s. Ar. *kharīf*, 'autumn'; and in India the crop, or harvest of the crop, which is sown at the beginning of the rainy season (April and May) and gathered in after it, including rice, maize, the tall millets, cotton, rape, sesamum, etc. The obverse crop is **rubbee** (q.v.).

Khyber Pass, n. p. The famous gorge which forms the chief gate of Afghanistan from Peshawar, properly *Khaibar*.

1519. "Early next morning we set out on our march, and crossing the **Kheiber Pass**, halted at the foot of it. The Khizer-Khail had been extremely licentious in their conduct. Both on the coming and going of our army they had shot upon the stragglers, and such of our people as lagged behind, or separated from the rest, and carried off their horses. It was clearly expedient that they should meet with a suitable chastisement."—*Baber*, p. 277.

1603.
"On Thursday Jamrúd was our encamping ground.
"On Friday we went through the **Khaibar Pass**, and encamped at 'Alí Musjid."—*Jahángír*, in *Elliot*, vi. 314.

1783. "The stage from Timrood (read *Jimrood*) to Dickah, usually called the **Hyber-pass**, being the only one in which much danger is to be apprehended from banditti, the officer of the escort gave orders to his party to . . . . march early on the next morning. . . . Timur Shah, who used to pass the winter at Peshour . . . never passed through the territory of the **Hybers**, without their attacking his advanced or rear guard."—*Forster's Travels*, ed. 1808, ii. 65-66.

1856.
". . . See the booted Moguls, like a pack
Of hungry wolves, burst from their desert lair,
And crowding through the **Khyber's** rocky strait,
Sweep like a bloody harrow o'er the land."
The Banyan Tree, p. 6.

Kidderpore, n. p. This is the name of a suburb of Calcutta, on the left bank of the Hoogly, a little way south of Fort William, and is the seat of the Government Dock-yard. This establishment was formed in the last century by General Kyd, "after whom," says the Imperial Gazetteer, "the village is named." This is the general belief, and was mine till recently, when I found from the chart and directions in the *English Pilot* of 1711 that the village of Kidderpore (called in the chart *Kitherepore*) then occupied the same position, *i.e.*, immediately below "*Gobarnapore*," and that immediately below "*Chittanutte*" (*i.e.*, *Govindpūr* and *Chatānatī*, see s.v. **Chuttanutty**).

1711. ". . . then keep Rounding *Chitti Poc* (Chitpore) Bite down to *Chitty Nutty* Point (**Chuttanutty**). * * The Bite below *Gover Napore* (*Govindpūr*) is Shoal, and below the Shoal is an Eddy; therefore from Gover Napore, you must stand over to the Starboard-Shore, and keep it aboard till you come almost up with the Point opposite to **Kiddery-Pore**, but no longer. . . ."—*The English Pilot*, p. 55.

Killadar. Add:

It may be noticed with reference to *ḳal'a*, that this Arabic word is generally represented in Spanish names by *Alcala*, a name borne by nine Spanish towns entered in K. Johnstone's *Index Geographicus*; and in Sicilian ones by *Calata*, *e.g.*, *Calatafimi*, *Caltanissetta*, *Caltagirone*.

Kincob. Add:

1781. "My holiday suit, consisting of a flowered Velvet Coat of the Carpet Pattern, with two rows of broad Gold Lace, a rich **Kingcob** Waistcoat, and Crimson Velvet Breeches with Gold Garters, is now a butt to the shafts of Macaroni ridicule."—Letter from *An Old Country Captain*, in *India Gazette*, Feb. 24th.

Kishm. Add:

1682. "The Island **Queixome**, or **Queixume**, or **Quizome**, otherwise called by travellers and geographers **Kechmiche**, and by the natives **Brokt**. . ."—*Nieuhof, Zee en Lant-Reize*, ii. 103.

Kitmutgar. Add:

1782. "I therefore beg to caution strangers against those race of vagabonds who ply about them under the denomination of **Consumahs** and **Kismutdars**."—*Letter in India Gazette*, Sept. 28.

Kittysol. Add:

1792. "In those days the **Ketesal**, which is now sported by our very Cooks and Boatswains, was prohibited, as I have heard, d'you see, to any one below the rank of field officer."—*Letter*, in *Madras Courier*, May 3.

Kizilbash, s. A name applied to certain tribes of Turks who have become naturalized, as it were, in Persia, and have adopted the Persian language; they are in fact Persianized Turks, like the present royal race and predominant class in Persia. Many are settled in

I believe, first became cur
Persian frontier in the t
early Sophies (q v), the
Kizil-bāsh (T) 'red-head
tall red caps which they wore

viene a esser larga,
sino in cima, et è
grosse vn dito
ne mostacchi"—*G. M. Angiolello*, in *Ramusio*, ii. f. 74.

nemici che signoreggiano la Persia, pur anche essi Musulmani, i quali portano le berrette rosse, quali berrette verdi e rosse, hanno continuamente hauuta frà se guerra crudelissima per causa di diversità di opinione nella loro religione" — *Chaggi Memet*, in *Ramusio*, ii f 16v

1653 " Keselba
de *Kesel*, qui signif
comme qui diroit
terme s'entendent
Perse, à cause du
rouge."—*De la Boullaye le Gouz*, ed. 1657,

1. 301.

Koel. Add.

c. 1790. "Le plaisir que cause la fraicheur dont on jouit sous cette belle verdure est

le gazouillement des
clairs et perçans du
ner, ii. 9

worn by every Nepaulian, and called
is chiefly employed."—*Kirk*
paul, 118

Lewin, p 269

Katour. Add

the Lord."—*Clavijo*, § xcii. See *Markham*, p. 104

Kotul, s This appears to be a Turki word, though adopted by the Afghans *Kotal*, a mountain pass, a

quotes several
occurs, from

Kuttaur. Add

curious weapons from the Tanjore

of the blades ... were of European manufacture, and that one of these bore the famous name of *Andrea Ferara*. I add an

extract. Mr. Walhouse accounts for the adoption of these blades, in a country possessing the far-famed Indian steel, in that the latter was excessively brittle.

The passage from Stavorinus describes the weapon, without giving a native name. We do not know what name is indicated by 'belly piercer.'

1690. ". . . which chafes and ferments him to such a pitch; that with a **Catarry** or Bagonet in his hand he first falls upon those that are near him . . . killing and stabbing as he goes . . ."—*Ovington*, 237.

1751. "To these were added an enamelled dagger (which the Indians call **cuttarri**) and two swords . . ."—*H. of Nadir*, in *Hanway's Travels*, ii. 386.

1768-71. "They (the Moguls) on the left side . . . wear a weapon which they call by a name that may be translated *belly-piercer*; it is about 14 inches long; broad near the hilt, and tapering away to a sharp point; it is made of fine steel; the handle has, on each side of it, a catch, which, when the weapon is griped by the hand, shuts round the wrist, and secures it from being dropped."—*Stavorinus*, E. T., i. 457.

1878. "The ancient Indian smiths seem to have had a difficulty in hitting on a medium between this highly refined brittle steel and a too soft metal. In ancient sculptures, as at Srirangam near Trichinapalli, life-sized figures of armed men are represented, bearing **Kuttars** or long daggers of a peculiar shape; the handles, not so broad as in later **Kuttars**, are covered with a long narrow guard, and the blades, 2½ inches broad at bottom, taper very gradually to a point through a length of 18 inches, more than ¾ of which is deeply channelled on both sides with 6 converging grooves. There were many of these in the Tanjor armoury, perfectly corresponding . . . and all were so soft as to be easily bent."—*Ind. Antiq.* vii.

Kuzzanna, s. Ar. Hind. *khizāna*, or *khazāna*, a treasury. It is the usual word for the district and general treasuries in British India; and *khazānchī* for the treasurer.

1683. "Ye King's **Duan** had demanded of them 8000 Rupees on account of remains of last year's **Tallecas** (see **Tallica**) . . . . ordering his *Peasdast** to see it suddenly paid in ye King's **Cuzzanna**."—*Hedges, Diary*, Hak. Soc., 103.

Kyoung, s. Burm. *kyaung*. A Buddhist monastery. The term is not employed by Padre Sangermano, who uses *Bao*, a word, he says, used by the Portuguese in India (p. 88). I cannot explain it.

1799. "The **kioums** or convents of the Rhahaans are different in their structure from common houses, and much resemble the architecture of the Chinese; they are made entirely of wood; the roof is composed of different stages, supported by strong pillars," etc.—*Symes*, p. 210.

* *Peshdast*, an assistant.

L.

Lac. Add:

1641. "There are in the territories of the *Mogor*, besides those things mentioned, other articles of trade, such as **Lacre**, both the insect lacre and the cake" (*de formiga e de pasta*).—*Bocarro, MS.*

1663. "In one of these Halls you shall find Embroiderers . . . in another you shall see Gold-smiths . . . in a fourth Workmen in **Lacca**."—*Bernier*, E. T., 83.

Lack. Add:

1747. "The Nabob and other Principal Persons of this Country are of such an extreme lacrative (*sic*) Disposition, and . . . are so exceedingly avaritious, occasioned by the large Proffers they have received from the French, that nothing less than **Lacks** will go near to satisfie them."—*Letter from Fort St. David to the Court*, May 2d (MS. Records in India Office).

Lamasery, Lamaserie, s. This is a word, introduced apparently by the French R. C. missionaries, for a Lama convent. Without being positive, I would say that it does not represent any oriental word (*e.g.* compound of *lama* and *serai*) but is a factitious French word analogous to *nonnerie*, *vacherie*, *laiterie*, etc.

Lar. a. Add:

c. 1190. "Udaya the Parmâr mounted and came. The Dors followed him from **Lâr** . . ."—The Poem of *Chand Bardai*, E. T. by *Beames*, in *Ind. Antiq.*, i. 275.

Larry-bunder. Add:

1679. ". . . If Suratt, Baroach, and **Bundurlaree** in Scinda may be included in the same *Phyrmaund* to be customs free . . . then that they get these places and words inserted."—*Fort St. Geo. Consns.*, Feb. 20th. In *Notes and Extracts*, No. I., Madras, 1871.

1739. "But the Castle and town of **Lohre Bender**, with all the country to the eastward of the river Attok, and of the waters of the Scind, and Nala Sunkra, shall, as before, belong to the Empire of Hindostan."—*H. of Nadir*, in *Hanway*, ii. 387.

1753. "Le bras gauche du Sind se rend à **Laheri**, où il s'épanche en un lac; et ce

law · at first by the hands of native | tion

o where there was dis-
ween the civilian judge
v-officer, either as to
ntence, the matter was
o Sudder Court for ulti

tain modifications were
law,† which declared
a might be dispensed
referring the case for

Adawlut, in SUPPT.). The Mahom-
medan Law continued, however, to be
report to a punchayet (q.v.), which
sat apart from the court, or by con-

(quondam-Company's) Sudder Courts

* See Regn. IX. 1793, sect. 47.
† Regn. VI. of that year

with the judge, even in cases where no assessors were summoned.* I cannot trace any legislative authority for this, nor any circular of the Sudder Nizamut; and it is not easy, at this time of day, to obtain much personal testimony. But Sir George Yule (who was Judge of Rungpore and Bogra about 1855-56) writes thus:

"The **Moulvee**-ship . . . must have been abolished before I became a judge (I think), which was 2 or 3 years before the Mutiny; for I have *no* recollection of *ever* sitting with a **Moulvee**, and I had a great number of heavy criminal cases to try in Rungpore and Bogra. Assessors were substituted for the **Moulvee** in some cases, but I have no recollection of employing these either."

Mr. Seton-Karr again, who was Civil and Sessions Judge of Jessore (1857-1860), writes:

"I am quite certain of my own practice . . . and I made deliberate choice of native assessors, whenever the law required me to have such functionaries. I determined *never* to sit with a **Maulavi**, as, even before the Penal Code was passed and came into operation, I wished to get rid of **futwas** and differences of opinion."

The office of Law-officer was formally abolished by Act XI. of 1864.

In respect to civil litigation, it had been especially laid down† that in suits regarding successions, inheritance, marriage, caste, and all religious usages and institutions, the Mahommedan laws with respect to Mahommedans, and the Hindū laws with respect to Hindūs, were to be considered as the general rules by which the judges were to form their decisions. In the respective cases, it was laid down, the *Mahommedan and Hindū* **law-officers** of the court were to attend and to expound the law.

In this note I have dealt only with the Mahommedan law-officer, whose presence and co-operation was so long (it has been seen) essential in a criminal trial. In civil cases he did not sit with the judge (at least in memory of man now living), but the judge could and did, in case of need, refer to him on any point of Mahommedan law. The Hindū **law-officer (Pundit)** is found in the legislation of 1793, and is distinctly traceable in the Regulations down at least to 1821. In fact he is named in the Act XI. of 1864 (see quotation under **Cazee** in SUPPT.) abolishing Law-officers. But in many of the districts it would seem that he had very long before 1860 practically ceased to exist, under what circumstances exactly I have failed to discover. He had nothing to do with criminal justice, and the occasions for reference to him were presumably not frequent enough to justify his maintenance in every district. A **Pundit** continued to be attached to the Sudder Dewanny, and to him questions were referred by the District Courts when requisite. Neither **Pundit** nor **Moolvee** is attached to the High Court, but native judges sit on its Bench.

It need only be added that, under Regulation III. of 1821, a magistrate was authorized to refer for trial to the Law-officer* of his district a variety of complaints and charges of a trivial character.

The designation in Hindustani of the Law-officer was **Maulavi**. See **Adawlut, Cazee, Futwa, Mufty**, all in SUPPT.

1780. "That in all suits regarding inheritance, marriage, and caste, and other religious usages or institutions, the laws of the Koran with respect to Mahommedans, and those of the Shaster with respect to Gentoos, shall be invariably adhered to. On all such occasions the **Molavies** or Brahmins shall respectively attend to expound the law; and they shall sign the report and assist in passing the decree."—*Regulation passed by the G.-G. and Council*, 11th April, 1780.

1793. "II. The **Law Officers** of the Sudder Dewanny Adawlut, the Nizamut Adawlut, the provincial Courts of Appeal, the courts of circuit, and the zillah and city courts . . . shall not be removed but for incapacity or misconduct. . . "—*Reg. XII.* of 1793.

In §§ iv., v., vi. **Cauzy** and **Mufty** are substituted for **Law Officer**, but referring to the same persons.

1799. "IV. If the **futwa** of the **law officers** of the Nizamut Adawlut declare any person convicted of wilful murder not liable to suffer death under the Mahomedan law on the ground of . . . the Court of *Nizamut Adawlut* shall notwithstanding

* Reg. I. of 1810 had empowered the executive government, by an official communication from its secretary in the Judicial Department, to dispense with the attendance and futwa of the Law officers of the courts of circuit, when it seemed advisable. But in such case the judge of the court passed no sentence, but referred the proceedings with an opinion to the *Nizamut Adawlut*.

† Regn. of 11th April, 1780, quoted below.

* "*To the Hindoo and Mahommedan* Law officers." This gives the date quoted in the last paragraph.

sentence the prisoner to suffer death. —*Reg VIII* of 1799

Laximana, Laquesimena, etc s Malay *Laksamana*, from the Skt *lakshmana*, 'having fortunate tokens,' (which was the name of a mythical hero, brother of *Rama*) This was the title of one of the highest dignitaries in the Malay State, commander of the forces

c. 1539 "The King accordingly forth a Fleet of two hundred Sails And of this Navy he made General great Laque Xemena his Admiral whose Valor the History of the *Indiaes* hath spoken in divers places —*Pinto*, in *Cogan*, p 33

much blood they have cost me good fortune is now with thee, and I am about to avenge you on them. And so he did. —*Barros*, III viii. 7

Leaguer, s The this word is now qu believe, in English, the now familiar German use of *Lager Bier*, i e ' beer for laying down, for

Liampo Add

1701 "The Mandarine of Justice arrived late last night from Limpo —*Fragmentary MS. Records of China Factory* (at Chusan?), in India Office, Oct. 24th.

Lingam. Add

1843 "The homage was paid to Lingamism. The insult was offered to Mahometanism.] *Lingamism* is not merely idolatry, but idolatry in its most pernicious form —*Macaulay, Speech on Gates of Somnath*

Lip-lap Add

1768 71 "Children born in the Indies are nicknamed liplaps by the Europeans, although both parents may have come from Europe. —*Stavorinus*, E T, i. 31o

Lishtee or Listee s Hind *lishti*, English word, 'a list'

Long-cloth. Add

1670 "We have continued to supply you in reguard the Dutch do so fully fall in with the Calicoe trade that they had the last year 50 000 pieces of Long cloth. —*Letter from Court of E I C* to Madras, Nov 9th In *Notes and Extracts*, No. I, 2

Long drawers Add

Syce) blue *Sar*

Loot. Add

1847 "Went to see Marshal Soult's ...ures which he looted in Spain There many Murillos all beautiful.'—*Lord ...lmesbury, Mem of an Ex Minister*, i.

Looty Add

1793. 'A party was immediately sent, who released 27 half starved wretches in heavy irons, among them was Mr Randal

Lory Add

Hall,' the Chief Burma, composed Yungyis or Chief ...e designates more of meeting, com-

1792. " in capital cases he transmits the evidence in writing, with his opinion to the Lotoo or grand chamber of consultation, where the council of state assembles "—*Symes*, 307

acts of the **Lut-d'hau** being in fact considered his acts."—*Crawfurd's Journal*, 401.

Loutea. Add:

1618. "The China Capt. had letters this day per way of Xaxma (Satsuma) . . . that the letters I sent are received by the noblemen in China in good parte, and a mandarin, or **loytea**, apointed to com for Japon. . . . "—*Cocks*, ii. 44.

Lucknow, n. p. Properly *Lakhnau;* the well-known capital of the Nawābs and Kings of Oudh, and the residence of the Chief Commissioner of that British Province, till the office was united to that of Lieut.-Governor of the N.W. Provinces in 1877.

1528. "On Saturday the 29th of the latter Jemâdi, I reached **Luknow**; and having surveyed it, passed the river Gûmti and encamped."—*Baber*, p. 381.

1663. "In *Agra* the Hollanders have also an House. . . . Formerly they had a good trade there in selling Scarlet . . . as also in buying those cloths of Jelapour and **Laknau**, at 7 or 8 days journey from *Agra*, where they also keep an house. . . . "—*Bernier*, E. T., 94.

Lugow, To, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under **puckerow, bunow.** H. inf. *lagā-nā*, imperative *lagā-o*. The meanings of *lagānā*, as given by Shakespear, are: "To apply, close, attach, join, fix, affix, ascribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, plaster, put to work, employ, engage, use, impute, report anything in the way of scandal or malice"—in which long list he has omitted one of the most common uses of the verb, in its Anglo-Indian form *lugow*, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that *lagānā* is the active form of the neuter verb *lag-nā*, 'to touch, lie, be in contact with,' and used in all the neuter senses of which *lagānā* expresses the transitive senses. Besides neuter *lag-nā*, active *lagānā*, we have a secondary causal verb, *lagwānā*, 'to cause to apply,' etc. *Lag-nā*, *lagā-nā*, are presumably the same words as our *lie*, and *lay*, A. S. *licgan* and *lecgan*, mod. Germ. *liegen* and *legen*. And the meaning 'lay' underlies all the senses which Shakespear gives of *lagā-nā*.

Lungoor. Add:

1859. "I found myself in immediate proximity to a sort of parliament or general assembly of the largest and most human-like monkeys I had ever seen. There were at least 200 of them, great **lungoors**, some quite four feet high, the jetty black of their faces enhanced by a fringe of snowy whisker."—*Lt.-Col. T. Lewin*, p. 49.

M.

Mā-bāp, s. '*Āp* mā-bāp *hai khudāwand!* 'You, my Lord, are my mother and father!' This is an address from a native, seeking assistance, or begging release from a penalty, or reluctant to obey an order, which the young *sāhib* hears at first with astonishment, but soon as a matter of course.

Mabar. Add:

1753. "Selon cet autorité le pays du continent qui fait face à l'île de Ceilan est **Maabar**, ou la grande Inde: et cette interpretation de Marc-Pol est autant plus juste, que *maha* est un terme Indien, et propre même à quelques langues Scythiques ou Tartares, pour signifier *grand*. Ainsi, **Maa-bar** signifie la grande region."—*D'Anville*, p. 105.

The great Geographer is wrong!

Macao. Add:

1599. See in SUPPT. under **Monsoon.**

1615. "He adviseth me that 4 junks are arrived at Langasaque from Chanchew, which with this ship from **Amacau**, will cause all matters to be sould chepe."—*Cocks*, i. 35.

Macareo. Add, at p. 403, after quotation ending "African wilderness:"

Take also the following:

1885. "Here at his mouth Father Meghna is 20 miles broad, with islands on his breast as large as English counties, and a great tidal bore which made a daily and ever-varying excitement. . . . In deep water, it passed merely as a large rolling billow; but in the shallows it rushed along, *roaring like a crested and devouring monster*, before which no small craft could live."—*Lt.-Col. T. Lewin*, pp. 161-2.

Macheen. Add under **Chin and Machin:**

c. 1665. "*In the first place you have taught me, that all that* Frangistan . . . *was nothing, but I know not what little Island, of which the greatest King was he of* Portugal . . . . *telling me that the Kings of* Indostan *were far above them altogether, and that they were the only true and only* Houmajons . . . *the* great ones, *the* Conquerors *and* Kings

of the World; *and that* Persia *and* U
Kachguer, Tartar *and* Catay, Pegu, Ch
and Matchina, did tremble at the nan
the Kings of Indostan Admirable
graphy!"—*Speech of Aurangzeb to his Tutor*, according to *Bernier*, E T, 48

Madremaluco, n. p The name given by the Portuguese to the Mahommedan dynasty of Berar, called *'Imād shāhi* The Portuguese name represents the title of the founder *'Ima[illegible]l-Mulk* ('Pillar of the State'),
othe
The
thos
the
See
Cot

It began about [illegible]
was merged in the kingdom of Ahmednagar

There is another Madremaluco (or

v. 3, *Correa*, iii. 272, 344, etc, *Couto*, Decs v. and vi. *passim*).

[illegible]

the North [illegible]

[illegible]
Col T Lewin, p 339

Mahout. Add

It is remarkable that we find what is apparently *maha-matra* in the sense of a high officer, in Hesychius

Μαματραι, οι στρατηγοι παρ Ινδοις — *Hesych* s v

[illegible]

1748 "That upon his hearing the Mirattoes had taken Tanner's Fort . ." —In *Long*, p. 5

the Treaty with the Nabob of May 14th] In *Memoirs of the Revolution in Bengal*,

[illegible] como the subtle maestros, it would be

Malabar, b. Add, under **B**:

1680. "Whereas it hath been hitherto accustomary at this place to make sales and alienations of houses in writing in the Portuguese, Gentue, and **Mallabar** languages, from which some inconveniences have arisen. . . ."—*Fort St. Geo. Consn.*, Sept. 9th, in *Notes and Extracts,* No. III., 33.

Malabar Hill, n. p. This favourite site of villas on Bombay Island is stated by Mr. Whitworth to have acquired its name from the fact that the Malabar pirates, who haunted this coast, used to lie behind it.

Maladoo, s. *Chicken maladoo* is an article in the Anglo-Indian menu. It looks like a corruption from the French *cuisine*, but of what?

Mamlutdar, s. P. H. *mu'āmalatdār* (from Ar. *mu'āmala*, 'affairs, business'), and in Mahr. *māmlatdār*. Chiefly used in Western India. Formerly it was the designation, under various native governments, of the chief civil officer of a district, and is now in the Bombay Presidency the title of a native civil officer in charge of a **tālukā**, corresponding nearly to the *tahsīldār* of a pergunna in the Bengal Presidency, but of a status somewhat more important. See a quotation under **Patel**.

Mandarin. Add:

1682. In the Kingdom of Patane (on east coast of Malay Peninsula) "The King's counsellors are called **Mentary**."—*Nieuhof, Zee en Lant-Reize,* ii. 64.

Mangalore, b. Add:

1536. "... For there was come another **catur** with letters, in which the Captain of Diu urgently called for help; telling how the King (of Cambay) had equipped large squadrons in the Ports of the Gulf.... alleging .... that he was sending them to **Mangalor** to join others in an expedition against Sinde . . . and that all this was false, for he was really sending them in the expectation that the Rumis would come to **Mangalor** next September. . . ."—*Correa,* iv. 701.

1648. This place is called **Mangerol** by *Van Twist,* p. 13.

Mangelin. Add:

On the origin of this weight see Sir W. Elliot's *Coins of Southern India*, now in the press. The *mānjadi* was the hard scarlet seed of the *Adenanthera pavonina*, L., used as a measure of weight from very early times. A parcel of 50 taken at random gave an average weight of 4·13 grs. 3 parcels of 10 each, selected by eye as large, gave average 5·02 and 5·03 (*op. cit.* p. 47).

1584. "There is another sort of weight called **Mangiallino**, which is 5 graines of Venice weight, and therewith they weigh diamants and other jewels."—*Barret*, in *Hakluyt*, ii. 409.

Manjee.

1683. "We were forced to track our boat till 4 in the Afternoon, when we saw a great black cloud arise out of ye North with much lightning and thunder, which made our **Mangee** or Steerman advise us to fasten our boat in some Creeke."—*Hedges,* Hak. Soc., 88.

For the Pahāri use, see *Long's Selections*, p. 561.

Martaban, n.p. Add:

1680. "That the English may settle ffactorys at Serian, Pegu, and Ava . . . and alsoe that they may settle a ffactory in like manner at **Mortavan**. . ."—*Articles to be proposed to the King of Barma and Pegu,* in *Notes and Extracts,* No. III., p. 8.

1695. "Concerning *Bartholomew Rodrigues* . . . I am informed and do believe he put into **Mortavan** for want of *wood* and *water*, and was there seized by the *King's officers*, because not bound to that Place."—*Governor Higginson*, in *Dalr. Oriental Repert.* ii. 342-3.

Marwáree, n. p. and s. This word *Mārwāṛī*, properly a man of Mārwār or the Jodhpūr country in Rājpūtānā, is used in many parts of India as synonymous with **banya** or **sowcar**, from the fact that many of the traders and money-lenders have come originally from Mārwār, most frequently Jains in religion. Compare the *lombard* of medieval England, and the *caorsino* of Dante's time.

Masulipatam. Add:

1684. "These sort of Women are so nimble and active that when the present king went to see **Maslipatan**, nine of them undertook to represent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, sitting in a kind of Throne, made his entry into the City."—*Tavernier*, E. T., ii. 65.

Matross. Add:

1745. "... We were told with regard to the Fortifications, that no Expense should be grudged that was necessary for the Defence of the Settlement, and in 1741, a Person was sent out in the character of an Engineer for our Place; but... he lived not to come among us; and therefore, we could only judge of his Merit and Qualifications by the Value of his Stipend, Six Pagodas a Month, or about Eighteen Pence

by an army —*Gladwin*, n.

he milk hedge

Also
ed the
Gen.

came
Forth from behind the milk bush on the sand
E Arnold, Light of Asia, Bk. v

mans —*Garcin de T*

Meckly, n p
pore.

Mel
gueso
of the
the en
decay of the Bahmani kingdom. The name represents 'Malik Barid. It was apparently only the 3rd of the dynasty 'Ali who first took the title of (Ali) Barid Shah

Miscall, s. Arab *miskal* (*mithkal* properly) An Arabian weight, originally that of the Roman aureus and the gold dinar, about 73 grs

representatives make him a salâm (*calema*)

Mocuddum Add

ng the Boat-
point Black
f the Boat-
, his wages being paid at 70 fanams per mensem — *Fort St Geo Consn*, Dec. 23, in *Notes and Extracts*, No. III p 42.

f 35 and 30v

Mogall, and the Emperor keeps by him written [illegible] and write this Mogall character."—*Terry*, ed. (Comp. [illegible], 119-120.)

1781. "Wanted an European or Mogul Coachman that can drive four Horses in hand."—*India Gazette*, June 30.

Mogul, The Great. Add:

1623. "This Prince, having taken them all, made Centurions and two of them also for their faith, who served him in his wars against the **Great Mogor**, and were every one of them honoured by him in that expedition."—*[illegible] Pind.*, p. 23.

The expression is noted in [illegible] original, where it is *Regis Magni Mogor*, &c.).

c. 1665. "Since it is the custom of Asia never to approach Great Persons with Empty Hands, when I had the Honour to kiss the Vest of the **Great Mogul** *Aureng Zebe*, I presented him with Eight *Rupees*. . . ."—*Tavernier*, E. T., p. 2.

1807. "L'Hindoustan est depuis quelque temps déchiré par une multitude de petits souverains qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnait [illegible] il faut l'ait [illegible] de **Mogol**, si ce n'est cependant les Anglais, lesquels n'ont pas [illegible] d'être soumis à son [illegible], c'est à dire en 1802 [illegible] Akbar Schah, fils de Schah Alam."—*[illegible]*, quoted by *Garcin de Tassy, Rel. Mus.*, 90.

Mohur, Gold. Add:

1779. "I then took hold of his hand: then he (Francis) took out **gold mohurs**, and offered to give them to me: I refused them; he said 'Take that (offering both his hands to me), 'twill make you great men, and I will give you 100 **gold mohurs** more.'"—*Evidence of* Rambux Jemadar, *in Trial of* Grand *v.* Francis, quoted in *Echoes of Old Calcutta*, 225.

Mohwa. Add:

"It abounds in Guzerat. When the flowers are falling the Hill-men camp under the trees to collect them. And it is a common practice to sit perched on one of the trees in order to shoot the large deer which come to feed on the fallen **mhowa**. The timber is strong and durable."—*M.-Gen. R. H. Keatinge.*

Moluccas. Add:

The earliest mention of these islands by this name, that we know, is in a letter of Amerigo Vespucci (quoted under **Canhameira**), who in 1501, among the places heard of by Cabral's fleet, mentions the **Maluche Islands**.

1518. "And as it was the monsoon for **Maluco**, dom Aleixo despatched dom Tristram de Meneses thither, to establish the trade in clove, carrying letters from the King of Portugal, and presents for the Kings of the Isles of Ternate and Tidore where the clove grows."—*Correa*, ii. 552.

Mone, n. p. *Môn* or *Mün*, the name by which the people who formerly occupied Pegu, and whom we call Talaings, called themselves. See **Talaing.**

Monegar. Add:

1800. "In each *Hobly*, for every thousand *Pagodas* (£337, 15s. 10½d.) rent that he pays, there is also a **Munegar**, or a Tahsildar as he is called by the Mussulmans."—*Buchanan's Mysore*, &c., i. 276.

Monsoon. Add:

1599. "Ora nell' anno 1599, essendo venuta la **Mansone** a proposito, si messero alla vela due navi Portoghesi, le quali erano venute dalla città di Goa in **Amacao**."—*Carletti*, ii. 208.

Mooktear. Add:

1885. "The wily Bengali **mukteears**, or attorneys, were the bane of the Hill Tracts, and I never relaxed in my efforts to banish them from the country."—*Lt.-Col. T. Lewin*, p. 369.

Moollah. Add:

1680. "The old **Mulla** having been discharged for misconduct, another by name Cozzee Mahmud entertained on a salary of 5 Pagodas per mensem, his duties consisting of the business of writing letters, &c. in Persian, besides teaching the Persian language to such of the Company's servants as shall desire to learn it."—*Fort St. Geo. Consn.* March 11th. *Notes and Extracts*, No. III. p. 12.

Moolvee. See **Law-officer** in SUPPT.

Moon Blindness. This affection of the eyes is commonly believed to be produced by sleeping exposed to the full light of the moon. There is great difference of opinion as to the facts, some quoting experience as incontrovertible, others regarding the thing merely as a vulgar prejudice, without substantial foundation. Some remarks will be found in *Collingwood's Rambles of a Naturalist*, pp. 308-310. The present writer has in the East twice suffered from a peculiar affection of the eyes and face, after being in sleep exposed to a bright moon, but he would hardly have used the term *moon-blindness*.

Moonga, Mooga. Add:

1680. "The Floretta yarn or **Muckta** examined and priced. . . . The Agent informed 'that 'twas called *Arundee*, made neither with cotton nor silke, but of a kind

of Herba spun by a worme that feeds upon

in Bengali *Eri*, *Eria Erindu*, according to *Forbes Watson's Nomenclature*, No 8002, p. 371.

Moonshee. Add:

r 89

Moor. Add, at foot of p. 445, col b

two Portugees."—*Van Twist*, 59

the Sudra or cultiv
Minute of Sir T. ... i. 17.

Moorpunky. Add

1767.
"A
for the
and on
absolut
—*Dacca Accounts*, in *Long*, 5

Moors. Add:

1779
"Q What language did Mr Francis

1803 "Conceive
be when people sp
think, in Moors."—
i. 108.

Mora. Add:

Mort de-chien. Add, after quotation from *Johnson*, at top of p 451, col b

The second of the following quota-
the outbreak
p 451, col. *b*,

1780 "I am once or twice a year(?) subject to violent attacks of cholera morbus, here called mort-de chien. . "—*Impey to Dunning*, quoted by *Sir James Stephen*, ii 339

Towne."—*Notes and Extracts*, No. III, p 14

St. David (India Office MS Records).

Mufty, s. a. Ar *Mufti*, an expounder of the Mahommedan Law,
Properly
Kázi, who

including
which gave
Bengal the

reorganisation which substantially endured till 1862, we have frequent mention of both **Cauzies** and **Mufties** as authorised expounders of the Mahommedan Law; but, though Kazis were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of the Kazi as Kazi became limited to quite different objects, and the designation of the **Law-officer** who gave the **futwa** in our District courts was *Maulavi*. The title *Mufti* has been long obsolete within the limits of British administration, and one might safely say that it is practically unknown to any surviving member of the Indian Civil Service, and never was heard in India as a living title by any Englishman now surviving. See under **Cazee** and **Law-officer**.

b. A slang phrase in the army, for 'plain clothes.' No doubt it is taken in some way from **a**, but the transition is a little obscure.

a.—

1653. "Pour lors la troupe de nos [illegible] Indostani [illegible]; un Moufti Persan de la Secte des Schiais [illegible] a cette derniere extremité, luy demande [illegible] esperance d'avoir [illegible] que ... d'un Paradis, ou l'on [illegible] que l'on [illegible] desiré ... et la fit changer de Secte. ..."—*De la Boullaye-le-Gouz*, ed. 1657, p. 251.

1673. "Resolve to make a present to the Governour of Changalapet and Pallaveram, old friends of the Company, and now about to go to Golcondah, for the marriage of the former with the daughter of the King's **Mufti** or Churchman."—*Fort St. Geo. Cons.*, March 26th. In *Notes and Extracts*, No. I., 30.

1767. "3d. You will not let the **Cauzy** or **Mufty** receive anything from the tenants unlawfully."—*Collectors' Instructions*, in *Long*, 511.

1777. "The **Cazi** and **Muftis** now deliver in the following report, on the right of inheritance claimed by the widow and nephew of Shabaz Beg Khan. . . . ."—*Report on the Patna Cause*, quoted in *Stephen's Nuncomar and Impey*, ii. 167.

1793. "§ XXXVI. The **cauzies** and **Muftis** of the provincial Courts of Appeal, shall also be **cauzies** and **mufties** of the courts of circuit in the several divisions, and shall not be removable, except on proof to the satisfaction of the Governor-General in Council that they are incapable, or have been guilty of misconduct. . . . ."—*Reg. IX. of* 1793.

Muggrabee. Add:

From Ar. *gharb*, the root of this word, the Spaniards have the province **Algarve**, and both Spanish and Italian have **garbin**, a west wind.

Muncheel. Add:

1811. "Muncheels, with poles complete . . . .

Poles, Muncheel, Spare."

Jameson's Bombay Code, Ordnance Nomenclature.

"When I landed at Diu, an officer met me with a **Muncheel** for my use, viz. a hammock slung to a pole, and protected by an awning."—*MS. from R. H. Keatinge.*

Munneepore, n.p. Properly *Manipur*, a quasi-independent state lying between the British district of Cachar on the extreme east of Bengal, and the upper part of the kingdom of Burma, and in fact including a part of the watershed between the tributaries of the Brahmaputra and those of the Irawadi. The people are of genuinely Indo-Chinese and Mongoloid aspect, and the state, small and secluded as it is, has had its turn in temporary conquest and domination, like almost all the states of Indo-China from the borders of Assam to the mouth of the Mekong. Like the other Indo-Chinese states, too, Manipur has its royal chronicle, but little seems to have been gathered from it. The Rajas and people have, for a period which seems uncertain, professed Hindu religion. A disastrous invasion of Manipūr by Alompra, founder of the present Burmese dynasty, in 1755, led a few years afterwards to negotiations with the Bengal Government, and the conclusion of a treaty, in consequence of which a body of British sepoys was actually despatched in 1763, but eventually returned without reaching Manipūr. After this, intercourse practically ceased till the period of our first Burmese war (1824-25), when the country was overrun by the Burmese, who also entered Cachar; and British troops, joined with a Manipūrī force, expelled them. Since then a British officer has always been resident at Manipūr, and at one time (c. 1838-41) a great deal of labour was expended on opening a road between Cachar and Manipūr.

This state has been called by a variety of names, causing much confusion. Thus, in Rennell's Memoir and maps of India it bears the name of **Meckley**. In Symes's Narrative, and in maps of that period it is **Cassay**; names, both of which have long dis-

appeared from modern maps. *Meckley* represents the name (*Makli?*) by which

Cassay

behind you . . ."—Speech of *Alompra* to *Capt Baker* at *Momchabue* Dalrymple, *Or Rep*, i. 152

1759 "Cassay, which lies t N Westward of AVA, is a Country, as I can learn, hitherto unheard Europe . . ."—*Letter*, dd 22 June, in *Id* 116

by *Nerher Doss Gosseen*, in *Dalrymple's Or*

tricts, subject to the King of Burmah, or Ava . . ."—*Rennell's Memoir*, 293

1799 (Referring to 1757) "Elated with success Alompra returned to Monchaboo,

revolted . . ."—*Symes, Narrative*, 41-42.

„ "All the troopers in the King's service are natives of Cassay, who are much better horsemen than the Birmans."—*Id* 318

these are the proper . . . ans or Talains, the Lao, the Cassay, or . . ."—*Crawfurd's Journal*, 372

1855 "The wearing of these silks

the Burmese.

"These people, the descendants of un-

Musk-Rat. Add

that the bite is considered venomous by the natives (*Mammals*, p. 54)

Musnud. Add

1827. "The Prince Tippoo had scarcely dismounted from his elephant, and occupied the musnud, or throne of cushions."—*W. Scott, Surgeon's Daughter, ch. xiv.*

Mussaulchee. Add:

"In Central India it is the

* Here the Kyendwen R. is regarded as a branch of the Brahmaputra. See further on.

duty of the barber (*nāī*) to carry the torch; hence *nāī*, commonly, = 'torch-bearer'" (*M.-Gen. Keatinge*).

Mussoola. Add:

1678. Three Englishmen drowned by upsetting of a **Mussoola** boat. The fourth on board saved by the help of the (*Mucko*a (see **Mucoa** above, and in GLOSS.)—*Ft. St. Geo. Consn.*, Aug. 13. *Notes and Extracts*, No. I., p. 78.

1679. "A **Mussoolee** being overturned, although it was very smooth water and no surf, and one Englishman being drowned, a Dutchman being with difficulty recovered, the Boatmen were seized and put in prison, one escaping."—*Ibid.*, July 11. In No. II., p. 16.

Mustees. Add:

1653. (At Goa) "Les **Mestissos** sont de plusieurs sortes, mais fort mesprisez des Reinols et Castissos (**Castees**), parce qu'il y a eu vn peu de sang noir dans la generation de leurs ancestres . . . la tache d'auoir eu pour ancestre une Indienne leur demeure iusques à la centiesme generation: ils peuuent toutesfois estre soldats et Capitaines de forteresses ou de vaisseaux, s'ils font profession de suiure les armes, et s'ils se iettent du coste de l'Eglise ils peuuent estre Lecteurs, mais non Prouinciaux."—*De la Boullaye-le-Gouz*, ed. 1657, p. 226.

1678. 'Noe Roman Catholick or Papist, whether English or of any other nation shall bear any office in this Garrison, and shall have no more pay than 80 fanams per mensem as private centinalls, and the pay of those of the Portuguez nation, as Europeans, **Musteeses**, and **Topasees**, is from 70 to 40 fanams per mensem."—*Articles and Orders . . . of Fort St. Geo.*, Madraspatam. In *Notes and Extracts*, i. 88.

1781. "Eloped from the service of his Mistress a Slave Boy aged 20 years, or thereabouts, pretty white or colour of **Musty**, tall and slinder."—*Hicky's Bengal Gazette*, Feb. 24.

1799. "August 13th . . . Visited by appointment . . . Mrs. Carey, the last survivor of those unfortunate persons who were imprisoned in the Black Hole at Calcutta. . . This lady, now fifty-eight years of age, as she herself told me, is . . . of a fair **Mesticia** colour . . . . She confirmed all which Mr. Holwell has said. . . ."—*Note by* Thomas Boileau;* quoted in *Echoes of Old Calcutta*, 34.

1868. "These **Mestizas**, as they are termed, are the native Indians of the Philippines, whose blood has to a great extent perhaps been mingled with that of their Spanish rulers. They are a very exclusive people . . . and have their own places of amusement . . . . and **Mestiza** balls, to which no one is admitted who does not wear the costume of the country."—*Coll...* p. 296.

* Thomas Boileau was an attorney in Calcutta, the father of Major-Generals John Theophilus and A. H. E. Boileau, R.E. (Bengal).

Muster. Add:

1772. "The Governor and Cou[ncil of] Bombay must be written to, to sen[d] **Musters** of such kinds of silk, a[nd] piece-goods, of the manufacture of [Bom]bay, as will serve the market of Surat and ..."—*Price's Travels*, i. 39.

Muxadabad. Add:

1681. "Dec. 26.—In ye morning I [went] to give Bulchund a visit according t[o] invitation, who rose up and embrace[d me] when I came near him, enquired of [my] health and bid me welcome to **Mu[xa]davad**. . . ."—*Hedges*, p. 59.

1753. "En omettant quelques lieux [de] moindre considération, je m'arrête d'ab[ord] à **Mocsudabad**. Ce nom signifie ville de ... monnoie. Et en effet c'est là où se frap[pe] celle du pays; et un grand fauxbourg [de] cette ville, appelé *Azimgonge*, est la ré[si]dence du Nabab, qui gouverne le Benga[le] presque souverainement."—*D'Anville*, 63.

It is alleged in a passage introduced i[n] Mrs. C. Mackenzie's interesting memoir o[f] her husband, *Storms and Sunshine of a Soldier's Life*, that "Admiral Watson used to sail up in his ships to Moorshedabad." But there is no ground for this statement. It does not appear, so far as I can trace, that the Admiral's flag-ship ever went above Chandernagore, and the largest of the vessels sent to Hoogly even was the *Bridgewater* of 20 guns. No vessel of the fleet appears to have gone higher.

Muzbee. Add, before quotations:

The original corps of **Muzbees**, now represented by the 32nd Bengal N. I. (Pioneers), was raised among the men labouring on the Baree Doab Canal.

Myna. Add:

1803. "During the whole of our stay two **minahs** were talking most incessantly, to the great delight of the old lady, who often laughed at what they said, and praised their talents. Her hookah filled up the interval."—*Ld. Valentia*, i. 227-8.

1879. " . . . beneath
Striped squirrels raced, the **mynas** perked and picked.
The nine brown sisters* chattered in the thorn . . ."
E. Arnold, The Light of Asia, Book i.

N.

Nabob. Add under **b**:

1777. "In such a revolution . . . it was impossible but that a number of individuals

* See Seven Sisters in GLOSS. Mr. Arnold makes too many!

the word and thing are now obsolete The former was perhaps a factitious imitation of *pālkī*?

by four or eight men, and upon the shoulders . . . ."—Note by Tr of *Sair*

known as 'Hoogly Bight.'*

1684. "About 11 o clock we ye *Good hope*, at an anchor in ye Narrows, without Hugly River,† and ordered him upon ye first of ye flood to weigh, and

—*English Pilot*, p 57

Naund, s H *nānd*. A coarse earthen vessel of large size, resembling verted bee-hive, and y economic and do- The dictionary definition in Fallon, 'an earthen trough,' conveys an erroneous idea.

come up "—*Correa*, iii. 554

Negrais. Add

Ganga (see under Godavery).

Nelly. Add:

See quotation from Anquetil du Perron in SUPPT. under **Jowaur.**

Nilgherry. Add:

The following also refers to the Orissa hills:

1752. "Weavers of Balasore complain of the great scarcity of rice and provisions of all kinds occasioned by the devastations of the Mahrattas, who, 600 in number, after plundering Balasore, had gone to the **Nelligree** Hills."—In *Long*, p. 42.

Nipa. Add:

1583. "I Portoghesi e noi altri di questo bande di quà non mangiamo nel Regno di Pegù pane di grano . . . ne si beve vino; ma una certa acqua lambiccata da vn albero detto **Annippa**, ch' è alla bocca assai gustevole; ma al corpo giova e nuoce, secondo le complessioni de gli huomini."—*G. Balbi*, f. 127.

Nizam, The, n. p. The hereditary style of the reigning prince of the Hyderabad Territories; 'His Highness the Nizám,' in English official phraseology. This in its full form, *Niẓām-ul-Mulk*, was the title of Aṣaf Jāh the founder of the dynasty, a very able soldier and minister of the Court of Aurangzīb, who became Sūbadār of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednagar dynasty more than two centuries earlier, which the Portuguese called that of **Nizamaluco** (q.v.). And the circumstances originating the Hyderabad dynasty were parallel. At the death of Aṣaf Jāh (in 1748) he was independent sovereign of a large territory in the Deccan, with his residence at Hyderabad, and with dominions in a general way corresponding to those still held by his descendant.

Nizamaluco, n. p. One of the names which constantly occur in the early Portuguese writers on India. It represents *Niẓām-ul-Mulk*. This was the title of one of the chiefs at the court of the Bāhmani king of the Deccan, who had been originally a Brahman and a slave. His son Ahmed set up a dynasty at Ahmednagar (A.D. 1490), which lasted for more than a century. The sovereigns of this dynasty were originally called by the Portuguese *Nizamaluco*. Their own title was *Niẓām Shāh*, and this also occurs in the form *Nizamoxa*.

1521. "Meanwhile (the Governor Diego Lopes do Sequeira) . . . . sent Fernão Camello as ambassador to the **Nizamaluco**, Lord of the lands of Choul, with the object of making a fort at that place, and arranging for an expedition against the King of Cambaya, which the Governor thought the **Nizamaluco** would gladly join in, because he was in a quarrel with that King. To this he made the reply that I shall relate hereafter."—*Correa*, ii. 623.

c. 1539. "*Trelado do Contrato que o Viso Rey* Dom Garcia de Noronha *fez com hu* **Niza Muxaa**, *que d'antes se chamava Hu* **Niza Maluquo.**"—*Tombo*, in *Subsidios*, 115. See also under **Idalcan**, quotation from *Akbar Nāma*.

1553. "This city of Chaul . . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the **Nizamaluco**, one of the twelve Captains of the Kingdom of Decan (which we corruptly call *Daquem*) . . . . The **Nizamaluco** being a man of great estate, although he possessed this maritime city, and other ports of great revenue, generally, in order to be closer to the Kingdom of the Decan, held his residence in the interior, in other cities of his dominion; instructing his governors in the coast districts to aid our fleets in all ways and content their captains, and this was not merely out of dread of them, but with a view to the great revenue that he had from the ships of Malabar . . ."—*Barros*, II. ii. 7.

1563. ". . . This King of Dely conquered the **Decâm** and the **Cuncam**; and retained the dominion a while; but he could not rule territory at so great a distance, and so placed in it a nephew crowned as king. This king was a great favourer of foreign people, such as Turks, Rumis, Coraçonis, and Arabs, and he divided his kingdom into captaincies, bestowing upon *Adelham* (whom we call **Idalcam**) the coast from Angediva to Cifardam . . . and to **Nizamoluco** the coast from Cifardam to Negotana . . . ."—*Garcia*, f. 34*v*.

,, "*R.* Let us mount and ride in the country; and by the way you shall tell me who is meant by **Nizamoxa**, as you often use that term to me.

"*O.* At once I tell you he is a king in the **Balaghat** (*Bagalate* for *Balagate*), whose father I have often attended, and sometimes also the son . . ."—*Id.* f. 33*v*.

Nokar. Add, before quotations:

According to I. J. Schmidt, *Forschungen im Gebiete der Völker Mittel Asiens*, p. 96, **nükur** is in Mongol 'a comrade, dependent, or friend.'

Nol-kole, s. This is the usual Anglo-Indian name of a vegetable a good deal grown in India, perhaps less valued in England than it deserves, and known here (though rarely seen) as **Kol-rabi.** It is *Brassica oleracea*, var. *caulo-rapa*. The stalk at one point expands into a globular mass

rave of the French.

Norimon, s Japanese word. A sort of portable chair used in Japan.

1618. "*As we were going out of th* towne, the street being full of hackneymen and horses, they would not make me wa to passe, but fell a quarrelling with m neremoners, and offred me great ab use —*Cocks*, ii. 99

1768-71 "Sedan here (in Batavia) sometimes employ somewhat like them mon."—*Stavorinus, E T*, i. 324

Nuggurcote, Add.

meaning 'stem,' or 't logs, spears, and j *tal*, of which the me been ascertained, to s rings; *Bidang*, which ing' or 'spacious,' to thatch, sails, skins, ar '*seeds*,' to corn, seeds, gems, eggs, the eye lamps, and candlestick Crawfurd names 8 or one or other of which in company with th

* Other terms applied ha Quantitative Auxiliaries, N Segregatives, &

, classes of ob- h, idiom should 'two *stems* of

But still the practice is in none of these

muskets!

To some small extent the idiom

appears to be the numeral-affix * (or what Mr. Brian Hodgson calls the 'servile affix'). The idiom exists in the principal vernaculars of China itself, and it is a transfer of this idiom from Chinese dialects to Pigeon-English which has produced the *piecey*, which in that quaint jargon seems to be used as the universal numeral-affix ("Two *piecey* cooly," "three *piecey* dollar," etc.).

This one **pigeon** phrase represents scores that are used in the vernaculars. For in some languages the system has taken what seems an extravagant development, which must form a great difficulty in the acquisition of colloquial use by foreigners. Some approximate statistics on this subject will be given below.

The idiom is found in Japanese and Corean, but it is in these cases possibly not indigenous, but an adoption from the Chinese.

It is found in several languages of Central America, *i.e.* the Quiché of Guatemala, the Nahualt of Mexico Proper; and in at least two other languages (Tep and Pirinda) of the same region. The following are given as the coefficients or determinatives chiefly used in the (Nahualt or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

Tetl (a stone) used for roundish or cylindrical objects; *e.g.*, eggs, beans, cacao beans, cherries, prickly-pears, Spanish loaves, etc., also for books, and fowls:

Pantli (?) for long rows of persons and things; also for walls and furrows:

Tlamantli (from *mana*, to spread on the ground), for shoes, dishes, basins, paper, etc., also for speeches and sermons:

Olotl (maize-grains) for ears of maize, cacao-pods, bananas: also for flint arrow-heads (see *W. v. Humboldt, Kawi-Sprache*, ii. 265).

I have, by the kind aid of my friend Professor Terrien de la Couperie, compiled a list of nearly fifty languages in which this curious idiom exists. But it takes up too much space to be inserted here.

I may, however, give his statistics of the number of such determinatives, as assigned in the grammars of some of these languages. In Chinese vernaculars, from 33 in the Shanghai vernacular to 110 in that of Fuchau. In Corean, 12; in Japanese, 16; in Annamite, 106; in Siamese, 24; in Shan, 42; in Burmese, 40; in Malay and Javanese, 19.

If I am not mistaken, the propensity to give certain technical and appropriated titles to couples of certain beasts and birds, which had such extensive development in old English sporting phraseology, and still partly survives, had its root in the same state of mind, viz., difficulty in grasping the idea of abstract numbers, and a dislike to their use. Some light to me was, many years ago, thrown upon this feeling, and on the origin of the idiom of which we have been speaking, by a passage in a modern work, which is the more noteworthy as the author does not make any reference to the existence of this idiom in any language, and possibly was not aware of it:

> "On entering into conversation with the (Red) Indian, it becomes speedily apparent that he is unable to comprehend the idea of abstract numbers. They exist in his mind only as associated ideas. He has a distinct conception of five dogs or five deer, but he is so unaccustomed to the idea of number as a thing apart from specific objects, that I have tried in vain to get an Indian to admit that the idea of the number five, as associated in his mind with five dogs, is identical, so far as number is concerned, with that of five fingers."—(*Wilson's Prehistoric Man*, 1st ed., ii. 470).

Thus it seems probable that the use of the *numeral* coefficient, whether in the Malay idiom or in our old sporting phraseology, is a kind of *survival* of the effort to bridge the difficulty felt, in identifying abstract numbers as applied to different objects, by the introduction of a common concrete term.

Traces of a like tendency, though probably grown into a mere fashion and artificially developed, are common in Hindustani and Persian, especially in the official written style of *munshīs*, who delight in what seemed to me, before my attention was called to the Indo-Chinese idiom, the wilful surplusage (*e.g.*) of two 'sheets' (*fard*) of letters, also used with quilts, carpets, etc.; three 'persons' (*nafar*) of barkandāzes; five 'rope' (*rās*) of buffaloes; ten 'chains' (*zanjīr*) of elephants;

* See *Introductory Essay* to Capt. Gill's *River of Golden Sand*, ed. 1883, pp. [127], [128].

Pagoda, for Ped
every baskett of
rders at Fort St
i p 56

an alighting-place') with tents boats houses carriages, beds, howdas, etc, saz ('an instrument') with guitars etc, silk ('thread') w
all sorts, etc
Several of these, w
Turkish are used
Turkish *

Price's Tracts, ii. 61

O

Omrah Add

Bernier, E. T., 66

Ooplah. Add

1672 "The allowance of cowdunge and ... for every basket of cowdunge,

1/a

Opium. Add

gives the Algodan (Cotton)—Bocarro, MS

a new kind of ...
July 14, p. 57

Ormus Add, before quotations

The islands of Hormuz Kishm, etc, as well as Bandar 'Abbas and other ports on the coast of Kerman, had been held by the Sultans of Oman as fiefs of Persia, for upwards of a cen-
...ter State
occupied
Badger's

of the ...
P della Valle ii. 61

Otto Add

1759 "To presents given, &c.

2 3 6."
...ppt Sel.

as prell
...les ... ode
de ... we,

Outcry. Add:

1782. "On Monday next will be sold by Public **Outcry** . . . large and small China silk **Kittisals**. . . . ."—*India Gazette*, March 31.

Overland. Add:

1612. "His Catholic Majesty the King Philip III. of Spain and II. of Portugal, our King and Lord, having appointed dom Hieronymo de Azevedo to succeed Ruy Lourenço de Tavira . . . in January 1612 ordered that a courier should be despatched **overland** (*por terra*) to this Government to carry these orders, and he, arriving at Ormuz at the end of May following. . ."—*Bocarro, Decada*, p. 7.

1675. "Our last to you was dated the 17th August past, **overland**, transcripts of which we herewith send you."—*Letter from Court to Fort St. Geo.* In *Notes and Extracts*, No. I. p. 5.

1676. "Docket Copy of the Company's General **Overland**.

"'Our Agent and Councel Fort St. George.

* * * *

"'The foregoing is copy of our letter of 28th June **overland**, which we sent by three several conveyances for Aleppo.'"—*Id.* p. 12.

1774. "Les Marchands à Bengale envoyèrent un Vaisseau à *Suès* en 1772, mais il fut endommagé dans le Golfe de Bengale, et obligé de retourner; en 1773 le Sr. *Holford* entreprit encore ce voyage, réussit cette fois, et fut ainsi le premier Anglois qui eut conduit un vaisseau à *Suès* . . On s'est déjà servi plusieurs fois de cette route comme d'un chemin de poste: car le Gouvernement des Indes envoye actuellement dans des cas d'importance ses Couriers par *Suès* en Angleterre, et peut presqu'avoir plutôt reponse de *Londres* que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne esperance."—*Niebuhr, Voyage*, ii. 10.

1782. "When you left England with an intention to pass **overland** and by the route of the Red Sea into India, did you not know that no subject of these kingdoms can lawfully reside in India . . . without the permission of the United Company of Merchants. . ."—*Price, Tracts*, i. 130.

1803. "From the Governor General to the Secret Committee, Dated 24th Decr. 1802. Recd. **Overland**, 9th May 1803."—*Mahratta War Papers* (Parliamentary).

Ovidore, s. Port. *Ouvidor*, *i.e.* 'auditor,' an official constantly mentioned in the histories of Portuguese India.

But the term is also applied in an English quotation below to certain Burmese officials, an application which must have been adopted from the Portuguese. It is in this case probably the translation of a Burmese designation, perhaps of *Nekhan-dau*, 'Royal Ear,' which is the title of certain court officers.

1500. "The Captain-major (at Melinde) sent on board all the ships to beg that no one when ashore would in any way misbehave or produce a scandal; any such offence would be severely punished. And he ordered the mariners of the ships to land, and his own Provost of the force, with an **Ouvidor** that he had on board, that they might keep an eye on our people to prevent mischief."—*Correa*, i. 165.

1507. "And the Viceroy ordered the **Ouvidor General** to hold an inquiry on this matter, on which the truth came out clearly that the Holy Apostle (Sanctiago) showed himself to the Moors when they were fighting with our people, and of this he sent word to the King, telling him that such martyrs were the men who were serving in these parts that Our Lord took thought of them and sent them a Helper from Heaven."—*Correa*, i. 717.

1698. (At Syriam) "**Ovidores** (Persons appointed to take notice of all passages in the *Runday* (office of administration) and advise them to Ava). . . . Three **Ovidores** that always attend the *Runday*, and are sent to the King', upon errands, as occasion obliges."—*Fleetwood's Diary*, in *Dalrymple, Or. Rep.*, i. 355, 360.

P.

Paddy-bird. Add:

1868. "The most common bird (in Formosa) was undoubtedly the **Padi bird**, a species of heron (*Ardea prasinosceles*), which was constantly flying over the padi, or rice-fields."—*Collingwood*, 44.

Padre. Add:

1676. "And whiles the French have no settlement near hand, the keeping French **Padrys** here instead of Portugueses, destroys the encroaching growth of the Portugall interest, who used to entail Portugalism as well as Christianity on all their converts."—*Madras Consns.* Feb. 29. In *Notes and Extracts*, i. p. 46.

1680. ". . . where as at the Dedication of a New Church by the French **Padrys** and Portugez in 1675 guns had been fired from the Fort in honour thereof, neither **Padry** nor Portugez appeared at the Dedication of our Church, nor as much as gave the Governor a visit afterwards to give him joy of it."—*Id.* Oct. 28. No. III. p. 37.

Pagôda, c. Add:

1780. "Sir Thomas Rumbold, Bart., resigned the Government of Fort St. George on the Mg. of the 9th inst., and immediately went on board the General Barker. It is confidently reported that he

was never spoken as it was
. The spoken language ap-
have been pure Persian; the
words being merely used as
representatives, or *logograms*,

the influence of
tion of numero
phrases The

mode
, they
iting,
Persians began at once to
their words with their new
just as they pronounced
(W. West, *Introd. to Pahlavi*
xiii, Sacred Books of the
v.) †
Pahlavi writings are con-

inscriptions, and in many parts of the | those of the modern Persian alphabet,

the corresponding words in their own
language. . . . The use o
mitic words, scattered abou
sian sentences, gives Pa
motley appearance of a
language. . . . But there are good
reasons for supposing that the lan-

Haug of Munich, in his valuable Essay on the
Pahlavi Language, already cited." (West, p. xiii.)

The meaning attached to the term *Pahlavi* by Orientals themselves, writing in Arabic or Persian (exclusive of Parsees), appears to have been 'Old Persian' in general, without restriction to any particular period or dialect. It is thus found applied to the cuneiform inscriptions at Persepolis. (Derived from *West* as quoted above, and from *Haug's Essays*, ed. London, 1878).

c. 930. "Quant au mot *dirafch*, en pehlvi (*al-fahlviya*) c'est à dire dans la langue primitive de la Perse, il signifie drapeau, pique et étendard."—*Mas'ûdi*, iii. 252.

c. A.D. 1000. "Gayômarth, who was called *Girshâh*, because *Gir* means in Pahlavî *a mountain* . . ."—*Albîrûnî*, *Chronology*, 108.

Pailoo, s. The so-called 'triumphal arches,' or gateways, which form so prominent a feature in Chinese landscape, really monumental erections in honour of deceased persons of eminent virtue. Chin. *pai*, 'a tablet,' and *lo*, 'a stage or erection.' Mr. Fergusson has shown the construction to have been derived from India with Buddhism (see *Indian and Eastern Archit.*, pp. 700-702).

Pálagiláss, s. This is domestic Hind. for 'Asparagus' (*Panjab N. & Q.* ii. 189).

Palankeen. Add:

In GLOSS., under 1606, I gave a curious quotation from the acts of the Synod of Goa regarding covered palankins. I have since come upon a remonstrance of the City of *Goa* against the ecclesiastical action in this matter, addressed to the king:

1606. "Last year this City gave your Majesty an account of how the Archbishop Primate proposed the issue of orders that the women should go with their palanquins uncovered, or at least half uncovered, and how on this matter were made to him all the needful representations and remonstrances on the part of this whole community, giving the reasons against such a proceeding, which also were sent to Your Majesty. Nevertheless in a Council that was held this last summer, they dealt with this subject, and they agreed to petition Your Majesty to order that the said palanquins should travel in such a fashion that it could be seen who was in them.

"The matter is of so odious a nature, and of such a description that Your Majesty should grant their desire in no shape whatever, nor give any order of the kind, seeing this place is a frontier fortress. The reasons for this have been written to Your Majesty; let us beg your Majesty graciou[s] no new rule; and this is the pet[ition of the] whole community to Your M[ajesty]."—*Carta, que a Cidade de Goa escr[eveo a] Magestade, o anno de 1606.* In *[Archiv.] Port. Or.*, fascic. 1°, 2ª. Edição, [...] 186.

c. 1660. ". . . From *Golconda* [to Masuli]*patan* there is no travelling by wag[gons] . . . But instead of Coaches they have [the con]venience of **Pallekies**, wherein [you are] carried with more speed and mo[re ease] than in any part of India."—*Ta[vernier]*, E. T., ii. 70.

This was quite true up to our ow[n day.] In 1840 the present writer was carr[ied over] that road, a stage of 25 miles in littl[e more] than 5 hours, by 12 bearers, relieving [each] other by sixes.

1678. "The permission you are pl[eased] to give us to buy a **Pallakee** on the [Com]panyes Acct. Shall make use off as S[oon] as can possiblie meet wth one yt may [be] fitt for ye purpose . . ."—MS. Letter f[rom] *Factory* at *Ballasore* to the *Council* (of [Fort] St. George), March 9. In India Office.

1682. Joan Nieuhof has **Palakijn**. [...] *en Lant-Reize*, ii. 78.

Palempore. Add:

The probability that **Palempore** [is] a word originating in a mistaken ver[sion] of *palang-posh*, is strengthened by the following entry in Bluteau's Dictionary (Suppt., 1727).

"CHAUDUS ou CHAUDEUS são huns panos grandes, que servem para cobrir camas e outras cousas. São pintados de cores muy vistosas, e alguns mais finos, a que chamão **palangapuzes**. Fabricão-se de algodão em Bengala e Choromandel,"—i.e. "*Chaudus* ou *Chaudeus*" (this I cannot identify, perhaps the same as *Choutar* among **Piece-goods**, q.v.) "are a kind of large cloths serving to cover beds and other things. They are painted with gay colours, and there are some of a finer description which are called **palangposhes**," etc.

Pandy. Add:

"In the Bengal army before the Mutiny, there was a person employed in the quarter-guard to strike the gong, who was known as the *gunta pandy*" (*M.-G. Keatinge*). *Ghanṭā*=a gong or bell.

Papaya. Add, before quotations:

Papaya is applied in the Philippines to Europeans who, by long residence, have fallen into native ways and ideas.

Papua, n. p. This name, which is now applied generically to the chief race of the island of New Guinea and

resembling tribes,
properly) to the gr
a Malay word *pap*
puwah-puwah, meaning 'frizzle-haired,' and was applied by the Malays to the people in question

India, which entered largely into the *early currency of Goa, and the name* of which afterwards attached to a silver money of their own coinage, of constantly degenerating value.

There could hardly be a better word

some space to the subject, not with

Little result except that of being puzzled and misled, and having time occupied in satisfying myself regarding the errors alluded to. The ... is in itself a very difficult one, ... plexed as it is by the rarity

in the Portuguese settlements of a variety of native coins in addition to those from the Goa mint,* by the

some of the coins to which the name was applied, *e.g.* that of the Raja of Ikkeri in Canara *Sri* **Pratápa** *Krishnaraya*.

A little doubt arises at first in *determining to what coin the name* ... was originally attached. For ... two earliest occurrences of the ... that we can *quote*,—in the ... *Abdurrazzak*, the *Envoy* of Shah Rukh, makes the *partab* (or pardao) ... of the *Varaha* ('boar,' so called

itself. And there can be no doubt that it was to the pagoda that the

* "... [illegible] ..." I cannot explain the use of this name. It must be applied here to ... between ... and ...

[illegible]

Portuguese, from the beginning of the 16th century, applied the name *pardao d'ouro*. The money-tables which can be directly formed from the statements of Abdurrazzāk and Varthema repectively are as follows: *

ABDURRAZZAK (A.D. 1443).

3 Jitals (copper)	. = 1 Tar (silver).
6 Tars . .	. = 1 Fanam (gold).
10 Fanams .	. = 1 **Partāb**.
2 **Partābs** .	. = 1 Varāha.

And the *Varāha* weighed about 1 *Mithkāl*, equivalent to 2 *dīnārs Kopekī*.

VARTHEMA (A.D. 1504-5).

16 Cas (see **Cash**)	. = 1 Tare (silver).
16 Tare. .	. = 1 Fanam (gold).
20 Fanams .	. = 1 **Pardao**.

And the **Pardao** was a gold ducat, smaller than the seraphim of Cairo (gold dīnār), but thicker.

The question arises whether the *varāha* of Abdurrazzāk was the double pagoda, of which there are some examples in the S. Indian coinage, and his *partāb* therefore the same as Varthema's, *i.e.* the pagoda itself; or whether his *varāha* was the pagoda, and his *partāb* a half-pagoda. The weight which he assigns to the *varāha*, "about one *mithkāl*," a weight which may be taken at 73 grains, does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) *hūn* or pagoda, given in Prinsep's Tables, to be 43 grs., the maximum being 45 grs. And the fact that both the Envoy's *varāha* and the Italian traveller's *pardao* contain 20 fanams is a strong argument for their identity.†

In further illustration that the **pardao** was recognised as a half *hūn* or pagoda, we quote in a foot-note "the old arithmetical tables in which accounts are still kept" in the south, which Sir Walter Elliot contributed to Mr. E. Thomas's excellent *Chronicles of the Pathan Kings of Dehli, illustrated*, &c.‡

Moreover Dr. D'Acunha states that in the 'New Conquests,' or provinces annexed to Goa only about 100 years ago, "the accounts were kept until lately in *sanvoy* and *nixane* pagodas, each of them being divided into 2 **pratáps**, . . ." etc. (p. 46, *note*).

As regards the value of the *pardao d'ouro*, when adopted into the Goa currency by Alboquerque, Dr. D'Acunha tells us that it "was equivalent to 370 *reis*, or 1*s*. 6½*d*.* English." Yet he accepts the identity of this *pardao d'ouro* with the *hūn* current in Western India, of which the Madras pagoda was till 1818 a living and unchanged representative, a coin which was, at the time of its abolition, the recognised equivalent of 3½ rupees, or 7 shillings. And doubtless this, or a few pence more, was the intrinsic value of the **pardao**. Dr. D'Acunha in fact has made his calculation from the *present* value of the (imaginary) *rei*. Seeing that a *milrei* is now reckoned equal to a dollar, or 50*d*., we have a single *rei* = $\frac{1}{20}$*d*., and 370 *reis* = 1s. 6½*d*. It seems not to have occurred to the author that the *rei* might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda, the Venetian sequin, and the dollar.† Yet the fact of this degeneration everywhere stares him in the face. Correa tells us that the *cruzado* which Alboquerque struck in 1510 was the just equivalent of 420 *reis*. It was indubitably the same as the *cruzado* of the mother country, and indeed A. Nunez (1554) gives the same 420 *reis* as the equivalent of the *cruzado d'ouro de Portugal*, and that amount also for the Venetian sequin, and for the *sultani* or Egyptian gold dinār. Nunez adds that a gold coin of Cambaya, which he calls **Madrafaxao** (q.v.), was worth from

* I invert the similar table given by Dr. Badger in his notes to Varthema.

† The issues of fanams, q.v., have been infinite; but they have not varied much in weight, though very greatly in alloy, and therefore in the number reckoned to a pagoda.

‡ "2 gunjās = 1 dugala
2 dugalas = 1 chavula (= the panam or fanam),
2 chavalas = 1 hoṇa (= the **pratapa**, māda, or *half pagoda*,
2 honnas = 1 Varaha (the hūn or pagoda."
"The ganjā or unit (= ¼ fanam) is the rati, or Sanskrit raktika, the seed of the *abrus*."—*Op. cit.* p. 224, *note*. See also Sir W. Elliot's *Coins of S. India*, now in the press p. 56.

* 360 *reis* is the equivalent in the authorities, so far as I know.

† Even the pound sterling, since it represented a pound of silver sterlings, has come down to one-third of that value; but if the value of silver goes on dwindling as it has done lately, our pound might yet justify its name again!

I have remarked elsewhere:
"Everybody seems to be tickled at the notion that the Scotch Pound or *Livre* was only 20 pence. Nobody finds it funny that the French or Italian *Livre* or Pound is only 20 halfpence or less!" I have not been able to trace how high the *rei* began, but the *maravedi* entered life as a gold piece, equivalent to the Saracen *mithkal*, and ended—?

1260 to 1440 *rei*
tions in weight
have seen that
the gold-mohr of
of Guzerat (1511
which we learn fr

From the Venetia ... tent of pure gold 52 27 grs., value 111*d*,*) the value of the *rei* at $\frac{1}{440}$ will be . . 264*d*
From the Mudhaffar Shah's mohr (weight 185 grs, value, if pure gold, 392 52*d*) value of *rei* at 1440 . . . . 0·272*d*
Mean value of *rei* in 1513 0 268*d*
i e more than five times its present value

Dr D'Acunha himself informs us

(mean 585 *reis*)
These statements, as we know the

... the 16th century ... 0 06 to 0 06cd.

San Thomé, worth 1000 *reis*, say about £1 2*s* 4*d*, with halves and quarters of the same. Neither, according to D'Acunha, was there silver money of any importance coined at Goa from 1510 to 1550, and the coins then issued were silver San Thomes, called also *patacoes*. Nunez in his Tables (1554) does not mention these by either name, but mentions repeatedly *pardaos*, ...ch represented 5 silver *tangas*, or *reis*, and these D'Acunha speaks as silver *coins* Nunez, as far as I can make out, does not speak of them as coins, but rather implies that in

account so many tangas of silver were reckoned as a *pardao*. Later in the century, however, we learn from Balbi (1580), Barrett (1584),* and Linschoten (1583-1589), the principal currency of Goa consisted of a silver coin called *xerafin* and *pardao-xerafin*, which was worth 5 tangas, each of 60 reis. (So these had been from the beginning, and so they continued, as is usual in such cases. The scale of sub-multiples remains the same, whilst the value of the divisible coin diminishes. Eventually the lower denominations become infinitesimal, like the *maravedis* and the *reis*, and either vanish from memory, or survive only as denominations of account.) The data, such as they are, allow us to calculate the *pardao* or *xerafin* at this time as worth 4*s.* 2*d.* to 4*s.* 6*d.*

A century later, Fryer's statement of equivalents (1676) enables us to use the stability of the Venetian sequin as a gauge; we then find the *tanga* gone down to 6*d.* and the *pardao* or *xerafin* to 2*s.* 6*d.* Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to 1½ *perdo*. Calculating the Surat Rupee, which may have been probably his standard, still by help of the Venetian (p. 262) at about 2*s.* 3*d.*, the *pardao* would at this time be worth 1*s.* 6*d.* It must have depreciated still further by 1728, when the Goa mint began to strike rupees, with the effigy of Dom João V., and the half-rupee appropriated the denomination of *pardao*. And the half-rupee, till our own time, has continued to be so styled. I have found no later valuation of the Goa Rupee than that in *Prinsep's Tables* (Thomas's edition, p. 55), the indications of which, taking the Company's Rupee at 2*s.*, would make it 21*d.* The *Pardao* therefore would represent a value of 10½*d.*, and there we leave it.

1444. "In this country (Vijayanagar) they have three kinds of money, made of gold mixed with alloys: one called *varahah* weighs about one *mithkal*, equivalent to two dinars *kopeki*; the second, which is called **pertab**, is the half of the first; the third, called *fanom*, is equivalent in value to the tenth part of the last-mentioned coin. Of these different coins the *fanom* is the most useful. . ."—*Abdurrazzāk*, in *I*…
XVth Cent., p. 26.

c. 1504-5; pubd. 1510. "I… from the city of Dabuli aforesaid… to another island, which . . . is c… (Goa) and which pays annually to… of Decan 10,000 golden ducats,… them **pardai**. These pardai are… than the seraphim of Cairo, but thic… have two devils stamped upon one s… certain letters on the other."—*Va*… pp. 115-116.

" ". . . His money consis… **pardao**, as I have said. He also… silver money called **tare**, and others o… twenty of which go to a **pardao**, a… called fanom. And of these small o… silver, there go sixteen to a fanom . . … *Id.*, p. 130.

1510. "Meanwhile the Governor (A… querque) talked with certain of our pe… who were goldsmiths, and understood… alligation of gold and silver, and also w… goldsmiths and money-changers of… country who were well acquainted with t… business. There were in the country **pa**…**daos** of gold, worth in gold 360 *reys*, a… also a money of good silver which the… called *barganym* (see **bargani** in SUPP… of the value of 2 *vintems*, and a money o… copper which they called bazaruqos (se… **Budgerook**), of the value of 2 *reis*. Now al… these the Governor sent to have weighed and… assayed. And he caused to be made… cruzados of their proper weight of 420… *reis*, on which he figured on one side the… cross of Christ, and on the other a sphere, which was the device of the King Dom Manuel; and he ordered that this *cruzado* should pass in the place (Goa) for 480 *reis*, to prevent their being exported . . . and he ordered silver money to be struck which was of the value of a **bargany**; on this money he caused to be figured on one side a Greek A, and on the other side a sphere, and gave the coin the name of *Espera*; it was worth 2 *vintems*; also there were half *esperas* worth one *vintem*; and he made *bazarucos* of copper of the weight belonging to that coin, with the A and the sphere; and each *bazaruco* he divided into 4 coins which they called *cepayquas* (see **Sapèque**), and he gave the *bazarucos* the name of *leaes*. And in changing the cruzado into these smaller coins it was reckoned at 480 *reis*."—*Correa*, ii. 76-77.

1516. "There are current here (in Baticala, see **Batcul**) the **pardaos**, which are a gold coin of the kingdom, and it is worth here 360 *reis*, and there is another coin, of silver, called *dama*, which is worth 20 *reis*. . . ."—*Barbosa*, Lisbon ed., p. 293.

" "There is used in this city (Bisnagar) and throughout the rest of the Kingdom much pepper, which is carried hither from Malabar on oxen and asses; and it is all bought and sold for **pardaos**, which are made in some places of this Kingdom, and especially in a city called Hora (?), whence they are called *horãos*."—*Id.*, 297.

1552. "Hic Sinam mercatorem indics…

* Dr. D'Acunha has set this English traveller …lown to 1684, and introduces a quotation from …im in illustration of the coinage of the latter …eriod, in his quasi-chronological notes, a new …ement in the confusion of his readers.

Xaverii Epist., Pragae, 1667, IV. xiv

not accept."—Garcia, f. 35v.

... rest they tak... per aduiso ... worth 9 tan... and yet not ... the ships de... pay them a... and 10 tan... they are w... Hakluyt, ii ...

I retain t... am sorry to ... translation ... who was at Goa in 1586 ... at Goa tangas not ...

a ... as three Testones, ... all money, and riseth and falleth ... sso or more, according to the ex... There is also a kind of money ... is called Tangas, not that there is ... h coine, but are so named onely in ... Tangas is one Pardaw, or ... le money, for you must ... t in telling they have two ... , good and badde ... they buy and sell, they ... d or badde money," etc.—

... have a kind of money ... called Pagodes, which is of Gold, of two ... and are above 8 tangas in ...

This extract ... we know of the Goa cur... r from the passage (including ... have omitted) that in the ... he 16th century there were ...

c. 1620. "The gold coin, struck by the rāis of Bijanagar and Tiling, is called *hūn* and partāb."—*Firishta*, quoted by Quatremère, in *Notices et Extraits*, xiv. 509.

1643. ". . . . estant conuenu de prix auec luy à sept perdos et demy par mois tant pour mon viure que pour le logis. . ." —*Mocquet*, 284.

Parell. Add: It seems probable that in the following passage, Niebuhr speaks of 1763-4, the date of his stay at Bombay, but as the book was not published till 1774, this is not absolutely certain. Evidently Parell was occupied by the Governor long before 1776.

"*Les Jesuites avoient autrefois un beau couvent auprès du Village de* **Parell** *au milieu de l'Isle, mais il y a déjà plusieurs années, qu'elle est devenue la maison de campagne du Gouverneur, et l'Eglise est actuellement une magnifique salle à manger et de danse, qu'on n'en trouve point de pareille en toutes les Indes.*"—*Niebuhr, Voyage*, ii. 12.

Patcharee. Add:

Mr. Whitworth, s.v. *Patcherry*, says that "in some native regiments the term denotes the married sepoy's quarters, possibly because Pariah sepoys had their families with them, while the higher castes left them at home." He does not say whether Bombay or Madras sepoys are in question. But in any case what he states confirms the origin ascribed to the Bengal Presidency term *Patcharée.*

1747. "**Patcheree Point**, mending Platforms and Gunports . . . (P'gs.) 4 : 21 : 48." —*Accounts from Fort St. David*, under Feb. 21. MS. Records, in India Office.

Pattamar. Add, to note at p. 520, col. *b*:

Mr. J. M. Campbell, who is very accurate, in the Bo. Gazetteer writes the vessel as *pātimār*, though identifying, as we have done, both uses with *pathmār*, 'courier.' The Moslem, he says, write *phatemārī*, quasi *fath-mār*, 'snake of victory' (?).

According to a note in *Notes and Extracts*, No. I. (Madras, 1871), p. 27, under a Fort St. Geo. Consultation of July 4th, 1673, Pattamar is therein used "for a native vessel on the Coromandel Coast, though now confined to the Western Coast." We suspect a misapprehension. For in the following entry we have no doubt that the parenthetical gloss is wrong, and that *couriers* are meant:

"A letter sent to the President and Councell at Surratt by a Pair of **Pattamars**" (native craft) *express* . . ."—*Op. cit.* No. II. p. 8.

Pawl. I believe the statement in Gloss, 'no ridge-pole,' is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between **pāl** and *chholdārī* (see **Shooldarry**). A reference to India failed in getting a reply. The **shooldarry** is not essentially different from the **pāl**, but is trimmer, tauter, better closed, and sometimes has two flies.

1793. "There were not, I believe, more than two small **Pauls**, *or tents*, among the whole of the deputation that escorted us from Patna."—*Kirkpatrick's Nepaul*, p. 118.

1827. "It would perhaps be worth while to record . . . the matériel and personnel of my camp equipment; an humble captain and single man travelling on the most economical principles. One double-poled tent, one **routee**, or small tent, a **pâl** or servants' tent, 2 elephants, 6 camels, 4 horses, a pony, a buggy, and 24 servants, besides *mahouts*, *serwans* or camel-drivers, and tent pitchers."—*Mundy, Journal of a Tour in India.*

We may note that this is an absurd exaggeration of any equipment that, even sixty years since, would have characterised the march of a "humble captain travelling on economical principles," or any one under the position of a highly-placed civilian. Captain Mundy must have been enormously extravagant.

Pawnee, Kalla. Add, before quotations:

'Hindu servants and sepoys used to object to cross the Indus, and called *that* the **kālā pānī**. I think they used to assert that they lost caste by crossing it, which might have induced them to call it by the same name as the Ocean,—or possibly they believed it to be part of the river that flows round the world, or the country beyond it to be outside the limits of the *Arya vartta*' (*Note by Lt.-Col. J. M. Trotter*).

Pazend, s. See for meaning of this term s.v. **Pahlavi**, in connection with article **Zend**. See also quotation from *Mas'ūdi* under latter.

Pecul. Add, before quotations:

Another authority states that the *shih* is = 120 *kin* or *katis*, whilst the 100 *kin* weight is called in Chinese *tan*.

1554. "In China 1 tael weighs 7½ tanga

larins of silver, and 16 taels = 1 cate; 100 cates = 1 pico = 45 tangas of silver weigh 1 mark, and therefore 1 pico = 133½ arratels" (see Rottle) —*A Nunes*, 41.

Peepul. Add, before quotations ·

"I remember noticing among many Hindus, and especially among Hinduized Sikhs, that they ... *Pipal ko jata hun* ('I am ... Peepul Tree'), to express ... to say my prayers'" (*Lt-Col John ... Trotter*).

Peer. Add

1869. "Certains ... renommes, qu'ainsi ... le peuple a donné ... lunaires où se tro... qu'on celèbre en leu... *Tassy, Rel. Musulm* ...

... tricts particuliers"—*D Anville*, ...

Perpetuano, also by contraction, **Perpet,** *s.* The name of a cloth often mentioned in the 17th and first part of the 18th centuries as an export from England to the east. It appears to ...

... is as much as can ...

... 3 Do. of Perpetuanoes Portugal ... In *Dalrymple, Or. Rep*, i 203.

Peshawar. Add:

1754. "On the news that Peishor was taken, and that Nadir Shah was preparing to pass the Indus, the Moghul's court, already in great disorder, was struck with terror."—*H. of Nadir Shah*, in *Hanway*, ii. 363.

Peshcubz. Add

1767.
"Received for sundry jewels, &c . . . (Rs.) 7326 0 0
Ditto for knife, or peshcubz* . . 3500 0 0
Lord Clive's Accounts, in *Long*, 497

Peshcush. Add·

... 1673 "Peshket est un present en Turq ..."

... and received the subsidy ... be paid, I will leave you in ... this dominion.'—*Hist. of Nadir Shah*, in *Hanway*, ii. 371

Phanseegar. See under Thug

Picar, s H. *paikār*, a retail-dealer, an intermediate dealer or broker.

1680 See in SUPPT quotation under Dustoory

... of small Copper money ...

* Misprinted *peshcdz*

† This is called a Peishcush, or present from an inferior to a superior The sum agreed for was 20 crores."

beautiful **parò**, or boat, ..."—*G. Balbi*, f. 122.

Puckauly. Add:

1803. "It (water) is brought by means of bullocks in leathern bags, called here **puckally** bags, a certain number of which is attached to every regiment and garrison in India. Black fellows called **Puckauly-boys** are employed to fill the bags, and drive the bullocks to the quarters of the different Europeans."—*Percival's Ceylon*, p. 102.

Pultun, s. A H. corruption of *Battalion*, possibly with some confusion of *platoon* or *péloton*. It is the usual native word for a regiment of native infantry; it is never applied to one of Europeans.

1800. "All I can say is that I am ready primed, and that if all matters suit I shall go off with a dreadful explosion, and shall probably destroy some **campoos** and **pultons** which have been indiscreetly pushed across the Kistna."—*A. Wellesley to T. Munro*. In *Mem. of Munro*, by *Arbuthnot*, lxix.

Pulwah. Add:

1782. "To be sold, Three New Dacca **Pulwars**, 60 feet long, with Houses in the middle of each."—*India Gazette*, Aug. 31st.

Pun. Add:

1760. "We now take into consideration the relief of the menial servants of this Settlement, respecting the exorbitant price of labor exacted from them by tailors, washermen, and barbers, which appear in near a quadruple (pro)portion compared with the prices paid in 1755. *Agreed*, that after the 1st of April they be regulated as follows:

"No tailor to demand for making:
1 **Jamma** more than 3 annas.
* * * *
1 pair of drawers, 7 **pun** of cowries.
No washerman:
1 corge of pieces, 7 **pun** of cowries.
No barber for shaving a single person, more than 7 **gundas**" (see under **Cowry**).
Fort William Consns., March 27th. In *Long*, 209.

Punch. Add:

1653. "**Bolleponge** est vn mot Anglois, qui signifie vne boisson dont les Anglois vsent aux Indes faite de sucre, suc de limon, eau de vie, fleur de muscade, et biscuit roty."—*De la Boullaye-le-Gouz*, ed. 1657, p. 534.

1682. "Some (of the Chinese in Batavia) also sell Sugar-beer, as well as cooked dishes and **Sury**, arak or Indian brandy; wherefrom they make *Mussak* and **Folle-pons**, as the Englishmen call it."—*Nieuhoff, Zee en Lant-Reize*, ii. 217.

Punchayet. Add:

1778. "*The Honourable* WILLIAM HORNBY, Esq., *President and Governor of His Majesty's Castle and Island of Bombay*, &c.

"The humble Petition of the Managers of the **Panchayet** of Parsis at Bombay . . ."—*Dosambhai Framji, H. of the Parsis*, 1884, ii. 219.

1832. Bengal Regn. VI. of this year allows the judge of the Sessions Court to call in the alternative aid of a **punchayet**, in lieu of assessors, and so to dispense with the **futwa**. See under **Law Officer** in SUPPT.

1853. "From the death of Runjeet Singh to the battle of Sobraon, the Sikh Army was governed by '**Punchayets**' or '**Punches**'—committees of the soldiery. These bodies sold the Government to the Sikh chief who paid the highest, letting him command until murdered by some one who paid higher."—*Sir C. Napier, Defects of Indian Government*, 69.

Punch-house. Add:

1676. Major Puckle's "Proposals to the Agent about the young men at Metchlepatam.

"That some pecuniary mulct or fine be imposed . . . for misdemeanours.
* * * *
"6. Going to **Punch** or **Rack-houses** without leave or warrantable occasion.

"Drubbing any of the Company's **Peons** or servants."
* * * *
—In *Notes and Extracts*, No. I., p. 40.

Punkah. Add:

Mr. Busteed observes:

"It is curious that in none of the lists of servants and their duties which are scattered through old records in the last century, *is there any mention of the* **punka**, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use . . . . The swinging **punka**, as we see it to-day, was, as every one knows, an innovation of a later period . . . This dates from an early year in the present century." (*Echoes of Old Calcutta*, p. 115.) He does not seem, however, to have found any positive evidence of the date of its introduction.

Purdesee, s. H. *paradesī*, usually contr. *pardesī*, 'one from a foreign country.' In the Bombay army the term is universally applied to a sepoy from Northern India.

Putnee, Putney, s. a. H. and Beng. *paṭṭanī*, or *paṭnī*, from v. *paṭ-nā*, to be agreed or closed (*i.e.* a bargain). Goods commissioned or manufactured to order.

1755. "A letter from Cossimbazar mentions they had directed Mr. Warren Hastings to proceed to the **Putney Aurung** (q.v.) in order to purchase **putney** on our

Honble Masters' acco[illegible]
necessary enquiries."—
Nov. 10th. In *Long*, (

b. A kind of sub-[illegible]
the Lower Provinces of Bengal, the

paid to the [illegible]
power of sale for arrears, and is en-
titled to a regulated fee or fine upon

Pyjamma. Add

1881. "The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a pajama suit" (?) — *Haeckel, Ceylon*, 329

Pyke, b. Add·

The following quotation from an Indian Regulation of Lord Cornwallis's

nijan, [illegible]
or 'observation'

Welsh's Expedition to Assam, [illegible]
(comnd. by Gen. Keatinge)

it is really Hindustani, viz. *pyjam*[illegible]

col. *a*).

Q.

Quemoy, n p. An island at the

mui", meaning 'Golden-door'

R.

Radaree. Add

erroneous.

The spelling *Raxel* in Barros below, is no doubt a clerical error for *Raxel*.

c. 1340. "*Rishihr* . This city built by Lohrasp, was rebuilt by Shapur son of Ardeshir Babegan, it is of medium size, on

the shore of the sea. The climate is very hot and unhealthy . . . . The inhabitants generally devote themselves to sea-trade, but poor and feeble that they are, they live chiefly in dependence on the merchants of other countries. Dates and the cloths called *Rīschihrī* are the chief productions."—*Hamdulla Mastūfī*, quoted in *Barbier de Meynard, Dict. de la Perse.*

1514. "And thereupon Pero Dalboquerque sailed away . . . . and entered through the straits of the Persian sea, and explored all the harbours, islands, and villages which are contained in it . . . and when he was as far advanced as Bárem, the winds being now westerly—he tacked about, and stood along in the tack for a two days voyage, and reached **Raxel**, where he found Mirbuzaca, Captain of the Xeque Ismail,* who had captured 20 *terradas* from a Captain of the King of Ormuz."—*Alboquerque*, Hak. Soc. iv. 114-115.

" "On the Persian side (of the Gulf) is the Province of **Raxel**, which contains many villages and fortresses along the sea, engaged in a flourishing trade."—*Id.* 186-7.

1534. "And at this time insurrection was made by the King of **Raxel**, (which is a city on the coast of Persia); who was a vassal of the King of Ormuz, so the latter King sought help from the Captain of the Castle, Antonio da Silveira. And he sent down Jorge de Crasto with a galliot and two foists and 100 men, all well equipt, and good musketeers; and bade him tell the King of **Raxel** that he must give up the fleet which he kept at sea for the purpose of plundering, and must return to his allegiance to the K. of Ormuz."—*Correa*, iii. 557.

1553. ". . . And Francisco de Gouvea arrived at the port of the city of **Raxet**, and having anchored, was forthwith visited by a Moor on the King's part, with refreshments and compliments, and a message that . . . he would make peace with us, and submit to the King of Ormuz."—*Barros*, IV., iv. 26.

1554. **Reyxel**, see under **Dubber**, as above.

1600. "Reformados y proueydos en Harmuz de lo necessario, nos tornamos a partir . . . fuymos esta vez por fuera de la isla Queixiome (see **Kishm**) corriendo la misma costa, como de la primera, passamos . . . mas adelante la fortaleza de **Rexel**, celebre por el mucho y perfetto pan y frutos, que su territorio produze."—*Teixeira, Viage*, 70.

1856. "48 hours sufficed to put the troops in motion northwards, the ships of war, led by the Admiral, advancing along the coast to their support. This was on the morning of the 9th, and by noon the enemy was observed to be in force in the village of **Reshire**. Here amidst the ruins of old houses, garden-walls, and steep ravines, they occupied a formidable position; but notwithstanding their firmness, wall after wall was surmounted, and finally they were driven from their last defence (the old fort of **Reshire**) bordering on the cliffs at the margin of the sea."—*Despatch* in *Lowe's H. of the Indian Navy*, ii. 346.

* *i.e.* Shāh Ismail Sufi, of Persia.

Resident. Add:

a.

1748. "We received a letter from Mr. Henry Kelsall, **Resident** at Ballasore."—*Fort William Consn.*, in *Long*, 3.

1760. "*Agreed*, Mr. Howitt the present **Resident** in Rajah Tillack Chund's country (*i.e.* Burdwan) for the collection of the tuncahs, be wrote to . . . ."—*Do.*, March 29th, in *Do.*, 244.

Ressaldar. Add:

This title is applied honorifically to overseers of post-horses or stables (see *Panjab Notes and Queries*, ii. 84).

Rhinoceros. We introduce this word for the sake of the quotations, showing that even in the 16th century this animal was familiar not only in the Western Himālaya, but in the forests near Peshāwar. It is probable that the nearest rhinoceros to be found at the present time would be not less than 800 miles, as the crow flies, from Peshāwar.

See also **Ganda**, in GLOSS. and SUPPT.

c. 1387. "In the month of Zí-l Ka'da of the same year he (Prince Muhammed Khan) went to the mountains of Sirmor (W. of the Jumna) and spent two months in hunting the **rhinoceros** and the elk."—*Tárikh-i-Mubarak-Sháhí*, in *Elliot*, iv. 16.

1398. (On the frontier of Kashmīr). "Comme il y avoit dans ces Pays un lieu qui par sa vaste eténdue, et la grande quantité de gibiers, sembloit inviter les passans à chasser . . . Timur s'en donna le divertissement . . . . ils prisent une infinité de gibiers, et l'on tua plusieurs **rhinoceros** à coups de sabre et de lances, quoique cet animal . . . . . a la peau si ferme, qu'on ne peut la percer que par des efforts extraordinaires."—*Petis de la Croix, H. de Timur-Bec*, iii. 159.

1519. "After sending on the army towards the river (Indus), I myself set off for Sawâti, which they likewise call Karak-Khaneh,* to hunt the **rhinoceros**. We started many **rhinoceroses**, but as the country abounds in brushwood, we could not get at them. A she rhinoceros, that had whelps, came out, and fled along the plain; many arrows were shot at her, but . . . she gained cover. We set fire to the brushwood, but the rhinoceros was not to be found. We got sight of another, that, having been scorched in the fire, was lamed and unable to run. We killed it, and

* The term *Kark-khana* means the 'rhinoceros-haunt."

approchait celle d'un elephant —
Sidi 'Ali, in J. As., 1 ser, tom. ix., 201-202

Rhotass, n. p. name of two fa[...] India, viz. a. a ver[...] in the Shāhābā[d] occupying part of [...] rises on the north [...] river to a height [...] was an important [...] Shāh, the successful ri[...] Mogul Humāyūn.

b. A fort at the north [...] Salt-range in the Jhelu[m] Punjab, which was built [...] king, named by him after Rohtas. The ruins are very picturesque.

a.—

c. 1560. "Sher Shāh was occupied night and day with the [...] and never allowed [...] He kept money (*khazāi*) in all part[s] that, if necessity [...] money were ready [...] in Rohtas under [...] Khan."—*Wakiat-i-Mushtaki*, in *Elliot*, iv. 551.

1665. ". . . You must [...] Road to *Patna*, and be[...] through *Exberbourgh* (?) [...] Fortress of Rhodes."—[...] ii. 53.

b.—

Tarikh-i-Sher Shahi, in *El*[...]

1809. "Before we reac[...] we had a view of the [...] Rotas; but it was at a gr[...] Rotas we understood t[...] but strong f[o]rt on a low h[...] *Caubul*, ed. 1839, i. 103.

Rogue's River, n. [...] given by Europeans [...] 15th centuries to one [...] *b*[*l*]*ind channels joining the* [...]
I. [...]

with Channel Creek, which is the channel between Saugor Island and the Delta. Mr. Barlow was, I believe,

fula R. and Channel Creek we still have in the charts.

After a careful comparison of all the notices and of the old and modern [...]

of argument is in favour of Chingri

Office, I find in a position corresponding with Chingrī Khāl, *D'Roevers Spruit*, which I take to be 'Robber's (or **Rogue's) River**.'

1683. "And so we parted for this night, before which time it was resolved by ye Councill that if I should not prevail to go this way to Decca, I should attempt to do it with ye Sloopes by way of the **River of Rogues**, which goes through to the great River of Decca."—*Hedges, Hak. Soc.* p. 36.

1711. "*Directions to go up along the Western Shore* . . . . The nearer the Shore the better the Ground until past the River of Tygers.* You may begin to edge over towards the **River of Rogues** about the head of the Grand Middle Ground; and when the *Buffalow* Point bears from you ½ N. ¾ of a Mile, steer directly over for the East Shore E.N.E."—*The English Pilot*, Pt. iii. p. 54.

,, *Mr. Herring, the Pilot's Directions for bringing of Ships down the River of Hughley* . . . . From the lower point of the *Narrows* on the Starboard side . . . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the **River of Rogues**, commonly called by the Country People, Adegom . . . . From the **River Rogues**, the Starboard (qu. larboard?) shore with a great ship ought to be kept close aboard all along down to Channel Trees, for in the offing lies the Grand Middle Ground."—*Ibid.* p. 57.

1727. "The first safe anchoring Place in the River, is off the Mouth of a River about 12 Leagues above Sagor,† commonly known by the Name of **Rogues River**, which had that Appellation from some *Banditti Portuguese*, who were followers of *Shah Sujah* . . . . for those Portuguese . . . . after their Master's Flight to the Kingdom of *Arackan*, betook themselves to Piracy among the Islands at the Mouth of the *Ganges*, and this River having communication with all the Channels from *Xatigam* to the Westward, from this River they used to sally out."—*A. Hamilton*, ii. 3.

1752. ". . . . On the receipt of your Honors' orders per *Dunnington*, we sent for Capt. Pinson, the Master Attendant, and directed him to issue out fresh orders to the Pilots not to bring up any of your Honors' Ships higher than **Rogues River**."†—*Letter to Court*, in *Long*, p. 32.

Rohilla. Add:

1726. ". . . . . 1000 other horsemen called **Ruhelahs**."—*Valentijn*, iv. (*Suratte*) 277.

1763. "After all the **Rohilas** are but the best of a race of men, in whose blood it would be difficult to find one or two single individuals endowed with good nature and with sentiments of equity; in a word they are **Afghans**."—*Seir Mutaqherin*, iii. 240.

Roocka, Rocca, s. Ar. *ruḳ'a*. A letter, a written document; a note of hand.

1680. "One Sheake Ahmud came to Towne slyly with several peons dropping after him, bringing letters from Futty Chaun at Chingalhatt, and **Ruccas** from the Ser Lascar. . . . . ."—*Fort St. Geo. Consn.*, May 25th. In *Notes and Extracts*, iii. 20.

,, ". . . . proposing to give 200 Pagodas Madaras Brahminy to obtain a **Rocca** from the Nabob that our business might go on **Salabad** [*i.e.* from year to year without interruption]."—*Ibid.*, Sept. 27, p. 35.

Roomee. Add:

1781. "These Espanyols are a very western nation, always at war with the **Roman Emperors**;* since the latter took from them the city of Ashtenbol (*Istambūl*), about 500 years ago, in which time they have not ceased to wage war with the **Roumees**."—*Seir Mutaqherin*, iii. 336.

Roselle, s. The Indian Hibiscus or *Hib. sabdariffa*, L. The fleshy calyx makes an excellent sub-acid jelly, and is used likewise for tarts; also called 'Red Sorrel.' The French call it ('Guinea Sorrel,') *Oseille* de Guinée, and *Roselle* is probably a corruption of *Oseille*.

Roundel. Add:

1676. "Proposals to the Agent, &c., about the young men in Metchlipatam.

"*Generall.* I. Whereas each hath his peon and some more with their **Rondells**, that none be permitted but as at the Fort."—*Fort St. Geo. Consn.*, Feb. 16th. In *Notes and Extracts*, No. I., p. 43.

1680. "To Verona (the Company's Chief Merchant)'s adopted son was given the name of Muddoo Verona, and a **Rundell** to be carried over him, in respect to the memory of Verona, eleven cannon being fired, that the Towne and Country might take notice of the honour done them."—*Ibid.*, No. II. p. 15.

Rowce. Add:

1838. "We descended into the **Khud**, and I was amusing myself jumping from rock to rock, and thus passing up the centre of the brawling mountain stream, aided by my long *pahārī* pole of **rous** wood."—*Wanderings of a Pilgrim*, ii. 241.

Rowtee, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. *rāoṭī*.

* This is shown by a 17th century Dutch chart in I. O. to be a creek on the west side, very little below Diamond Point. It is also shown in Tassin's *Maps of the R. Hoogly*, 1835; not later.

† This also points to the locality of Diamond Harbour, and the Chingrī Khāl.

* *i.e.* the Turkish Sultans.

1857. (Imports into Kandahar, from Mashad and Khorasan) "Razaies from Yezd . . ."—*Punjab Trade Report*, App., p. lxviii.

. . . I had brought with me a soft

deeply upon my line of action . . . morrow"—*Lieut. Col. T. Lewin*, 301.

Rubbee, s. Ar. *rabī'* 'the Spring.' In India applied to the crops, or harvest of the crops, which are sown after the rains and reaped in the following

aestimatione . . . rubli, quarum . . . nunc apparet."—*Herberstein*, in *R. Moscovit. Auctores*, Francof., 1600, p. 4.

1591. . . . dingoes (s . . . rubble or . . . Heo . . . every name conteyneth . . . out of their courts, five *altens*, an alteen 5 pence sterling or thereabouts."—*Treatise of the Russe Commonwealth*, by *Dr. Giles Fletcher*, Hak. Soc., 51.

they call Roubles . . . ."—*Macarius*, E. T., by *Balfour*, i. 280.

Rum. Add:

"Mr. N. Darnell Davis has put forth a derivation of the word *rum*, which gives the only probable history of it. It came from Barbados, where the planters first distilled it, somewhere between 1640 and 1645. A MS. 'Description of Barbados,' in Trinity College, Dublin, written about 1651, says: 'The chief fudling they make in the Island is *Rumbullion*, alias *Kill-Divil*, and this is made of sugar-canes distilled, a hot, hellish, and terrible liquor.' G. Warren's *Description of Surinam*, 1661, shows the word in its present short form: 'Rum is a spirit extracted from the . . . *Kill-*

Ruttee. Add:

Further notices of the *rati* used as a weight for precious stones will be found in Sir W. Elliot's *Coins of S.* . . .

. . . for . . .

. . . gr̃s.

S.

Sabaio or Çabaio, etc., n. p. The . . . Portu-

. . . of the captains of the . . . of the Deccan who, in the . . . way . . . the

...f, with the surname *Sabāī* or *Savāī*. ...o does not seem any ground for ...cting the intelligent statement of Barros (II. v. 2), that he had this ...e from being a native of *Sāvā* in ...sia. Garcia De Orta does not seem ...have been aware of this history, and ...derives the name from *Ṣāhib* (see ...low), apparently a mere guess, ...ough not an unnatural one. Mr. ...irch's surmise (*Alboquerque*, ii. 82), ...ith these two old and obvious sources ...f suggestion before him, that "the ...word may possibly be connected with ...*sipahi*, Arabic, a soldier," is quite in-admissible (nor is *sipāhī* Arabic).

There is a story, related as unquestionable by Firishta, that the Sabaio was in reality a son of the Turkish Sultan Agā Murād (or 'Amurath') II., who was saved from murder at his father's death, and placed in the hands of 'Imād ud-dīn, a Persian merchant of Sāvā, by whom he was brought up. In his youth he sought his fortune in India, and, being sold as a slave, and going through a succession of adventures, reached his high position in the Deccan (*Briggs's Firishta*, iii. 7-8).

1510. "But when Afonso Dalboquerque took Goa, it would be about 40 years more or less since the **Çabaio** had taken it from the Hindoos."—*Dalboquerque*, ii. 96.

"In this island (Goa, called *Goga*) there" is a fortress near the sea, walled round after our manner, in which there is sometimes a captain called **Savain**, who has 400 Mamelukes, he himself being also a Mameluke. . . ."—*Varthema*, 116.

1516. "Going further along the coast there is a very beautiful river, which sends two arms into the sea, making between them an island, on which stands the city of Goa belonging to Daquem (**Deccan**), and it was a principality of itself with other districts adjoining in the interior; and in it there was a great Lord, a vassal of the said King (of Deccan) called **Sabayo**, who being a good soldier, well mannered and experienced in war, this lordship of Goa was bestowed upon him, that he might continually make war on the King of Narsinga, as he did until his death. And then he left this city to his son **Çabaym Hydalcan**. . . ."—*Barbosa*, Lisbon ed., 287.

1563. "*O*. . . And returning to our subject, as Adel in Persian means 'justice,' they called the prince of these territories **Adelham**, as it were 'Lord of Justice.'

"*R*. A name highly inappropriate, for neither he nor the rest of them are wont to do justice. But tell me also why in Spain they call him the **Sabaio**?

"*O*. Some have told me that he was so called because they used to call a Captain by this name; but I afterwards came to know that in fact *saibo* in Arabic means 'lord.' . . ."—*Garcia*, f. 36.

Sagar-pesha, s. Camp-followers, or the body of servants in a private establishment. The word, though usually pronounced in vulgar Hindustani as written above, is Pers. *shāgird-pesha* (lit. *shāgird*, a disciple, a servant, and *pesha* 'business').

b. St. John's Island. Note:

More correctly this is called *Shang-chuang*; it is about 60 or 70 miles S.W. of Macao, and at some distance from the mouth of the Canton River.

1552. "Inde nos ad **Sancianum**, Sinarum insulam a Cantone millia pas. circiter cxx Deus perduxit incolumes."—*Scti. Franc. Xaverii* Epistt. Pragae 1667, IV. xiv.

Salabad. See under **Roocka** in SUPPT.

Salak, s. A singular-looking fruit, sold and eaten in the Malay regions, described in the quotation. It is the fruit of a species of ratan (*Salacca edulis*), of which the Malay name is *rotan-salak*.

1768-71. "The **salac** (*Calamus rotang zalacca*) which is the fruit of a prickly bush, and has a singular appearance, being covered with scales, like those of a lizard; it is nutritious and well tasted, in flavour somewhat resembling a raspberry."—*Stavorinus*, E. T., i. 241.

Salempoory. Add:

1680. "Certain goods for Bantam priced as follows:—

"**Salampores**, Blew, at 14 Pagodas per corge. . . ."—*Fort St. George Consn.* April 22nd, in *Notes and Extracts*, iii. p. 16; also *ibid.* p. 24.

1747. "The Warehousekeeper reported that on the 1st inst. when the French entered our Bounds and attacked us . . . it appeared that 5 Pieces of Long Cloth and 10 Pieces of **Salampores** were stolen, That Two Pieces of **Salampores** were found upon a Peon . . . and the Person detected is ordered to be severely whipped in the Face of the Publick. . . ."—*Fort St. David Consn.*, March 30th (MS. Records in India Office).

Saligram. Add:

1824. "The **shalgramŭ** is black, hollow and nearly round; it is found in the Gun... duk River, and is considered a represent... tion of Vishnoo. . . . The **Shalgramŭ** ... the only stone that is naturally divine; ... the other stones are rendered sacred ... incantations."—*Wanderings of a Pilgr...* i. 43.

1885. "My father had one (a **Salagra**... It was a round, rather flat, jet black, sm... shining stone. He paid it the grea...

reverence possible, and allowed no one to

The salagrama is in fact a ... fetish.

Salsette. Add at the end of a, 594.

This name occurs in the form shat- ... in a stone inscription dated

the latter from ...
Price's Tracts, i. 101.

Samshoo. Add

1684. "... Sampsoe, or Chinese Beer" —*Vale* ... (*China*) 129

Sa[illegible] *sangu*[illegible] guese boat, are ... vern... from ... the subject of the next ... teau gives "Sanguicel; termo da India. He hum genero pequeno q serve na ...

... some six very light ...

... 1605. "And seeing that I am informed the incursions of certain pirates ... ployed in guarding the ... fleet of galleys and foists." —*King's Letter to Dom Affonso de Castro*, in *Livros das Monções*, i. 26.

Sanguicer ... etc. ... This is a place often mentioned in ... Portuguese narratives,

... last 60 years ...

Daquem (Deccan) ...

... 184 ... There is ...

in and ... —*Couto*, Dec. XII., Liv. I., cap. ...

anguison, and utterly to raze the same ne to the ground."—*Linschoten*, ch. 92.

602. "Both these projects he now an to put in execution, sending all his asures (which, they said exceeded ten llions in gold) to the river of **Sanguicer**, ich was also within his jurisdiction, ing a seaport, and there embarking it at s pleasure."—*Couto*, V. ix. 8.

See also *Couto*, Dec. X. iv.:

"*How D. Gileanes Mascarenhas arrived Malabar, and how he entered the river of* **Sanguicer** *to chastise the Naique of that lace; and of the disaster in which he met is death.*" (This is the event of 1584 related by Linschoten) also Dec. X. vi. 4:

"*Of the things that happened to D. Jeronymo Mascarenhas in Malabar, and how he had a meeting with the Zamorin, and swore peace with him; and how he brought destruction on the Naique of* **Sanguicer**."

1727. "There is an excellent Harbour for Shipping 8 Leagues to the Southward of *Dabul*, called **Sanguseer**, but the Country about being inhabited by *Rapparees*, it is not frequented."—*A. Ham.* 244.

Sanskrit. Add:

1774. "This Code they have written in their own language, the **Shanscrit.** A translation of it is begun under the inspection of one of the body, into the Persian language, and from that into English."—*W. Hastings to Lord Mansfield*, in *Gleig*, i. 402.

Satigam, n. p. *Satgāon*, formerly a port of much trade on the right bank of the Hoogly R., 30 miles above Calcutta, but for two and a half centuries utterly decayed, and now only the site of a few huts, with a ruined mosque as the only relique of former importance. It is situated at the bifurcation of the Saraswati channel from the Hoogly, and the decay dates from the silting up of the former. It was commonly called by the Portuguese **Porto Pequeno** (q.v.).

c. 1340. "About this time the rebellion of Fakhrá broke out in Bengal . . Fakhrá and his Bengali forces killed Kádar Khán (Governor of Lakhnauti) . . . . He then plundered the treasury of Lakhnauti, and secured possession of that place and of **Satgánw** and Sunárgánw."—*Ziá ud-din Barni*, in *Elliot*, iii. 243.

1535. "In this year Diogo Rabello, finishing his term of service as Captain and Factor of the Choromandel fishery, with licence from the Governor went to Bengal in a vessel of his . . . . and he went well armed along with two foists which he equipped with his own money, the Governor only lending him artillery and nothing more . . . So this Diogo Robello arrived at the Port of **Satigaon**, where he found two great ships of Cambaya which three days before had arrived with great quantity of merchandise, selling and buying: and these, without touching them, he caused to quit the port and go down the river, forbidding them to carry on any trade, and he also sent one of the foists, with 30 men, to the other port of **Chatigaon**, where they found three ships from the Coast of Choromandel, which were also driven away from the port. And Diogo Rabello sent word to the Gozil that he was sent by the Governor with choice of peace or war, and that he should send to ask the King if he chose to liberate the (Portuguese) prisoners, in which case he also would liberate his ports and leave them in their former peace . . ."—*Correa*, iii. 649.

Satrap. Add:

1883. "An eminent Greek scholar used to warn his pupils to beware of false analogies in philology. 'Because,' he used to say, 'σατράπης is the Greek for **satrap**, it does not follow that ῥατράπης is the Greek for rat-trap.'"—*Saturday Review*, July 14th, p. 53.

Sayer. Add:

I find that the *Index and Glossary to the Regulations*, ed. 1832 (vol. iii.) defines:

"**Sayer.** What moves. Variable imports, distinct from land-rent or revenue, consisting of customs, tolls, licences, duties on merchandize, and other articles of personal moveable property; as well as mixed duties, and taxes on houses, shops, bazars, &c."

This, of course, throws some doubt on the *rationale* of the Arabic name, suggested in the Gloss. s.v.

1751. "I have heard that Ramkissen Seat who lives in Calcutta has carried goods to that place without paying the Muxidavad **Syre** chowkey duties."—*Letter from Nawāb to Prest. Fort William*, in *Long*, 25.

1788. "**Sairjat**—"All kinds of taxation besides the land-rent. **Sairs.**—Any place or office appointed for the collection of duties or customs."—*The Indian Vocabulary*, 112.

Scavenger. Add:

1760. "Mr. Handle, applying to the Board to have his allowance of **Scavenger** increased, and representing to us the great fatigue he undergoes, and loss of time, which the Board being very sensible of. Agreed we allow him Rs. 20 per month more than before on account of his diligence and assiduity in that post."—*Fort William Consn.*—In *Long*, 245.

It does not appear from this what the duties of the scavenger in Mr. Handle's case, were.

Scymitar. Add, with reference to the original term *shamshīr*:

This word (*shamshīr*) was known t Greek writers. Thus:

A.D 93. " . . Και καθιστησι τον πρεσβυτατον παιδα Μοροβαζον βασιλεα περιθεισα το διαδημα και

humoured, grinning faces' —*Gordon S Forbes, Wild Life in Canara*, etc 32-33.

Seerpaw. Add

1680. "Answer is returned that it hath not been
to go out
except the
a Tasherif
2d, in N & E, No III p 40

vision for ourselves, together with straw and barley for our mules and horses." —*Shaw's Travels in Barbary*, ed. 1757, p. xii.

1747 The Council of Fort
write to Bombay, March 10th,
could not supply us with more
Europeans, We should be glad
Six Hundred of the best Northe
their way, as they are reported t

better than ours, and not so liable to Desertion."

pense of more Captains than need be, owing to the unnecessarily making it a point that they should be Captains who command the Sepoy Battalions, whereas such is the nature of Sepoys that it requires
to be qualified
Battalion should
are so without
Letter, of March

Serai, a. Add

council, but I desired him to ac-
the shebandar that I could not
to perform any such ceremony . ."—*Capt Carteret*, quoted by transl. of *Stavorinus*, I. 31

Shaddock. Add:

1803. "The **Shaddock**, or **pumpelmos**, often grows to the size of a man's head."—*Percival's Ceylon*, 313.

Shambogue. Add:

1800. "**Shanaboga**, called **Shanbogue** by corruption, and **curnum** by the Musulmans, is the village accountant."—*Buchanan's Mysore*, i. 268.

Sheeah. Add:

1869. "La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. Là *Sunnites* et **Schiites** n'ont point entre eux cette animosité qui divise les Turcs et les Persans . . . ces deux sectes divisent les musulmans de l'Inde; mais comme je viens de dire, elles n'excitent généralement entre eux aucune animosité." —*Garcin de Tassy, Rel. Mus.*, p. 12.

Sherbet. Add:

c. 1580. "Et saccharo potum jucundissimum parant quem **Sarbet** vocant."—*Prosper Alpinus*, Pt. I., p. 70.

Shiraz, n. p. The wine of Shiraz was much imported and used by Europeans in India in the 17th cent.

1690. "Each Day there is prepar'd (at Suratt) a Publick Table for the Use of the President and the rest of the Factory. . . . The Table is spread with the choicest Meat *Suratt* affords . . . . and equal plenty of generous **Sherash** and **Arak Punch**. . . "—*Ovington*, 394.

Sicca. Add:

1779. "In the 2d Term, 1779, on Saturday, March 6th: Judgment was pronounced for the plaintiff. Damages fifty thousand **sicca rupees**.

" . . . 50,000 **Siccà Rupees** are equal to five thousand one hundred and nine pounds, two shillings and elevenpence sterling, reckoning according to the weight and fineness of the silver."—*Notes of Mr. Justice Hyde on the case* Grand *v.* Francis, in *Echoes of Old Calcutta*, 243.

Siris. Add:

1808. "Quelques années après la mort de Dariayî, des charpentiers ayant abattu un arbre de **Seris**, qui croissoit auprès de son tombeau, le coupèrent en plusieurs pièces pour l'employer à des constructions. Tout-à-coup une voix terrible se fit entendre, la terre se mit à trembler et le tronc de cet arbre se releva de lui-même. Les ouvriers épouvantés s'enfuirent, et l'arbre ne tarda pas à reverdir."—*Afsôs, Arâyish-i-Mahfil*, quoted by *Garcin de Tassy, Rel. Mus.*, 88.

Sitting up. Add:

1777. "Lady Impey **sits up** with Mrs. Hastings; *vulgo* toad-eating."—*Ph. Francis's Diary*, quoted in *Echoes of Old Calcutta*, 124.

Sittringy. Add:

1648. " . . . Een andere soorte van slechte Tapijten die mẽ noemt **Chitrenga**." —*Van Twist*, 63,

Slave. We cannot now attempt a history of the former tenure of slaves in British India, which would be a considerable work in itself. We only gather a few quotations illustrating that history.

1676. "Of three Theeves, two were executed and one made a **Slave**. We do not approve of putting any to death for theft, nor that any of our own nation should be made a **Slave**, a word that becomes not an Englishman's mouth."—*The Court to Fort St. Geo.*, March 7th. In *Notes and Extracts*, No. I., p. 18.

1682. " . . . making also proclamation by beat of drum that if any **Slave** would run away from us he should be free, and liberty given to go where they pleased."—*Hedges, Diary*, Oct. 14th.

1752. "Sale of **Slaves** . . . . . Rs. 10 : 1 : 3."—Among Items of Revenue. In *Long*, 34.

1763. "We have taken into consideration the most effectual and speedy method for supplying our settlements upon the **West Coast** with **slaves**, and we have therefore fixed upon two ships for that purpose . . . to proceed from hence to Madagascar to purchase as many as can be procured, and the said ships conveniently carry, who are to be delivered by the captains of those ships to our agents at Fort Marlborough at the rate of £15 a head."—*Court's Letter* of Dec. 8th. In *Long*, 293.

1764. "That as inducement to the Commanders and Chief Mates to exert themselves in procuring as large a *number of* **Slaves** as the Ships can conveniently carry, and to encourage the Surgeons to take proper care of them in the passage, there is to be allowed 20 shillings for every **slave** shipped at Madagascar, to be divided, viz., 13s. 4d. a head to the Commander, and 6s. 8d. to the Chief Mate, also for every one delivered at Fort Marlborough the Commander is to be allowed the further sum of 6s. 8d. and the Chief Mate 3s. 4d. The Surgeon is likewise to be allowed 10s. for each **slave** landed at Fort Marlborough."—*Court's Letter*, Feb. 22nd. In *Long*, 366.

1778. Mr. Busteed has given some curious extracts from the charge-sheet of the Calcutta Magistrate in this year, showing **slaves** and **slave-girls**, of Europeans, Portuguese, and Armenians, sent to the magistrate to be punished with the rattan for running away and other offences (*Echoes of Old Calcutta*, 117 *seqq.*).

1782. "On Monday the 29th inst. will be sold by auction . . . a bay Buggy Horse, a Buggy and Harness . . . some cut Diamonds, a quantity of China Sugarcandy . . . a quantity of the best Danish Claret . . . deliverable at Serampore; two

de

G
calle l Cambing or Rambing He stole a Silk Purse, with 45 Venetians, and some Silver Buttons . . ."—*Bombay Courier*, Feb 22nd

Snake-stone. Add

clever conjuring, as I had prev imagined These so called snake s are well known throughout India.'

handled *pallans* (having regard to those which we use) to see carried by four, at the reception of some great king or Prince on

Close behind it followed the on foot, under a sambreel, or state —*Stavorinus*, I. T.,

n p Properly *Santals*. a non-Aryan people be- he *Kolarian* class, exten- l in the hilly country to and to the which they ... some- , but more generally much scattered The terri- tory in which they are chiefly settled is now formed into a separate district called Santal Parganas and some- times *Santalia* Their settlement in

* This is apparently a mistake. The propeals were certainly ... Mr Yule.

"'To patiently hear any complaint made by the **Sonthal** from his own mouth, without any written petition or charge whatever, and without any **Amlah** or Court at the time.

"'To carry out all criminal work by the aid of the villagers themselves, who were to bring in the accused, with the witnesses, to the **Hakim**, who should immediately attend to their statements, and punish them, if found guilty, according to the tenor of the law.'

"These were some of the most important of the golden rules carried out by men who recognized the responsibility of their situation; and with an adored chief, in the shape of Yule, for their ruler, whose firm, judicious, and gentlemanly conduct made them work with willing hearts, their endeavours were crowned with a success which far exceeded the expectations of the most sanguine. . . . ."—*Sonthalia and the Sonthals*, by *E. G. Man*, Barrister-at-Law, &c. Calcutta, 1867, pp. 125-127.

Soorky. Add:

1777. "The inquiry verified the information. We found a large group of miserable objects confined by order of Mr. Mills; some were simply so; some under sentence from him to beat **Salkey**."—*Report of Impey and others*, quoted in *Stephen's Nuncomar and Impey*, ii. 201.

Soursop. Add:

1768-71. "The **Sursak**-tree has a fruit of a similar kind with the durioon (Durian), but it is not accompanied by such a fetid smell."—*Stavorinus*, E. T., i. 236.

Sowar. Add:

In the Greek provinces in Turkey, the word is familiar in the form *σουβάρις*, pl. *σουβαρίδες*, for a mounted gendarme.

Sowar, Shooter. Add:

1857. "I have given general notice of the **Shutur Sowar** going into Meerut to all the Meerut men."—*H. Greathed's Letters during Siege of Delhi*, 42.

Suákin, n. p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation.

c. 1331. "This very day we arrived at the island of **Sawākin**. It is about 6 miles from the mainland, and has neither drinkable water, nor corn, nor trees. Water is brought in boats, and there are cisterns to collect rain water. . . ."—*Ibn Batuta*, ii. 161-2.

1526. "The Preste continued speaking with our people, and said to Don Rodrigo that he would have great pleasure and complete contentment, if he saw a fort of ours erected in Maçuha, or in **Quaquem**, or in Zyla."—*Correa*, iii. 42.

Sucker-Bucker. Add:

1753. "Vient ensuite **Bukor**, ou comme il est écrit dans la Géographie Turque, **Peker**, ville située sur une colline, entre deux bras de l'Indus, qui en font une île . . . la Géographie . . . ajoute que *Louhri* (*i.e.* Rori) est une autre ville située vis-à-vis de cette île du côté meridional, et que **Seker**, autrement **Sukor**, est en même position du côté septentrional."—*D'Anville*, p. 37.

Sufeena, s. H. *safīna*. This is the native corr. of *subpœna*. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word *safīna* for 'a blank-book, a note-book.'

Sultan. Add:

c. 1586.

"Now Tamburlaine the mighty **Soldan** comes,
And leads with him the great Arabian King."
Marlowe, Tamb. the Great, iv. 3.

Sunderbunds. Add:

1764. "On the 11th Bhaudan, whilst the Boats were at Kerma in **Soonderbund**, a little before daybreak, Captain Ross arose and ordered the Manjee to put off with the Budgerow. . . ."—*Native Letter regarding Murder of Capt. John Rose by a Native Crew*. In *Long*, 383.

This instance is an exception to the general remark at p. 660, col. *a*, that the English popular orthography has always been *Sunder*, and not *Soonder-bunds*.

Supreme Court. The designation of the English Court established at Fort William by the Regulating Act of 1773 (13 Geo. III. c. 63), and afterwards at the other two Presidencies. Its extent of jurisdiction was the substance of acrimonious controversies in the early years of its existence; controversies which were closed by 21 Geo. III. c. 70, which explained and defined the jurisdiction of the Court. The use of the name came to an end in 1862 with the establishment of the 'High Court,' the bench of which is occupied by barrister judges, judges from the Civil Service, and judges promoted from the native bar.

The charter of Charles II., of 1661 gave the Company certain powers to administer the laws of England, and that of 1683 to establish Courts of Judicature. That of Geo. I. (1726) gave power to establish at each Presidency Mayor's Courts for civil suits, with appeal to the Governor and Council, and from these, in cases involving more than 1000 **pagodas**, to the King in Council. The same charter con-

The Mayor's court at Bombay survived till 179 37 Geo. III. c 142) a Court was instituted at each This was superseded at Madras by a Supreme Court in 1801, and at Bombay in 1823

Surat. Add

1779 "There is some report that he (Gen *Goddard*) is gone to *Bender Souret* . . but the truth of this God knows. —*Seir Mutaq*, iii. 328

Surrinjaumee, Gram. II *Grām-saranjami*, from Skt. *grama* 'a village,' and P. *saranjam* 'apparatus,' etc , explained in the quotation

belong *Revenue* 507.

of Sa ling and *Satadru*, etc , and Ptolemy, Pliny (vi

c. 1020 "The Sultan crossed in safety the Sihūn (Indus), Jelam Chandrāha, Ubrā (Rāvī), Bah (Biyāh), and Sataldur . . ."—*Al 'Utbi*, in *Elliot*, ii. 41

c. 1030 "They all combine with the Satlader below Multān, at a place called Panjnad, or 'the junction of the five rivers.'"—*Al Birūni*, in *Elliot*, i. 48

The same writer says

(The name) "should be written Shataludr It is the name of a province in Hind But I have ascertained from well informed people that it should be *Sutaludr*, not *Shataludr*" (sic).—*Ibid*, p. 52.

c 1310 "After crossing the Panjab, or five rivers, namely, Sind Jelam, the river of Lohawar Satlut and Biyah . . ."—*Wassāf*, in *Elliot*, iii. 36.

c. 1360. 'The Sultan (Firoz Shah) conducted two streams into the city from two rivers, one from the river Jumna, the other from the Sutlej"—*Tarikh-i-Firoz Shāhi*, in *Elliot*, iii. 300.

bari, in *Elliot*, v 358.

c. 1590 "*Subah Dehli* In the 3d climate. The length (of this Sūbah) from Palwal to Lodhiana, which is on the bank of the River Satlaj, is 165 *Kuroh*."—*Ain* (orig), i 513

1793 'Near Moultan they unite again and bear the name of Setlege, until both the substance and name are lost in the Indus. —*Rennell*, *Memoir*, 102.

In the following passage the great French geographer has missed the Sutlej

1753. "Les cartes qui ont precede celles

serve on trouve entre l'*Hypanis* et le

an entry in Mr Whitworth's Dicty of a word *Masti-kalli* used in Canara for a monument commemorating a sati. *Kalla* is stone and *masti* = sati a sati

1713. "Ce fut cette annee de 1710, que mourut le Prince de Marava, âgé de plus de quatre vingt-ans, ses femmes, en nombre de quarante sept, se brûlèrent avec le corps du Prince. ' (details follow) —*Pere Martin* (of the Madura Mission), in *Lettres Edifiantes*, ed. 1781, tom. xii. pp. 123 *seqq*

1829 "*Regulation XVII*

"A REGULATION for declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos, illegal, and punishable by the Criminal Courts."—Passed by the G. G. in C., Decr 4th

Swally. Add

1630 ' In a little time we happily arrived at Swalybar, and the Tree serves as came to an Anchor very near the Shore"—*Ovington*, 163.

Sycee. Add:

[illegible] Mr. D[illegible] Mr. D[illegible] 'What [illegible]' [illegible] to Mr. K[illegible] [illegible]

Sycee. Add:

[illegible]

T.

Taj, n. p. [illegible] Lane, and [illegible] the Taj Mahal at Agra, erected by Shah Jahan over the burial-place of his favourite wife Mumtaz-i-Mahal ('Ornament of the Palace'), Banu Begam.

[illegible] "I [illegible] to describe [illegible] the Monument [illegible] Taj Mehale, which I [illegible] that the [illegible] Taj-Mehale, is [illegible] to be admired. For my part I [illegible] whether I am [illegible] but I still [illegible] that I believe it [illegible] amongst the Wonders of the World. . . ." — *Bernier*, E. T., 94 [illegible]

[illegible] "Of all the Monuments that are to be seen at Agra, that of the Wife of Cha-Jehan is the most magnificent; she caused it to be set up on purpose near the *Tasi-mocan*, to which all strangers must come, that they should admire it. The *Tasi-mocan* is a great *Bazar*, or Market-place, comprised of six great courts, all encompassed with Portico's; under which there are Warehouses for Merchants. . . . The monument of this *Begum* or *Sultaness*, stands on the East side of the City. . . . I saw the beginning and compleating of this great work, that cost two and twenty years labour, and 20,000 men always at work."— *Tavernier*, E. T., ii. 50.

1856.

"But far beyond compare, the glorious Taj,
Seen from old Agra's towering battlements,
And mirrored clear in Jumna's silent stream;
Sun-lighted, like a pearly diadem
Set royally upon [illegible] lone
Of withered Hind; [illegible] but, when the moon
[illegible] the white marble with a softer light,
Like a [illegible] maiden, [illegible] in [illegible]
And [illegible] for her bridegroom, stately, pale,
But yet transcend[illegible] in her loveliness."
The Banyan Tree.

Talisman. Add, before quotations (From Prof. Robertson Smith): "I have got some fresh light on your *Talisman*.

"W. Bedwell, the father of English Arabists, in his *Catalogue of the Cities of the Turkish Alcoran*, published (1615) along with the *Mahomet Imposture*, and *Arabian Trudgman*, has the following, quoted from *Postellus de tabis Concordes*, i. 13: 'Hac precatio (the *Fátiha*) illis est communis ut nobis dominica: et ita quidem dum ad liturgiam usque recitatur ut centies idem, aut duo aut tria vocabula repetant dicendo, *Alhamdu lillah, hamdu lillah, hamdu lillah*, et cetera ejus vocabula eodem modo. Idque facit in publica oratione **Taalima**, id est sacrificulus, pro his qui negligentes erant ut aiunt, ut ea repetitione suppleat eorum erroribus. . . . Quidam medio in campo tam absolute, ut desessi considant; alii circumgirando corpus,' etc.

"Here then we have a form without the *s*, and one which from the vowels seems to be *ta'lima*, 'a very learned man.' This, owing to the influence of the guttural, would sound in modern pronunciation nearly as *Taalima*. At the same time *ta'lima* is not the name of an office, and prayers on behalf of others can be undertaken by any one who receives a mandate, and is paid for them; so it is very possible that Postellus, who was an Arabic scholar, made the pointing suit his idea of the word meant, and that the real word is *talámí*, a shortened form, recognised by Jawhari and other lexicographers, of **talâmidh**, 'disciples.' That students should turn a penny by saying prayers for others is very natural."

This, therefore, confirms our conjecture of the origin.

Talook. Add:

1885. "In October, 1779, the Dacca Council were greatly disturbed in their

casks of wine, with which people, giving them enter banquets, insomuch that it e were going to become a "—Correa, ii 679

A *sazawal* is "an offic pointed to collect the reven from the management of or farmer has been remove

presented himself to the Governor with much humility, and begged pardon of his offences . . ."—*Couto*, IV, i 9

124 125

1523 "For Lopo Soares having arrived at Cochin after his victory over the Camorin

be

Tangun. Add.

touched the service of the King of Portugal. —*Barros*, I, vii 10

is, I believe, general in Central Asia."—*Hooker, Himalayan Journals*, 1st ed., ii, 131.

Tanor, n. p. An ancient town and port about ?? miles south of Calicut

at the time of the arrival of the Portuguese It seems to have survived longest in Calicut. The origin we have not traced It is curious that the commonest silver coin in Sicily

whom
Nairs,
King
much
are gre
153.

1521. "Cetate was a great man among the Moors, very rich, and Lord of Tanor, who carried on a great sea trade with many

of silver you got in change 20 silver coins that they called **taras**, something like the scale of a sardine, and for such coin they give you 12 or 15 figs, or 4 or 5 *eggs*, and for a single *cintão* 3 or 4 fowls, and for one **tara** fish enough to fill two men's bellies, or rice enough for a day's victuals, dinner and supper too. Bread there was none, for there was no wheat except in the territory of the Moors."—*Correa*, i. 624.

1510. The King of Narsinga (or Vijayanagar) "coins a silver money called **tare**, and others of gold, twenty of which go to a pardao, and are called fanom. And of these small ones *of silver, there go 16 to a fanom*."—*Varthema*, 130.

1673. (at Calicut). "Their Coin admits no Copper: Silver **Tarrs**, 28 of which make a *Fanam*, passing instead thereof."—*Fryer*, 55.

" "Calicut.

* * * * *

"**Tarrs** *are the peculiar Coin, the rest are common to* India."—*Id*. 207.

1727. "*Calecut* . . . . coins are 10 **Tar** to a Fanam, 1½ Fanams to a Rupee."—*A. Ham*. ii. 316.

Tazeea. Add:

It should have been mentioned that at the close of the Muharram procession the *ta'ziyas* must be thrown into water; if there is no sufficient mass of water they should be buried.

Tea. Add:

1616. "I bought 3 **chaw** cups covered with silver plates. . . ."—*Cocks*, i. 202.

1690. ". . . . Of all the followers of *Mahomet* . . . none are so rigidly Abstemious as the *Arabians of Muscatt*. . . . For **Tea** and **Coffee**, which are judg'd the privileg'd Liquors of all the *Mahometans*, as well *Turks*, as those of *Persia*, *India*, and other parts of *Arabia*, are condemned by them as unlawful. . . ."—*Ovington*, 427.

1841. "The Polish word for tea, *Herbata*, signifies more properly 'herb,' and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often thought with longing of the delightful Russian Tshaï, genuine in word and fact."—*J. I. Kohl*, *Austria*, p. 444.

Teapoy. Add:

A teapoy is called in China by a name having reference to tea; viz., *ch'a-chi'rh*. It has 4 legs.

Teerut, Teertha. s. Skt. and H. *tīrth, tīrtha*. A holy place of pilgrimage and of bathing for the good of the soul, such as Hurdwar, or the confluence at **Prāg** (Allahabad).

c. 1790. "Au temple l'enfant est reçue par les **devedaschies** des mains de ses parens, et après l'avoir baignée dans le **tirtha** ou étang du temple, elles lui mettent des vêtemens neufs. . . ."—*Haafner*, ii. 114.

Telinga. Add:

c. 1765. "*Somro's force*, which amounted to 15 or 16 field-pieces, and 6000 or 7000 of those foot soldiers called **Talinghas**, and which are armed with flint muskets, and accoutred as well as disciplined in the *Frenghi or European manner*."—*Seir Mutaqherin*, iii. 251.

Tenasserim. Add:

1501. **Tanaser** appears in the list of places in the East Indies of which Amerigo Vespucci had heard from the Portuguese fleet at C. Verde. Printed in *Baldelli Boni's Il Milione*, pp. liii. *seqq.*

Thakoor, s. H. *ṭhākur*, from Skt. *ṭhakkura*, 'an idol, a deity.' Used as *a term of respect, Lord, Master*, etc., but with a variety of specific applications, of which the most familiar is as the style of Rājpūt nobles. It is also in some parts the honorific designation of a barber, after the odd fashion which styles a tailor *khalīfa*; a *bihishtī*, *jama'dār*; a sweeper, *mehtar*.

And in Bengal it is the name of a Brahman family, which its members have Anglicised as *Tagore*, of whom several have been men of character and note, the best known being Dwarkanath Tagore, "a man of liberal opinions and enterprising character,"* who died in London in 1846.

Tiffin. Add:

1807. "Many persons are in the habit of sitting down to a repast at one o'clock, which is called **tiffen**, and is in fact an early dinner."—*Cordiner's Ceylon*, i. 83.

1853. "This was the case for the prosecution. The court now adjourned for **tiffin**."—*Oakfield*, i. 319.

Tiger. Add:

1683. "In ye afternoon they found a great **Tiger**, one of ye black men shot a barbed arrow into his Buttock. Mr. Frenchfeild and Capt. Raynes alighted off their horses and advanced towards the thicket where ye Tiger lay. The people making a great noise, ye Tiger flew out upon Mr. Frenchfeild, and he shot him with a brace of Bullets into ye breast: at which he made a great noise, and returned again to his den. The Black Men seeing of him wounded fell upon him, but the Tiger had so much strength as to kill 2 men, and wound a third, before he died. At Night ye Ragea sent me the **Tiger**."—*Hedges*, *Diary*, Hak. Soc., 66-67.

* Wilson.

(though we are not certain) that *Typhon* was then applied in the Levant to such winds; in any case it was exactly the *ṭūfān* of India.

1615 "And about midnight Capt. Adams went out in a bark abord the *Hozeander* with many other barks to tow her in, we ..."

and the desolation it dealt on the other."

Then place among the quotations the following

1835. "The dreaded Upas dropped its fruits

1554 "... en Muar, in Ojantana ..." —*Botelho, Tombo*, 105.

Upas. Add before quotations, p 729, col. *a*:

Lindley, in his ... in a short notice o... says that, though ... greatly exaggerate... notable enough. ... from the tough fibre is so acrid as to ... Shirt of Nessus ...

to heaven, and darkening and poisoning the land so far as its shadow can extend; it is still there, gentlemen, and now at length the day has come when, as we hope, the axe has been laid to the root of that tree, and it ... from its ...

later date ...

of approach on the windward side, ...

—Speech of Lord Edmond Fitzmaurice ...

the 2nd reading of the University Education (Ireland) Bill, 3d March, 1873.

1873. "It was to reconcile these, to satisfy the Irish [illegible] [illegible] [illegible] hand, and not to [illegible] the [illegible] tradition of English Liberalism, that Mr Gladstone [illegible] his [illegible] [illegible] the Upas tree." — [illegible] *Fortn. Rev.*, Sept. 1873, pp. 289 [illegible].

Urz and Urzee. Add:

1752. "Monsr. de Clamant [illegible] to write to Hyder [illegible] [illegible] arzdasht, and wants to correspond with him in the same manner as Monsr. Dupleix did with Chanda Sahib; but the Nabob refuses to receive any letter that is not in the [illegible] of an arzee or [illegible] [illegible]." — *India Gazette*, June 23.

V.

Venetian. Add:

1612. "At the [illegible] and [illegible] [illegible] among the [illegible] he carried 4 [illegible] [illegible] Venetians [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] in order that with this money he should [illegible] all [illegible] [illegible] for the [illegible] which [illegible] coming." — *Couto*, iv. 289.

Vettyver, s. This is the name generally used by the French for the fragrant grass which we call **cuscus** (q.v.). The word is Tamil *Vettiveru*.

1800. "Europeans cool their apartments by means of wetted tats (see **Tatty**) made of straw or grass, and sometimes of the roots of the wattie waeroo, which, when wetted, exhales a pleasant but faint smell." — *[illegible] Tra[illegible]*, p. 11.

Vizier, Wuzeer, s. Ar. H. *Wazīr*, a minister, and usually the principal minister, under a (Mahommedan) prince.

In India the Nawab of Oudh was long known as the Nawāb Wazīr, the founder of the quasi independent dynasty having been Sa'ādat 'Alī Khan, who became Sūbadār of Oudh, in 1732, and was also Wazīr of the [Em]pire, a title which became here[ditar]y in his family. The title of [Na]wāb Wazīr merged in that of *pād-[shāh]*, or King, assumed by Ghāzī-ud-[dīn] Haidar in 1820, and still borne or [claim]ed by the ex-King Wājid 'Alī [who lives] under surveillance in Calcutta. [As] most titles degenerate, *Wazīr* has

in Spain become *alguazil*, in Portuguese *alvazil*, and

1611. "Il primo vizir, [illegible] che era allora Nasuh [illegible], [illegible] Gran Signore, [illegible] ultimo [illegible] grandissima [illegible] [illegible] della quale [illegible] [illegible] [illegible] gravità." — *P. della Valle* (from [illegible]) i. 44.

W.

Wali. Add, under **b**:

1840. "Quant au titre de pir . . . signifie proprement *vieillard*, mais [illegible] près d'une cette circonstance pour dé[signer] une dignité spirituelle équivalente à [celle] de *Gurū* Hindou . . . Beaucoup de [per]sonnes à leur mort vénérés comme sain[ts] de là le mot **pir** est synonyme de **Wali**, signifie *Saint*, aussi bien que ce derni[er] mot." — *Garcin de Tassy, Rel. Mus. dans l'Inde*, 23.

Wanderoo. Add:

1871. "There are just now some very remarkable monkeys. One is a Macaque . . . Another is the **Wanderoo**, a fellow with a great mass of hair round his face, and the most awful teeth ever seen in a monkey's mouth. This monkey has been credited with having killed two niggers before he was caught; he comes from Malabar." — *F. Buckland*, in *Life*, p. 289.

West Coast. See also SUPPL. s.v. **Slave**.

White Jacket. The old custom in the hot weather, in the family or at bachelor parties, was to wear this at dinner, and one or more dozens of white jackets were a regular item in an Indian outfit. They are now, we believe, altogether, and for many years, obsolete. But though one reads under every generation of British India that they had gone out of use, they did actually survive to the middle of the century, for I can remember a white-jacket dinner in Fort William in 1849.

1803. "It was formerly the fashion for gentlemen to dress in white jackets on all occasions, which were well suited to the country, but being thought too much an undress for public occasions, they are now laid aside for English cloth." — *Lord Valentia*, i. 240.

Winter. Add:

1513. "And so they set out [illegible] arrived at Surat (*Gu*[illegible]

nd the c mrranders of
"—Fort William Cons t

the sight
when lande l at Goa "—Correa ii. 373

Goa., cd

Wool

1789
boats at
average r
burthen,
masted s
seeme l much
unwieldy wullocks of Bengal. —Symes Ava, 233

Woon, s Burm *wun*, 'a governor or officer of administration', literally 'a burden' hence presumably the 'Bearer of the Burden' Of this there are various well known compounds, *e g*

Woon gyee *i e* '*Wun-gyi*' or Great ... of the High

as 'M Wood ...

Write
b —

1764
Moonshee Linguist, Banian, or Writer ... allowed to any other except the Com-

X

Xerafine ...

love of God ... whole year and it spread to other parts, but was not so bad as in ... The King of Bisnagar who was sovereign of that territory heard of the humanity and the beneficence of the Portuguese to the people of the country and he was greatly pleased thereat, and sent an ola of thanks (see Ollah) to the residents of San Thome And this same year there was such a scarcity of provisions in the harbours of the Straits, that in Aden a load (fardo) of rice fetched forty xarafis each worth a cruzado "—Correa, iv. 131 132.

1653 *Monnoyes courant à Goa*

Sequin de Venise	24 tangues
Reale d'Espagne	12 tangues
Abassis de Perse	3 tangues
Pardaux	5 tangues
Scherephi	6 tangues
... Mogol	... tangues
	20 ...

... *ouillaye le Gouz*, 1657, 530

	dw	gr
Thomas	2	...
Xerapheno	7	4."

Tables of Coins in Ovington

* The ...

famous rival and displacer of Humāyūn, under the title of Sher Shāh.

c. 1538. "But the King of Bengal, seeing himself very powerful in the kingdom of the Patans, seized the king and took his kingdom from him . . . and made Governor of the kingdom a great lord, a vassal of his, called Cotoxa, and then leaving everything in good order, returned to Bengal. The administrator Cotoxa took the field with a great array, having with him a Patan Captain called **Xercansor**, a valiant cavalier, much esteemed by all."—*Correa*, ii. 719.

The kingdom of the Patans appears to be Behar, where various Afghan chiefs tried to establish themselves after the conquest of Delhi by Baber. It would take more search than it is worth to elucidate the story as told by Correa, but see *Elliot*, iv. 333. Cotoxa (Koto sha) appears to be *Kutb Khān* of the Mahommedan historian there.

Another curious example of Portuguese nomenclature is that given to the first Mahommedan king of Malacca by Barros, *Xaquem Darxá* (ii. 6. 1), by Alboquerque *Xaquendarxa* (Comm. Pt. III. ch. 17). This name is rendered by Lassen's ponderous lore into Skt. *Sakanadhara*, "d. h. Besitzer kräftiger Besinnungen" (or "Possessor, of strong recollections"—*Ind. Alt.* iv. 546), whereas it is simply the Portuguese way of writing *Sikandar Shāh!* For other examples, see in Gloss. **Codovascan.**

Z.

Zebu. Add:

In Jäschke's Tibetan Dict. we find "*Ze'-ba* . . . 1. hump of a camel, zebu, etc." Curious, but, we should think, only one of those coincidences which we have had so often to notice.

Zemindar, Zemindarry. Add:

1762. "One of the articles of the Treaty with Meer Jaffier says the Company shall enjoy the **Zemidary** of the Lands from Calcutta down to Culpee, they paying what is paid in the King's Books."—*Holograph* (unpublished) *Letter of Lord Clive*, in India Office Records, *dated* Berkeley Square, 21 Jan.

Zend and Zendavesta.

Zend is the name which has been commonly applied, for the last hundred years or more, to that dialect of ancient Iranian (or Persian) language in which the Avesta or Sacred Books of Zorastrianism or the old Persian religion are written. The application of the name in this way was quite erroneous, as the word *Zand* when used alone in the Parsi books indicates a 'commentary or explanation,' and is in fact applied only to some **Pahlavi** translation, commentary, or gloss. If the name Zend were now to be used as the designation of any language it would more justly apply to the Pahlavi itself. At the same time Haug thinks it probable that the term Zand was originally applied to a commentary written in the same language as the Avesta itself, for in the Pahlavi translations of the Yasna, a part of the Avesta, where the scriptures are mentioned, Avesta and Zend are coupled together, as of equal authority, which could hardly have been the case if by Zend the translator meant his own work.

No name for the language of the ancient scriptures has been found in the Parsi books; and *Avesta* itself has been adopted by scholars in speaking of the language. The fragments of those scriptures are written in two dialects of the Eastern Iranian, one, the more ancient, in which the *Gāthas* or hymns are written; and a later one which was for many centuries the spoken and written language of Bactria.

The word *Zand*, in Haug's view, may be referred to the root *zan*, 'to know'; Skt. *jnā*, Gr. γνω, Lat. gno (as in *agnosco, cognosco*), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. *zannda*, 'prayer.'

Zendavesta is the name which has been by Europeans popularly applied to the books just spoken of as the Avesta. The term is undoubtedly an inversion, "as the Pahlavi books always style them *Avistāk va Zand* (Avesta and Zend)"* *i.e.* the Law with its traditional and authoritative explanation. *Abastā*, in the sense of law, occurs in the funeral inscription of Darius at Behistūn; and this seems now the most generally accepted origin of the term in its application to the Parsi sacred books. (This is not, however, the explanation given by Haug.) Thus, '*Avesta* and Zend' signify together 'The Law and the Commentary.'

The Avesta was originally much more extensive than the texts which now exist, which are only fragments. The Parsi tradition is that there were twenty-one books called *Nasks*, the greater part of which were burnt by

* Haug.

form, into two [illegible] properly so called, containing (a) the *Vendîdâd*, a compilation of [illegible] laws and of mythical tales, [illegible] *Visperad*, a collection of litanie[illegible] sacrifice, and (c) the *Yasna*, [illegible] of similar litanies and of [illegible] hymns or *Gâthas* in an old dialect. II The *Khorda*, [illegible]

[illegible] auspan. . . . ." [illegible] ed. 1657, pp. 200-201

Opus variis Tomis, sub distinctis etiam nominibus, constet, tamen quidvis ex dic[tis] [T]omorum [illegible] satis propriâ et [illegible]

[illegible] strust [illegible] Oxon.

[illegible] mo- [illegible] aux [illegible] sub-

"Afterwards the wife gave birth [illegible] the names of whom [illegible]

Zoroastre—Documens Préliminaires, p. iii.

[illegible] *the Persees, The Proeme.*

1653. "Les ottomans appellent *guebres* vne secte de Payens que nous connoissons [illegible]

chronicled:—'The wicked, accursed Guna Mini (the evil spirit), in order to make the people sceptical about their religion, instigated the accursed Alexander (Alexander)

the Ruman, the inhabitant of Egypt, to carry war and hardships to the country of Iran (Persia). He killed the monarch of Iran, and destroyed and made desolate the royal court. And this religion, that is, all the books of **Avesta** and **Zend**, written with gold ink upon prepared cow-skins, was deposited in the archives of Stakhar (Istakhar or Persepolis) of Papak. The accursed, wretched, wicked *Ashmogh* (destroyer of the pious), Alexiedar the evil-doer, took them (the books) out and burnt them."—*Dosambhai Framji, H. of the Parsis,* ii. 158-159.

THE END

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